

# 氣 QIGONG

## Volume 3





# **BERSERKER**

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## **BOOKS**

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## CHAPTER 23

# DIAGNOSIS ACCORDING TO THE FIVE-ELEMENT THEORIES

### INTRODUCTION TO THE FIVE ELEMENTS

This method of diagnosis is based on the interpretation of clinical manifestations according to the creative, controlling, invading, and insulting sequences of the Five Elements. The Five Elements are five phases of transition used in Chinese Medicine and are sometimes referred to as the Wu Xing. Wu translates to mean the number five, Xing translates to mean a process of movement or walking. The concept of the Five Elemental theory began to first appear in documents in China during the Zhou Dynasty (from 1000 to 770 B.C.). This theory classified tangible and intangible substances into five categories for observation and study, as well as diagnosis and treatments.

1. The Wood Element is associated with the active functions of birth in nature's growth stage of development.
2. The Fire Element is associated with maximum functional activity in nature's growth stage of development.
3. The Earth Element is associated with the function of stabilization in nature's growth stage of development.
4. The Metal Element is associated with nature's declining functions of the growth stage of development.
5. The Water Element is associated with the maximum state of rest in nature's growth stage of development.

The Five Elemental theory is used to explain the classifications and characteristics along with the laws of universal cycles (creating, controlling, invading and insulting). These interactions are studied today in Traditional Chinese Medicine to assist the doctor's diagnosis in comprehending the growth and development of the body's energetic

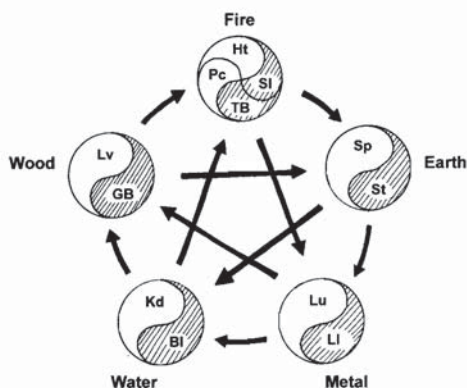


Figure 23.1 The Five Elements

anatomy, physiology, disease processes, and symptom development (Figure 23.1).

### THE FIVE ELEMENTS AND YIN AND YANG THEORY

It is important to understand the Five Elemental theory's energetic origin and its interaction with Yin and Yang Qi to appreciate its energetic categorizations.

The ancient Chinese Qigong masters believed that the creation, development, and declining transitions of all things throughout the universe were the result of the interaction of Yin and Yang Qi. The Yin and Yang theory was therefore used to describe the opposing, interdependent, as well as waxing and waning transitions of all things, especially the interactions of the Five Elements (Wood, Fire, Earth, Metal, and Water). Fire and Wood are considered active Yang elements, while Water and Metal are considered quiescent Yin elements. The Earth is considered a balance point between Yang and Yin.



Qigong doctors assign the Five Elements of Traditional Chinese Medicine to the body's organs and tissues. The Five Elements are considered the Jing of the body's Yin and Yang energy pools. Imagine each element organ as a pool of liquid energy. The energetic movement, much like water, flows from element to element. This flowing movement of liquid energy is considered to be the body's energetic pulse, moving Qi to and from these pools.

The rivers of Qi cannot exist without the pools of Jing to nourish their flow and function; and the pools of Jing cannot act without the rivers of Qi stimulating their action. Therefore the principle action of the Five Elements is the circulation of the Yin and Yang Qi.

The human body is like a living Taiji symbol (see Chapter 21). Its back channels are considered Yang; its front channels are considered Yin; and its center channel is contained through the energetic actions of the Taiji Pole. The Taiji Pole produces Yang Qi by the inhalation of life-force energy through the breath. When Yang Qi reaches its peak, it rests, while the Yin Qi begins to increase. When the Yin Qi reaches its peak and comes to rest, then the Yang Qi begins to increase

once more. This continuous interaction of Yang energy with Yin energy produces and enhances within the body, the Five Elemental organ energies of the Liver (Wood), Heart (Fire), Spleen (Earth), Lungs (Metal), and Kidneys (Water).

The first stage of Qigong exercises and meditations create an energetic transformation which regulate, refine, and reduce these Five Elemental organ energies into two primary Yin and Yang energies known as Fire and Water Qi. The second stage of transformation consists of combining the Water and Fire energy into one union of Three Human Treasures (Jing, Qi, and Shen). This energetic transformation is responsible for "bringing 10,000 things into being" (Figure 23.2). In China, these meditation stages are used for exploring the stimulation of the energetic functions of the central nervous system, the peripheral nervous system, cardiovascular system, digestive system, reproductive system, etc.

The Five Elemental theory assists the Qigong doctor in examining the energetic correspondences for clinical evaluation. This is only one phase of clinical observation however, and should always be applied with the Yin and Yang theory.

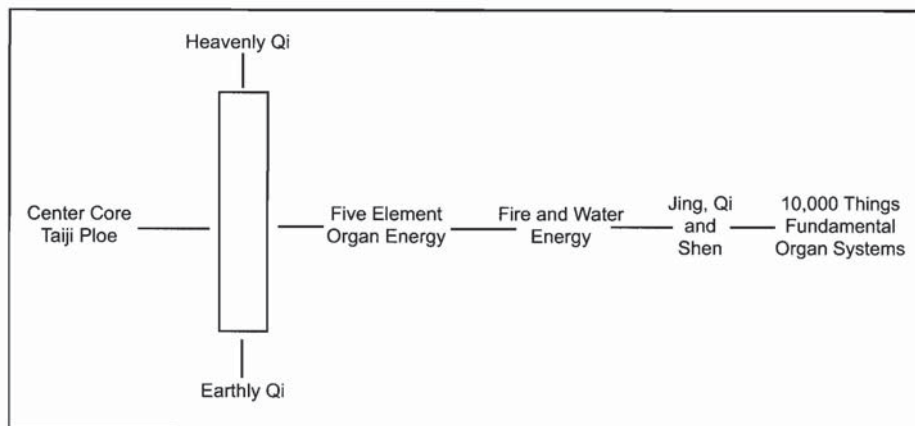


Figure 23.2 Stages of Energetic Transformation

### THE CREATIVE OR GENERATIVE CYCLE

Within every Qi cycle each element has two main aspects: it is either (1) creating or being created, or (2) restricting and/or being restricted. In the process of growth and development, both creative and restrictive patterns are needed. Without creation, growth would have no origin, and growth without restriction can create harm. The creative element is called the Mother, and the element created is called the Child. This is the "Mother and Child" relationship referred to in Traditional Chinese Medicine. The Creative Cycle is generally used for tonification, as the stimulation of one organ enhances the function of the next (Figure 23.3). The Five Elemental Creative Cycle and its organ correspondences are as follows.

1. The Liver's element is Wood, which is used to create the Heart's element Fire. The Liver is the Mother of the Heart, which is the Child. The Liver stores the Blood and Blood houses the Shen. If the Mother (Liver) becomes Stagnant, the Child's Heart (Shen) will suffer. Clinical manifestations include indecision, timidity, lack of courage, palpitations, and early morning insomnia.
2. The Heart's element is Fire, which is used to create the Spleen's element Earth. The Heart is the Mother of the Spleen. The Heart's Qi pushes the Blood, thereby helping the Spleen in its function of transporting. If the Mother (Heart) becomes stagnant, the Child (Spleen) will suffer, creating a Spleen Yang Deficiency. This is due to failure of Heart Fire in providing Heat to the Spleen. Clinical manifestations include chills, weakness in the limbs, and loose stools.
3. The Spleen's element is Earth, which is used to create the Lungs' element Metal. The Spleen is the Mother of the Lungs. The Spleen Qi provides Gu Qi (food energy from the Earth) to the Lungs where it combines with air (energy from Heaven) to form Gathering (Zong) Qi. If the Mother (Spleen) becomes Deficient, the Child (Lungs) will suffer, creating Phlegm which obstructs the Lungs. Clinical manifestations

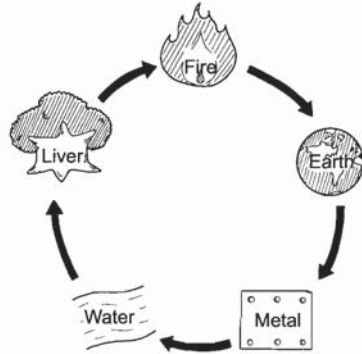


Figure 23.3 The Five Elemental Creative Cycle

- tations include Phlegm in the chest, coughing, and general weakness.
4. The Lungs' element is Metal, which is used to create the Kidneys' element Water. The Lungs are the Mother of the Kidneys. The Lungs send Qi down to meet the Kidney Qi, as well as Fluids to nourish the Kidneys. If the Mother (Lungs) becomes stagnant, the Child (Kidneys) will suffer, due to the Kidneys not receiving enough Qi. Clinical manifestations include breathlessness, loss of voice, coughing, and asthma.
5. The Kidneys' element is Water, which is used to create the Liver's element Wood. The Kidneys are the Mother of the Liver. The Kidneys' Yin nourishes the Liver Blood. If the Mother (Kidneys) become Deficient, the Child (Liver) will suffer (i.e., Liver Yin Deficiency). Clinical manifestations include headaches, blurred vision, dizziness, and vertigo.

### THE CONTROLLING OR RESTRICTIVE CYCLE

This is a condition in Traditional Chinese Medicine where one element brings under control, or restrains, a corresponding element, thus



ensuring that a dynamic balance is maintained among the Five Elements. The element that restricts is considered successful, while the element being controlled is in check. It is commonly referred to as “the strong controlling the weak,” and is generally used for sedation, to ensure that the Creative Cycle does not over-create and cause imbalances. The element prior to the Mother is commonly referred to as the Grandmother. In the Controlling Cycle, it is the Grandmother who controls the Child (Figure 23.4). The Five Elemental Controlling Cycle and its organ correspondences are explained as follows.

1. The Wood absorbs nutrients from the Earth, i.e., the Liver (Grandmother) controls the Spleen and its paired organ the Stomach (Child). Two of the Liver’s energetic functions are to help the Stomach “rot and ripen” the food and the Spleen to transform and transport the Gu Qi.
2. The Earth restricts Water, i.e., the Spleen (Grandmother) controls the Kidneys (Child). Both the Spleen and Kidneys control the transformation of Body Fluids.
3. The Water extinguishes Fire, i.e., the Kidneys (Grandmother) control the Heart (Child). The energetic aspect of the Kidneys’ Water controls the energetic balance of the Heart’s Fire.
4. The Fire melts Metal, i.e., the Heart (Grandmother) controls the Lungs (Child). The Heart governs the Blood, while the Lungs govern Qi (both Qi and Blood mutually assist and nourish each other).
5. The Metal chops Wood, i.e., the Lungs (Grandmother) control the Liver (Child). If the Lungs’ Qi is weak it will not descend thus allowing the Liver Qi to rise.

### THE INVADING OR OVERACTING CYCLE

This is a condition in Traditional Chinese Medicine where an element overacts, overcontrols and invades, the element it is supposed to control (Figure 23.5). Instead of the role of checking and restraining, one element severely attacks another element, stealing Qi from its energetic pool. This is generally observed in cases of Excess or Defi-

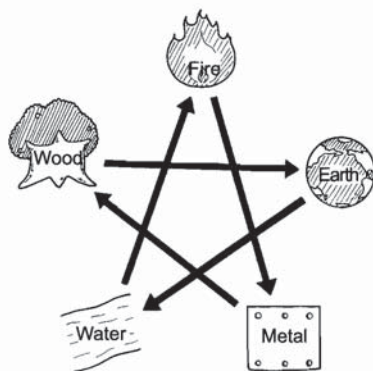


Figure 23.4. The Five Elemental Controlling Cycle

ciency conditions of the organs. The Five Elemental Overacting Cycle and its organ correspondences are as follows.

1. The Wood invades the Earth, i.e., the Liver (Grandmother) overcontrols the Spleen (Child) and its paired organ the Stomach. In the clinic, this is commonly called “Liver invading the Spleen.” Clinical manifestations include hypochondriac and epigastric pain and distension, irritability, poor appetite, loose stool, and a green face color.
2. The Earth invades the Water, i.e., the Spleen (Grandmother) overcontrols the Kidneys (Child). This occurs when a Deficient Spleen fails to transform and transport Fluids. These Fluids accumulate and obstruct the Kidneys’ function of transforming and excreting Fluids. Clinical manifestations include edema, difficulty urinating, and a yellow face color.
3. The Water invades the Fire, i.e., the Kidneys (Grandmother) overcontrol the Heart (Child). This pattern is almost never seen in clinical practice since the Kidneys are rarely in Excess.
4. The Fire invades the Metal, i.e., the Heart (Grandmother) overcontrols the Lungs (Child). This results in Full Heat in the Lungs.

Pulmonary disease can be caused by cardiac disorders, this is known as "Fire Overacting and Invading Metal." Clinical manifestations include cough with yellow sputum, a feeling of Hot sensations, and a red face color.

5. The Metal invades the Wood, i.e., the Lungs (Grandmother) overcontrols the Liver (Child). Clinical manifestations include irritability, a feeling of distension, fatigue, and a white face color.

### THE INSULTING OR COUNTERACTING CYCLE

This is a condition in Traditional Chinese Medicine where the elements reverse their restrictive cycle and the Child insults the controlling element, the Grandmother (Figure 23.6). This is generally observed in cases of Excess or Deficiency within the Five Elements. The Five Elemental Insulting Cycle and its organ correspondences are as follows.

1. The Wood dulls the Metal ax, i.e., the Liver (Child) insults the Lungs (Grandmother). If the Child (Liver Qi or Liver Fire) becomes stagnant, it can obstruct and prevent the Lung's Qi (Grandmother) from descending. Clinical manifestations include coughing, a feeling of distension in the chest and hypochondrium area, and asthma. If pulmonary disease is due to the impairment of the Liver, it is explained as "Wood Insulting or Counteracting Metal."
2. The Metal controls the spread of Fire, i.e., the Lungs (Child) insult the Heart (Grandmother). If the Child becomes Deficient, it can cause the Heart Qi (Grandmother) to become Deficient. Clinical manifestations include palpitations, breathlessness and insomnia.
3. The Fire dries up the Water, i.e., the Heart (Child) insults the Kidneys (Grandmother). If the Grandmother (the Kidneys' Yin) becomes Deficient, then the Heart (Child) can become excessive, giving rise to Heart Empty Heat. Clinical manifestations include dizziness, lower back pain, night sweating, insomnia, malar flushes, and dry mouth (at night).
4. The Water erodes the Earth, i.e., the Kidneys

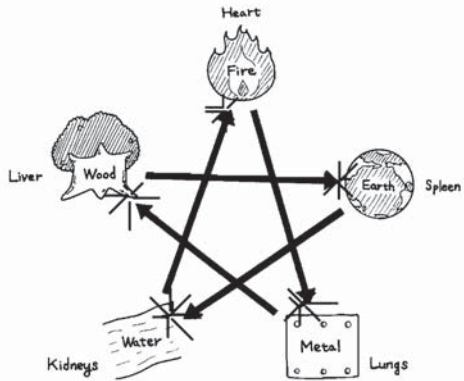


Figure 23.5 The Five Elemental Invading Cycle

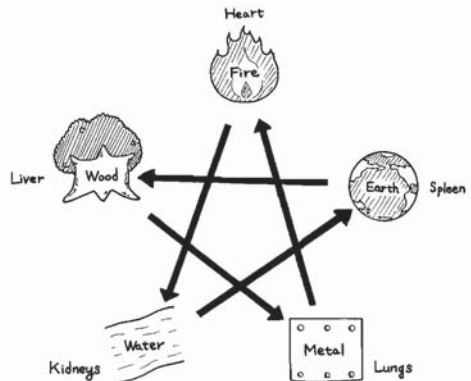


Figure 23.6 The Five Elemental Insulting Cycle



(Child) insult the Spleen (Grandmother). In this case, the Child (the Kidneys' Yang) becomes Deficient causing the Grandmother (Spleen) to become Deficient. Clinical manifestations include weak limbs, fatigue, edema, and loose stools.

5. The Earth resists the Wooden plow, i.e., the Spleen (Child) insults the Liver (Grandmother). If the Spleen (Child) fails to transform Fluids, a Damp condition can result. This Dampness can accumulate and begin to obstruct the flow of the Liver's Qi (Grandmother). Clinical manifestations include hypochondriac pain and distension, bile obstruction, and jaundice.

### THE FIVE ELEMENTAL TONIFICATION CYCLE

The Five Elemental tonification cycle can be used for balancing the life-force energy of the body in conjunction with nature. Wood corresponds to spring, Fire corresponds to summer, Metal corresponds to autumn, Water corresponds to winter, and Earth corresponds to the late stage of each season (late spring, late summer, late autumn and late winter). The element Earth is centrally placed, associated with the 18 days of transformation at the end of each of the four seasons. The object of using the Five Elemental Tonification Cycle is to support and strengthen the next organ in the cycle (Figure 23.7).

### FIVE YIN ENERGETIC ORGAN MANIFESTATIONS

The Five Elemental energies are manifested through five different directions of movement. The Qigong doctor studies the movements and actions of a patient while they are in a meditative state (usually a sitting or standing posture), to diagnose their energetic disposition. After being in a meditative state for awhile, the patient's organs will overflow with Qi. When the organs overflow with Qi, certain physical reactions are evident, indicating which particular element has a problem.

1. Wood or Liver Qi is responsible for the dispersing effect of Qi, and is manifested by expansive outward movements in all directions, caus-

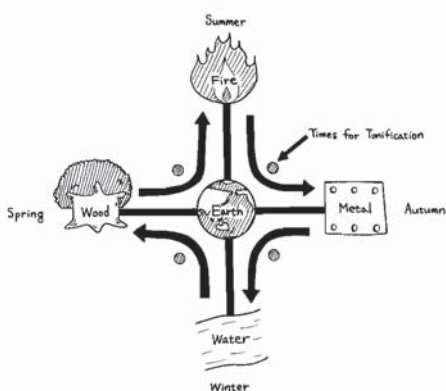


Figure 23.7 The Five Elemental Tonification Cycle

ing the body to sway with gentle and soft motions. When the Liver's energy is overabundant the torso makes a gentle, soft movement like a pine tree swaying in the wind. This is caused by the sprouting and branching manifestation of the Liver Qi's rising warm current.

2. When Fire or Heart Qi is overabundant, it is evident through the physical manifestation of the upward ascending actions of the torso caused by the flaring up of Yang Heat. This affects the energetic body and is manifested by upward movements and sometimes jerky actions (like a flame crackling in a fire).
3. Earth or Spleen Qi is generally manifested by stable movements, however, when overabundant, it is evident through movements that are both smooth and swift. This allows the body to progress in a limber, flexible, and free moving action (think of the body movement similar to a spinning ball).
4. When Metal or Lung Qi is overabundant, it is evident through the twitching actions of the torso and is manifested by contracted, inward movements, causing the body to violently jerk from side to side (think of the body as a metal bell being violently struck).
5. When Water or Kidney Qi is overabundant, it

is evident through the clumsy, awkward, heavy downward moving action of the torso (think of a waterfall descending onto rocks).

When the patient's body, unintentionally or unconsciously, rocks or sways gently as a result of a meditative state, the patient does not feel tired upon completing the meditation. However, when a patient consciously tries to force relaxation or augment the movement of his or her body while

meditating, he or she will be tired by the end of the meditative session.

Note: While interning at the Medical Qigong Ward at the Xi Yuan Hospital in China, I found it fascinating to observe meditating patients displaying the results of both energetic organ manifestations or consciously induced augmentation of movement. All the above listed energetic manifestations were evident.





## CHAPTER 24

### OTHER DIAGNOSTIC SYSTEMS AND TECHNIQUES

#### DIAGNOSIS ACCORDING TO THE SIX STAGES

This system of diagnosis was formulated by Dr. Zhang Zhong Jing in the early Han Dynasty. The application of the six stages of diagnosis provides the key link in treating febrile diseases which are due to an attack of Cold. The six stages are described as Tai Yang, Shao Yang, Yang Ming, Tai Yin, Shao Yin, and Jue Yin.

#### THE THREE YANG SYNDROMES

The signs and symptoms of these pathological changes result from attacks by exogenous factors, especially cold weather. The first three syndromes describe the pathological changes occurring in the six Yang organs and channels (Small Intestine, Bladder, Large Intestine, Stomach, Triple Burners and Gall Bladder), and are called the Three Yang Stages. In the Three Yang Stages, the pathogenic factors predominate, but the body's energy is still relatively strong. The major symptoms are signs of Heat, and the treatment is directed at eliminating the pathogenic factors. These are the external conditions which can progress from the superficial Tai Yang Stages to the deeper Shao Yang Stages.

1. The Tai Yang or Great Yang Stage affects Qi on the exterior surface of the body and all three Wei Qi levels. This energetic disturbance affects the Small Intestine and Bladder Channels and organs that govern the exterior of the body. Although they are the most superficial channels, they are very rich in Wei Qi.
- Clinical Manifestations of an Attack of Cold include: Aversion to cold, stiff neck, headache, no sweating, fever, body aches, floating-tight pulse, and shortness of breath.

The focus of the Qigong treatment is to first open the pores to eliminate pathogenic factors by purging and dispersing, followed by tonification of the Lungs.

- Clinical Manifestations of an Attack of Wind include: Aversion to wind, stiff neck, sweating, body aches, floating pulse, and fever.

The focus of the Qigong treatment is to first open the pores to eliminate pathogenic factors by purging and dispersing, then to relax the muscles for diaphoresis (profuse sweating) in order to regulate the Ying and Wei Qi, and finally to prescribe herbs (or refer out for herbal treatment).

2. The Shao Yang or Lesser Yang Stage affects the interior and exterior levels of the body equally. This energetic disturbance affects the Triple Burners and Gall Bladder organs and channels. The patient experiences an alteration of fever and chills with a fullness of the costal and hypochondriac regions, blurred vision, loss of appetite, irritability, and wiry pulse with a white-slippery tongue coating.

The focus of the Qigong treatment is on dispersing Heat with purging techniques and promoting the production of Body Fluids using herbs.

3. The Yang Ming or Bright Yang Stage affects Qi at the interior level of the body. This energetic disturbance affects the Large Intestine and Stomach organs and channels. The pathogenic factors transform into Heat.
- Clinical Manifestations of the Bright Yang Channel Stage include: Pure Interior Heat known as the Four Bigs (fever, thirst, sweating, and pulse). In addition the patient also experiences an aversion to heat and has a red tongue with a yellow coating.

The focus of the Qigong treatment is on dispersing Heat with purging techniques and on promoting the production of Body Fluids through herbs.

- Clinical Manifestations of the Bright Yang Or-



gan Stage include: Interior Heat and the Four Bigs with constipation, profuse sweating, high fever which worsens in the afternoon, fullness and pain in the abdomen (which becomes worse if you press it), and a red tongue with a dry, yellow or black coating.

The focus of the Qigong treatment is on eliminating pathogenic factors with purging and dispersing techniques, and relieving constipation.

### THE THREE YIN SYNDROMES

The second three syndromes are those of the Three Yin Channels. They are based on the pathological changes of the Six Yin Organs and channels (Lungs and Spleen, Heart and Kidneys, Pericardium and Liver). These syndromes are the reflection of pathological changes within the Yin and Yang organs, channels, and collaterals. In the three Yin stages, the pathogenic factors are still present but diminishing. The body's Qi has become weakened, and there are Deficient signs of Cold. The treatment is focused on strengthening the body's Qi. These are internal conditions that progress from the Tai Yin stages deeper into the body until they reach the Jue Yin stage.

1. The Tai Yin or Great Yin Stage affects the Yin organs, as the penetration of pathogenic factors flow deep into the energetic layers. This energetic disturbance affects the Lung and Spleen organs and channels, resulting in a Deficiency and Cold syndrome. The clinical manifestations are: Vomiting and diarrhea, abdominal fullness, absence of thirst, and a slow, deep pulse with a pale tongue.

The focus of the Qigong treatment is on heating and energizing the Middle Burner and dispersing the Cold using herbs. It is also important to tonify the patient's organ Qi.

2. The Shao Yin or Lesser Yin Stage affects the Heart and Kidney organs and channels. Clinical manifestations are as follows:
  - The transformation of Cold Deficiency to Kidney Yang Deficiency: Aversion to cold, chills, cold limbs, diarrhea, listlessness, lethargy, abundant-pale urine, deep-fine pulse, and

pale tongue.

The focus of the Qigong treatment is on tonifying the patient's organ Qi, preventing the Yang from collapsing and treating with herbs.

- The transformation of Heat Deficiency to Kidney Yin Deficiency: insomnia, fever, irritability, dry throat and mouth, scanty-dark urine, fine-rapid pulse, and a red tongue without coating.

The Qigong treatment should focus on tonifying the patient's organ Qi, nourishing the Yin, and dispersing Fire using herbs.

3. The Jue Yin or Terminal Yin Stage affects the Pericardium and Liver organs and channels. This is the final stage of pathogenic invasion before the life-force energy vanishes altogether.

Clinical manifestations are as follows: cold limbs, diarrhea, vomiting, pain, feeling of heat and energy expanding in the chest, and feeling of hunger with no desire to eat.

The focus of the Qigong treatment is on purging, tonifying and regulating the patient's organ Qi. Applying Cold and Hot herbal medicines simultaneously can be used to drive out the patient's pathogenic factors and aid in purgation. Herbal tonics can also be used to increase the patient's resistance to pathogenic diseases and aid in tonification (Figure 24.1).

### DIAGNOSIS ACCORDING TO THE FOUR LEVELS

This system of diagnosis was formulated by the famous Chinese physician, Dr. Ye Tian Shi in the late 1600's. These syndromes are used to explain the etiology and pathogenesis of febrile diseases. The differentiation of syndromes pertaining to the Four Levels of Diagnosis is concerned with febrile diseases caused by externally contracted Heat. Because exogenous diseases are always developing and changing, by studying the transmission of pathological changes the Qigong doctor is able to deduce the prognosis. These four levels are identified by four types of energy, and are classified as follows: The Wei Qi Level, Qi Level, Ying Qi Level, and Blood (Xue) Level.

1. At the Wei Qi Level (Protective Energy), the

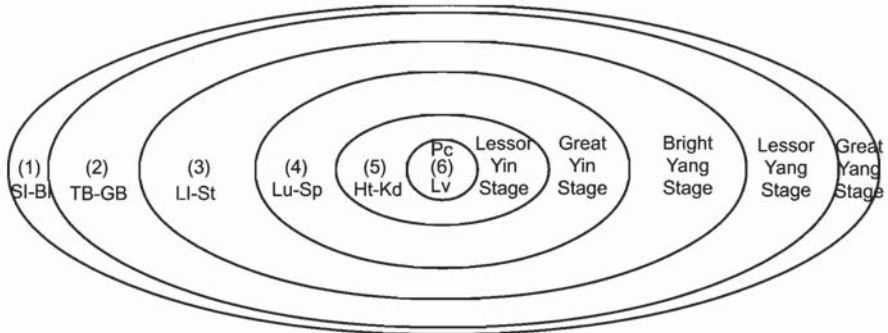


Figure 24.1. The Six Stages of Pathogenic Invasion are illustrated here. The invasion of external pathogenic factors follows a systematic progression through the body's Six Levels of Qi.

1. The Great Yang Stage (Tai Yang)

Affects the Small Intestine and Bladder Organs and channels. At this stage the pathogens are at the superficial level of the body's Wei Qi, caused by an attack of Wind and/or Cold Invasion. This stage is considered an External Cold Invasion at the Wei Qi level.

2. The Lessor Yang Stage (Shao Yang)

Affects the Triple Burners and Gall Bladder Organs and channels. At this stage the pathogens are half Exterior and half Interior, flowing in and out of the body, causing alternating chills and fever. This stage is also considered an Internal condition at the Qi level.

3. The Bright Yang Stage (Yang Ming)

Affects the Large Intestine and Stomach Organs and channels. At this stage the pathogens absorb deeper into the body's tissues, transforming into Heat affecting the internal organs and/or channels. This stage is considered an Internal condition at the Qi level.

- Bright Yang Organ Stage: Results in Interior Heat with constipation.
- Bright Yang Channel Stage: Results in pure Internal Heat with "Four Bigs" (fever, thirst, sweating, and pulse).

4. The Great Yin Stage (Tai Yin)

Affects the Lungs and Spleen Organs and channels. At this stage the penetration of pathogenic factors flow deep into the energetic layers affecting the Yin organs, invading the Middle Burner (affecting the Spleen) causing a Deficient condition. This stage is considered an Internal condition at the Ying Qi level.

5. The Lesser Yin Stage (Shao Yin)

Affects the Heart and Kidney Organs and channels. At this stage the pathogenic factors transforms either into Cold or Heat, causing further Deficient conditions. This stage is also considered an Internal condition at the Ying Qi level.

- Pathogens will transform into Cold due to a Deficiency of Kidney Yang.
- Pathogens will transform into Heat due to a Deficiency of Kidney Yin.

6. The Terminal Yin Stage (Jue Yin)

Affects the Pericardium and Liver Organs and channels. At this stage the pathogenic factors continue to deplete the body's life-force energy. This is the final stage of pathogenic invasion before death occurs. This stage is also considered an Internal condition at the Blood level.



pathogenic Heat invades the outer level of Wei Qi, causing the human body to manifest certain disorders which are clinically observed as fever, aversion to wind and cold, excessive or absence of sweating, sore throat, coughing, headache, red tongue with thin coating, and a floating and rapid pulse.

The Qigong treatment should focus on dispersing pathogenic factors and tonifying the exterior by utilizing pungent tastes and cooling herbs. Points are generally selected from the Lungs, Large Intestine, and Bladder Channels, as well as from the Governing Vessel.

2. At the Qi Level, the pathogenic Heat continues to progress deeper into the body, attacking and affecting the Qi system. At this stage, the body system is still strong, but the normal functions of the Yin and Yang organs are impaired. Because of the different functions of the Yin and Yang organs the manifestations differ. The three conditions associated with this stage of pathogenic invasion are as follows:

- Heat in the chest and diaphragm is the first stage and is not considered a severe syndrome. The symptoms manifest as fever, burning sensation in the epigastrium, thirst, and a yellow coated tongue.

The Qigong treatment should focus on dispersing pathogenic Heat accumulated in the chest and diaphragm.

- Heat in the Stomach Channel is the second stage, and is considered a more severe Heat syndrome. These symptoms manifest as Heat, thirst, a dry tongue with yellow coating, and a slippery, rapid pulse.

The Qigong treatment should focus on purging pathogenic Heat, and tonifying the body's Fluids.

- Heat in the Lesser Yang Channel is considered the final stage of Qi invasion. This syndrome is similar to the Lesser Yang Stage of the Three Yang Syndromes (according to the Six Stages), except that there is Dampness.

The Qigong treatment should focus on purging pathogenic Heat from the Lesser Yang Channel, dispelling Dampness and dispersing Phlegm.

3. At the Ying Qi Level (Nutritive Energy), the pathogenic factors have penetrated deeper to the level of the Ying Qi and the organs, the Blood, blood vessels, and the Heart are therefore all affected. The symptoms in this stage are generally caused by the burning up the Yin. Clinical manifestations include: irritability, insomnia, mental restlessness, fever that worsens at night, dry mouth, absence of thirst, faint skin eruptions, a deep red tongue with little or no coating, and a fine-rapid pulse.

Focus the Qigong treatment on purging pathogenic Heat from the Ying Qi level, using dispersing techniques. As an auxiliary method, bleeding may be performed by pricking the Heart and Pericardium Channels, as well as the Governing Vessel.

4. The Blood (Xue) Level, is the deepest and final level of pathogenic invasion. This stage contains the most serious manifestations that the disease can cause. Clinical manifestations include: high fever, skin that is hot to touch, Bloody stool, vomiting of Blood, Blood in urine, delirium, skin eruptions of purple or black color, a deep red tongue, a fine-rapid pulse, and in severe cases convulsions.

The Qigong treatment should focus on purging pathogenic Heat from the Blood using bloodletting techniques (points are mainly selected from the Heart, Pericardium, Liver, Stomach, and Large Intestine Channels, along with the Governing Vessel), Cool the Blood, relieve convulsions, calm the mind, and reduce pathogenic factors with herbs.

### DIAGNOSIS ACCORDING TO THE TRIPLE BURNERS

This system of diagnosis was developed by the famous Chinese physician, Dr. Wu Ju-Tong in the late 1700's. This system is concerned with febrile diseases caused by externally-contracted Heat, invading the body's Triple Burners. This Heat syndrome generally proceeds from the Upper Burner to the Middle and ends up at the Lower Burner. However, in cases of diseases due to Damp Heat, the pathogenic invasion of Heat begins at the Middle Burner in the Spleen.



1. The Upper Burner encompasses the body from the top of the head to the diaphragm. This area includes the Heart, Lungs, Pericardium, throat and head, and is responsible for respiratory and cardiac functions. The Upper Burner moves the body's Clean Qi, circulating and distributing nutrients and Qi throughout the body like a mist.

Clinical manifestations of diseases in the Upper Burner correspond to those of a pathogenic invasion of the Lungs and Pericardium.

- a. When Wind Heat invades the Lungs, it is either manifested at the Wei Qi level or deeper in the Lungs themselves. The symptoms include: fever, sweating, coughing, stiffness and pain in the chest, wheezing, thirst, a red tongue with a yellow coat, and a rapid pulse.
- b. When pathogenic Heat invades the Pericardium, it is manifested at the Wei Qi level. These symptoms include: fever, coldness of the limbs, delirium, aphasia, burning sensation in the epigastrium, and a deep red tongue with spots.

The Qigong treatment should focus on purging pathogenic Heat and dispersing Phlegm.

2. The Middle Burner encompasses the area from the diaphragm to the umbilicus. This area includes the Stomach, Spleen, pancreas, and Gall Bladder and is responsible for digestion, fermentation, and transformation of food and drink into nutrients for distribution. It moves the body's energy, circulating it like a swamp.

Manifestations of diseases in the Middle Burner from pathogenic Heat are divided into two syndromes: Heat in the Bright Yang and Damp Heat in the Spleen.

- a. Heat in the Bright Yang include: symptoms of interior Heat and the Four Bigs (severe excess fever, sweating, thirst, and pulse) with constipation, profuse sweating, high fever which worsens in the afternoon, fullness and pain in the abdomen (which becomes worse when pressure is applied), and a red tongue with a dry, yellow or black coating.

- b. Damp Heat in the Spleen include: symptoms that are identical to the early stages of diseases caused by externally-contracted Heat.

The clinical manifestations include: aversion to cold, fever that worsens in the afternoon, a heavy sensation in the head, body and limbs, fullness of the chest and epigastrium, nausea and vomiting, a white, sticky tongue, and floating or slippery pulse.

The Qigong treatment should focus on Heating the Middle Burner, tonifying any Deficiency, purging Dampness, and prescribing herbs.

3. The Lower Burner encompasses the area from the umbilicus to the feet. This area includes the Liver, Kidneys, Bladder, intestines, external genitalia for men, and the uterus for women. The Lower Burner is responsible for filtering and eliminating waste products and for reproductive functions. It moves the body's Turbid Qi, circulating it like a drainage ditch.

Manifestations of diseases in the Lower Burner are caused from pathogenic Heat attacking the Kidneys or Liver and are divided into two syndromes:

- a. Invasion of the Kidneys by pathogenic Heat dries up the Kidneys' Yin causing Heat symptoms due to a Yin Deficiency. Clinical manifestations include: lingering fever, hot hands and feet, dryness of the mouth, deafness, lassitude, a red-peeled tongue, and a rapid, floating or empty pulse.

Focus the Qigong treatment on tonifying Yin, and purging the Heat.

- b. Invasion of the Liver by Heat occurs after the Kidney Yin has been exhausted. A condition known as Liver Wind is created. Clinical manifestations include: low-grade fever, cold limbs, dry and cracked lips, convulsions and trembling, a dry, reddish-purple tongue, and a rapid-deep pulse.

The Qigong treatment should focus on tonifying Yin, and purging the Heat and Wind.



## CHAPTER 25

### CLINICAL EXAMINATION AND DIAGNOSIS

#### SENSORY, INTUITIVE AND PERCEPTUAL DIAGNOSIS

Clinical diagnosis can be categorized into two primary methods of energetic examination and treatment: Sensory Diagnosis and Intuitive and Perceptual Diagnosis. The clinical methods of Sensory Diagnosis are quite prevalent throughout China, especially within the acupuncture, massage, and herbal clinics. The methods of Intuitive or Perceptual Diagnosis, however, have been kept secret for many years, and are primarily found only within the Medical Qigong clinics. The latter methods (Intuitive or Perceptual Diagnosis) will be explained later in this chapter.

The root of any disease can be drawn from its complex symptoms and signs, by using the two main methods of Sensory and Intuitive and Perceptual Diagnostic principles. These two main methods of diagnosis serve as guidelines for the Medical Qigong doctor in clinical evaluation. Once the cause and extent of the disease is known, a treatment plan can be developed. There are four main types of Qigong treatment, which are chosen according to the treatment goals:

- a routine treatment (basic or nonspecialized),
- a specialized treatment (designed for the specific patient and his or her condition),
- a treatment aimed at etiology, or
- a treatment focused on alleviating the symptoms and signs.

It is therefore important to determine and assess the cause (root) and the manifestations (branches) of the patient's disease.

#### SENSORY DIAGNOSIS

Before treatment begins, the Qigong doctor performs a clinical intake, examining and evaluating the patient's condition, using various meth-

ods of sensory diagnosis. This clinical format involves taking a history of the patient's complaints. Next the doctor inquires about the patient's medical history. The doctor then conducts an examination for diagnosis, and devises a treatment principle on which the treatment plan is based, before implementing the treatment.

#### CLINICAL INTAKE, EXAMINATION AND EVALUATION

It is important that the doctor clearly identify the patient's problem before any treatment may be given. Never treat a patient without first making a diagnosis. The diagnosis is developed from the doctor's sensory examination and is evaluated according to symptom observation.

Both the root (the source and cause of the disease) and its branches (the symptoms or manifestations of the disease) should be examined carefully before treating the patient. In the case of an emergency, the doctor may choose to treat the urgent symptom first before treating its source.

The diagnosis and treatment of each patient traditionally begins by observing the patient as a whole, followed by an evaluation of the patient's individual constitution. Next, the doctor observes the symptoms and syndromes of the individual's organs. From these observations the cause of the disease is determined and treatment is begun. The treatment usually focuses on addressing the cause of the disease, to return the organ or organ system back into harmony with the rest of the patient's body. This affects changes within the patient's constitution and returns him or her back to a normal state of health.

Sensory examination for diagnosis is divided into five primary methods: diagnosis by visual observation, diagnosis by listening, diagnosis by smelling, diagnosis by palpation, and diagnosis



by questioning the patient. By looking, listening, smelling, touching, and asking the patient specific questions, a Qigong doctor is able to diagnose the patient's syndrome (this includes the etiology of the disease).

#### DIAGNOSIS BY VISUAL OBSERVATION

1. Observe the patient's Shen, overall appearance, spirit, emotional nature, energy field, and composure. Look at the Shen of the patient's face; a healthy patient should have a brightness or vibrant shininess to his or her countenance. The Shen of the face should be checked against the state of the patient's eyes.
2. Observe the patient's eyes, especially the spirit in their eyes – the glitter or dullness, and the expression of a controlled or uncontrolled emotional state. The eyes manifest the Essence of all the organs, and are the messengers of the Heart. There are two things to look at in the eyes – glitter and focus.
  - a. Are the patient's eyes bright and do they glitter? The less the glitter, the more long-standing the emotional and mental problems. It is said that there are three emotions that make the eyes lack glitter: sadness, grief, and shock. If the patient's eyes are dull, it looks as if he or she is seeing through a mist or film.
  - b. Are the eyes focused, is the attention sustained and penetrating or uncontrolled? Uncontrolled attention is actually worse than having no glitter. If the patient has unfocused eyes it means that there is an obstruction of the patient's Shen and mind, generally due to guilt, preoccupation, or anxiety. It is said that Excess joy makes the "eyes uncontrolled."
3. Observe the color of the patient's face, complexion, eyes, ears, nose, mouth, tongue, skin zones, and ask about the discharges (mucus, vaginal, urine, and stool). Anger manifests as a greenish tinge on the cheeks or forehead (if it is affecting the Stomach); worry manifests as a grayish color, pensiveness as a sallow complexion, fear as a white complexion (unless combined with Kidney Yin which turns the cheeks red). Shock creates a bluish tinge on the forehead. A change in the complexion often indicates a deeper and longer-standing psycho-emotional problem. Also, if the eyes show no Shen but the face does, it indicates a recent problem.
4. Observe the patient's body and any outstanding structural features. Are they thin, emaciated, obese, or paralyzed? Are there deviations or obstructions in or on the body, face, head, mouth, teeth-gums, eyes, nose, and ears? Are there blemishes on the skin? Observe the appearance of the nails, hair and so on.
5. Observe the way the patient moves. Do they shake and tremor? Are they rigid or loose? Notice if the movements are fast or slow, and so on. When you shake hands upon meeting for the first time, are his or her hands clammy or dry; is his or her grip strong or weak?
6. Observe the patient's tongue. Is it cracked, serrated, fat, thin, or thick? If you observe a central crack, the deeper it is, the more long-standing the emotional problem. A red tipped tongue can also indicate a Shen disturbance.
7. Observe the patient's channels and points. Are there darkened red blotches, blemishes, swelling, sweat, etc.?

#### DIAGNOSIS BY LISTENING

1. Listen to the patient's speech for slurring or clarity.
2. Listen to the patient's tone. Is it high, low, loud, or quiet?
3. Listen to the patient's tempo. Is it fast or slow?
4. Listen to the patient's words. Do they make sense? Are his or her thoughts well ordered, or does the patient change subjects abruptly and frequently (if so, the patient may be suffering from a severe mental disorder).
5. Listen to the patient's respiration. Is it loud, strong, weak, or wheezing?
6. Listen to the patient's cough. Is it loud, dry, or wet?
7. Listen to the patient's Stomach and Intestines. Are they gurgling or quiet?

**DIAGNOSIS BY SMELLING**

1. Does the patient smell strong, weak, or odorless? Does the patient smell of medications, or alcohol?
  - For Liver problems, the patient's body or breath will smell like a goat.
  - For Heart problems, the patient's body or breath will smell like something has been burnt.
  - For Spleen problems, the patient's body or breath will smell fragrant or sweet.
  - For Lung problems, the patient's body or breath will smell like fish or a tide pool.
  - For Kidney problems, the patient's body or breath will smell rotten.

**DIAGNOSIS BY PALPATION**

1. How does the patient's pulse feel? Is it strong or weak? The pulse shows more about the patient's Qi than the state of his or her Shen. Because the pulse reflects the short-term state of the patient's Qi, it should always be integrated with tongue and complexion diagnosis.
2. How do the patient's channels and points feel? Are there tender areas, movable nodules (Qi stagnation), or fixed nodules (Blood stagnation) along the patient's channels?
3. How does the patient's abdomen feel?

**DIAGNOSIS BY QUESTIONING**

1. Ask about the history of the patient's main complaint (illness, disorder, or injury).
  - When did it begin?
  - What other signs or symptoms accompany it?
  - Ask about the course of the illness, is it improving or getting worse?
  - What makes it better or worse (i.e., pressure, warmth, cold, and so on)?
  - What other treatments has he or she tried?
2. Ask about the patient's general medical history.
  - Has the patient had any surgeries?
  - Has the patient experienced any past or recent physical or emotional traumas?
  - Ask if the patient is on any medication(s).
  - Ask about self-medication with alcohol or drugs.

- Ask about his or her current coffee, soft drink and sugar intake.
- Ask about the patient's extremities, do they feel hot or cold?
- Ask about his or her sweat.
- Ask about his or her thirst.
- Ask about his or her appetite and diet (how often does the patient eat, and how regular are the meals?).
- Ask about his or her digestion (gas, belching, etc.).
- Ask about his or her stool (loose, well formed, hot, smelly, cold, fishy, color, etc.).
- Ask about his or her urine (frequency, urgency, and color).
- Ask about his or her sleeping patterns (difficulty falling asleep, remaining asleep, or recurring nightmares).
- Ask for an energetic self-evaluation on a scale of 1 to 10.
- Ask about current emotional and mental problems or concerns.
- Ask about his or her current physical exercise program.

**EXAMINATION FOR DIAGNOSIS**

There are certain general principles used by all doctors of Traditional Chinese Medicine to become proficient in diagnostic skills. In Medical Qigong therapy, becoming skilled and accurate in clinical diagnosis requires the Qigong doctor to become proficient in combining perceptual and mental skills with spiritual understandings and insights. The following is a thorough and systematic approach for arriving at an accurate diagnosis.

1. Record all information observed and gathered as meticulously and impartially as possible. When first encountering a patient, be open minded, but note all first impressions.
2. Organize all the information according to the Eight Energetic Principles or Five Elemental Theories.
  - When diagnosing according to the Eight Energetic Principles, the doctor should first determine whether the condition is Yin or Yang (chronic or acute), then classify the patient's



symptoms according to the condition's general location (External or Internal), followed by the disease's symptomatic appearance (Hot or Cold), and finally, the physio-energetic nature of the disease (Excess or Deficient condition).

Next, the Qigong doctor focuses on the Yin or Yang aspects of the patient's body, in terms of the physiological properties of the patient's disease, noting which is more affected, the Qi and Blood, Yin and Yang organs, etc.

The Qigong doctor then determines the precise depth and severity of the patient's disease, observing whether it is the patient's surface channels which are being affected, or the patient's internal organs. If it is determined that the condition is an internal problem, the Qigong doctor then differentiates the energetic level of penetration into the patient's body. This level of pathogenic penetration is diagnosed according to either the Six Stages, Four Levels, or the Triple Burners method of diagnosis.

- If the doctor is diagnosing according to the Five Elemental Theory, he or she should first determine the condition of the patient's pulse to assess which organ or organs are Excess or Deficient. The doctor must then decide whether the imbalance is attributed to either an individual internal organ or a combination of internal organs. If the patient's pulse does not match with the information gathered through the examination, the doctor must reconsider whether the patient's disorder will in fact conform to a Five Elemental pattern.
- 3. Evaluate all information: The doctor should evaluate the gathered information according to the patient's signs and symptoms, determining what is of primary and secondary importance. It is in this stage of evaluation that the Qigong doctor determines the "root and branch" of the patient's disease. If the disease is External in origin, the doctor determines what pathogenic factors are involved. If the disease is Internal in origin, the doctor determines whether the cause is emotional, heredi-

tary, dietary, or an energetic charge remaining from a previous external disruption.

Finally, the doctor should determine whether the cause of the disease is still active within the patient's life. If it still is, the doctor must take this factor into consideration before treating the patient and prescribing homework.

## DEVISING A TREATMENT PRINCIPLE

In devising a treatment principle, the Qigong doctor should always include the Condition of the disease, Location of the disease, and Possible Cause of the disease.

1. The Condition of the Disease refers to the categorization of the disease, and may be diagnosed according to a combination of the Eight Energetic Principle's criteria. The patient's condition could, for example, be considered Excess or Deficient, Hot or Cold, Internal or External, or a combination thereof, such as: Excess Heat, Internal Heat, Deficient Heat, etc.
2. The Location of the Disease refers to the physio-energetic level of the patient's body that the disease is affecting (whether it is in the Upper, Middle or Lower Burner, or affecting certain Yin or Yang organs, channels, or muscles, etc.).
3. The Possible Cause of the Disease is either a result from a congenital or acquired illness. If congenital, consider the patient's DNA patterns, and all hereditary and ancestral traits. If acquired, consider environmental exposure to toxic poisons, diet, trauma (physical or emotional), electromagnetic fields, etc.

## TREATMENT STRATEGY

Once the working diagnosis and treatment principle has been established, it is time to determine a treatment strategy. A treatment strategy consist in applying the treatment principle. It is the foundation from which the Qigong doctor chooses the approach in treating the patient's disease (Figure 25.1). The doctor will choose to treat the internal organs, channels, collaterals, points, and tissue areas which are the primary cause of the patient's disease. These areas are specifically chosen in or-



der to facilitate a rapid affect on the patient's disease, to purge, tonify, or regulate the tissue area.

### TREATMENT

The treatment usually focuses on the specific cause of the disease and how it affects the patient's internal organs. The primary goal is to relieve the patient's symptoms, strengthen the constitution and return the patient to a state of wholeness. This pro-

cess may involve restructuring the patient's belief structure, to emotionally release old traumas.

### AFTER THE TREATMENT

After treating the patient's condition, the Qigong doctor explains to the patient in clear, comprehensive terminology, what the doctor has discovered, and his or her approach in rectifying the condition. The more the patient understands the

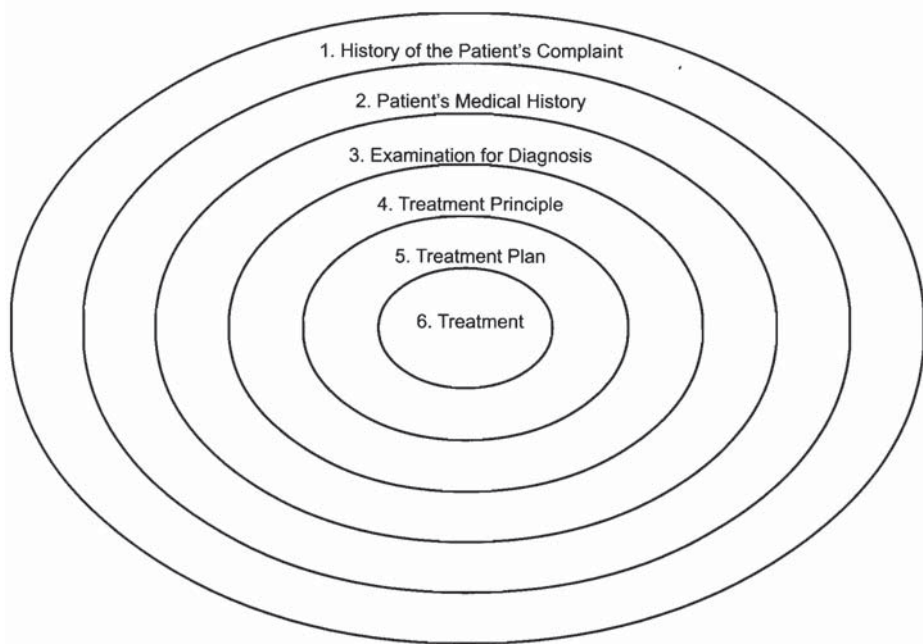


Figure 25.1. Examination, Diagnosis, and Treatment: The Qigong doctor begins diagnosing the patient by taking a "history of the patient's complaint." Next the doctor inquires about the "patient's medical history." Then, the doctor begins the "examination for diagnosis," observing the patient's constitution, symptoms and signs and determines the syndrome(s), health and state of the patient's internal organs, and the cause of the energetic dysfunction. Next, all the acquired knowledge is assessed in accordance with the different diagnostic templates of the Eight Parameters, Five Elemental Theory, Qi, Blood and Body Fluid Dysfunctions, etc. and the doctor "devises a treatment principle." Before treating the disease the doctor "develops a treatment plan." The treatment focuses on the specific cause of the disease and how it affects the patient's internal organs. The primary goal is to relieve the patient's symptoms, strengthen the constitution and return the patient to a state of wholeness. This entire process is initiated to assist the Qigong doctor in prescribing the correct treatment.

doctor's diagnosis and approach in addressing the treatment, homework prescriptions, and suggestions for life-style modifications, the greater the likelihood of a successful healing.

After the initial treatment, it is important for the Qigong doctor to establish a treatment schedule. This establishes a realistic goal and time frame for the therapy. With each treatment, the doctor monitors the patient's progress, and may choose to modify the treatment approach in accord with the patient's changing condition.

As the patient's symptoms improve, the doctor lengthens the time between treatments. This continues until the symptoms are completely relieved, and the doctor is satisfied that the disease will not return.

### ALTERNATIVE TREATMENT STRATEGIES

As the human body is in a constant state of change, the doctor's diagnosis and treatment approach will sometimes have to be altered. The doctor may also choose to modify each treatment according to the patient's changing symptoms or disease development. When choosing alternative treatment strategies, it is important that the doctor choose adjunctive therapies that enhance the primary goal of purging, tonifying, and regulating the patient's condition.

## INTUITIVE AND PERCEPTUAL DIAGNOSIS

### THE METAPHYSICAL DIMENSIONS OF MEDICAL QIGONG HEALING

The dictionary describes "metaphysical" as "the study of psychic phenomena beyond the limits of ordinary or orthodox psychology." There are other dimensions of reality that are very tangible, and access to them is only limited by fear and ignorance. Since theories on the nature of the mind and spirit cannot be easily verified or disproved by intellectual analysis or scientific experiment, sometimes certain kinds of knowledge are disbelieved, ridiculed, and dismissed. The ad-

vanced energy theories that are presented in this textbook are based upon the five thousand years of cultivation and experience of Chinese medical healing. The energetic form of Qi is neither good nor evil, it is simply another aspect of matter. The ancient Chinese Qigong masters refined the ability to analyze and diagnose these different forms of energy into an effective healing modality.

The existence of energy and its multidimensional patterns is embraced and accepted by many other cultures and societies, with the exception of Western conventional thinking, which is unfamiliar with this unorthodox approach to healing.

These energetic realms, which form the reality of the Medical Qigong doctor's clinical healings, are actually normal perceptual skills that the doctors have developed and trained within themselves. These doctors have simply rediscovered and trained their sensitivity to energies that they were open to during childhood. These energies encompass more than just the physical world. These perceptive skills and abilities of Shen are actually our natural, energetic "birthright," and have been with us since birth. Shen Gong skills, and all psychic powers, lie within the Eternal Soul of an individual, although in most people these skills are undeveloped and largely unused. Often we fear the most the things we understand the least. It has also been my observation that individuals are taught to ignore these skills because of one or more of the following reasons:

1. They have become frightened of them, because as children they were told that these abilities do not exist;
2. They were told that such abilities were evil, or of the 'devil';
3. Unable to understand them, they do not know how to integrate them into their personal lives;
4. They may fear the emotional and spiritual responsibility of knowing the truth about themselves and others; or
5. The known is familiar and therefore more comfortable than the unknown and new.

Sometimes even facing our own human potential alarms us so greatly (fear bordering on terror) that we are willing to deny empirical evidence that these paranormal skills and abilities are real.



We live, therefore, with a paradox. These paranormal abilities seem to be part of our nature, yet they can disturb us so greatly that we often violently reject them. Medical Qigong doctors are healers who have learned to accept these paranormal abilities and direct their energy, spirit and psychic skills towards the focus of alleviating pain and suffering. They are “wounded healers” who have learned to face their fears, and have the courage to walk through and overcome them.

### THE AWAKENING

For the Qigong doctor to understand spiritual insights, three phases of energetic transformation must first be experienced. These three phases are collectively known as “the awakening” and are described as follows.

1. The awakening describes the beginning phase or “opening” of the Qigong doctors’ Mind and Spirit to their energetic potential. This acceptance becomes rooted within the doctors’ intention, emotion, and thought, and sets into motion the correct vibrational field for accessing their higher consciousness.
2. Entering the inner sanctuary describes the phase wherein Qigong doctors begin to receive greater clarity of mind and an elevated consciousness. The doctors receive information on a multidimensional level and are now able to access, as well as better understand their inner core being. This sets into motion the Qigong doctors’ understanding of their interconnectedness to everything in the universe. At this point, the doctors must accept responsibility for their actions and non-actions.
3. Accessing the Wuji through the Creative Subconscious Mind describes the Qigong doctors’ ability to access and reprogram their Mind and core vibration. This sets into motion the doctors’ personal contact with their higher-self, or Eternal Soul.

### LEARNING INTUITIVE AND PERCEPTUAL DIAGNOSIS

Before beginning the primary methods of Intuitive and Perceptual Energy Diagnosis, it is important to understand the initial training needed

to access and train these skills. Without an understanding of these subtle energies, the risk of misdiagnosis of the microprojections of life-force energy is high. The subconscious mind communicates within ourselves and the outside world through the Three Dantians, by way of three distinct mechanisms:

- Physical or kinetic communication is established through the Lower Dantian.
- Emotional or empathic communication is established through the Middle Dantian.
- Spiritual or intuitive communication is established through the Upper Dantian.

These three modalities of energetic communication must be finely honed into effective, receptive listening tools.

Memories, thoughts, emotions, and knowledge are stored in the patient’s tissues throughout the body at the pre-atomic and pre-cellular levels. They are arranged and structured similar to the way sounds and images are recorded on the magnetic molecules of a video cassette tape. Not only are emotions and sounds stored, but tastes, smells, and touch can be invoked simultaneously in vivid detail as the cells are stimulated. The patient feels that they are actually reliving the event from the past exactly as if it were occurring now.

The Qigong doctor must be ready to recognize, uncover, and be able to feel his or her patient’s pain when interceding as an empath. Sometimes the doctor will not only stumble upon pockets of unresolved pain, but also suppressed memories hidden deep within the patient’s tissues. When this occurs, the doctor diagnoses the patient’s toxic emotional symptoms through his or her own body and spirit. To perform this type of diagnostic technique successfully, doctors must be secure in their established emotional boundaries. Otherwise they might project their own feelings onto the patient, or absorb the patient’s pathogenic energy into their own body, where it may become trapped.

The goal is to absorb and receive the patient’s symptoms briefly for diagnosis, and then release them by exhaling out the mouth (away from the patient). This expels the Toxic Qi into the ground, and allows the patient’s feelings to pass through the doctor’s body without harm.



The state of consciousness in which the doctor listens and feels the patient is more important than the technique or modality used. This is why there are so many diagnostic tools available to assist doctors in their evaluation. The patient's body maintains the energetic pattern of trauma until it is released and dispersed. The amount of energy required to neutralize this traumatic charge and return the tissues back to their normal state is in direct proportion to the intensity of the original trauma.

### RECEIVING AND INTERPRETING THE PATIENT'S FIELDS OF BIO-INFORMATION

The human body emits several "bio-fields" of energy, varying in density and frequency and resonating within a holographic field. Like radio waves and other modern technological wave transmissions, these fields are encoded with information. The key to what we absorb and radiate lies in the energetic qualities of the rate or frequency of vibration, amplitude, and wave length of these bio-fields.

The physical world as we know it is made up of energetic fields. These energetic fields hold our universe together (Figure 25.2). Matter is simply the temporary expression of these energetic fields as they interact. The human body consists of Shen, Qi, and Jing actively resonating within the cells and tissues. Qi, as energy, is considered both substantial and insubstantial. Qi creates matter and acts as a medium between matter and spirit; it carries their mutual interactions in the form of waves. Because matter manifests as a distinctive type of consciousness, it operates at discreet levels of awareness, differing only in its complexity of structure and degree of freedom. Matter also manifests itself at every level of organization, from fundamental particles in physics, to biological organisms within the human body. The cells are governed by these bio-fields which determine their growth.

It is the conscious aspect of energy that dictates how, where and in what form energy is manifested within the body. This energetic consciousness releases bio-information which transmits encoded

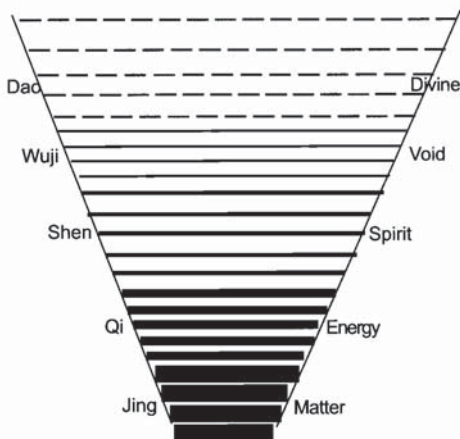


Figure 25.2. The Energetic Fields

information about the patient both internally and externally. Form, force, and medium are three aspects of energy held in dynamic patterns by consciousness. The bio-information released from the patient's consciousness is read and diagnosed by the Qigong doctor before treatment begins.

The body's bio-information resonance Xin Xi or the "message" as it is called in China, is not limited by space or time. This Message refers to the energy fields that emanate to and from the Wuji or Void (infinite space embodied in between matter and energy).

The Wuji is the state of no boundaries, of pure openness, of complete oneness. Its essence is emptiness (as depicted by the empty circle), which relates to the awareness aspect of our Yuan Shen. When it begins to manifest within the relative universe of Qi, Yin, and Yang (referred to as Taiji), its nature appears as clear light which dispels darkness. When it manifests as a pure and tangible physical form, it appears as an enlightened being (saint or immortal) or as the "divinity" inherent within each one of us.

All of these levels exist within each individual, on both a pure level and pathological level. These levels can be detected and interpreted by the trained Qigong doctor as bio-information resona-

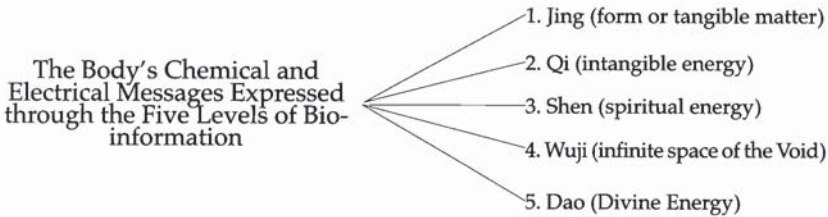


Figure 25.3. The Five Levels of Bio-information

nce. Bio-information resonance is subdivided into five levels of expression:

1. Jing (form or tangible matter) contains the least amount of encoded information which is emitted at the lowest frequency.
2. Qi (intangible energy) contains more encoded information which is emitted at a higher frequency than Jing.
3. Shen (spiritual energy) emits an even higher frequency containing still more encoded information than Qi.
4. Wuji (the infinite space of the Void) contains even more encoded information than Shen which is emitted at a still higher frequency.
5. Dao (Divine Energy) emits the highest, most complete encoded information or Message and is the most powerful of all the emissions.

Medical Qigong views congenital disease as a form of distorted bio-informational vibration. The body's cellular systems internally regulate themselves via communication through these coded Messages. Messages are sent and received both on the energetic level (Shen, Qi, and Jing) and on the biochemical-electrical level. These two different levels interact continuously. Distortions on the energetic level interfere with the necessary transformations of Jing into Qi, Qi into Shen, and vice versa. Failures in energetic transformations also affect and distort chemical and electrical Messages between the different types of cells in the body (blood cells, tissue cells, nerve cells, and so on).

The maturity of the physical body depends on the transference of these Messages as the source of its evolution. Each time the egg cell divides

(morula, embryonic, and fetal stages) the Message is transcribed into the newly-generated cells. Some encoded Messages are transformed but, due to the adverse evolutionary conditions or pathogenic factors, some become latent. Germ cell Messages, however, are not restricted by these evolutionary conditions since they multiply, evolve, and transform at an accelerated pace.

Information of the body's disharmonies is received as a distorted, biological resonance, which indicates the location and severity of the patient's condition. All diagnostic scanning techniques utilize this type of perception. The body's cellular systems internally regulate themselves via communication through coded bio-informational signals. This biological information exists in energetic, electrical, and chemical forms which are constantly being transformed from one form into another (Figure 25.3). The function of Medical Qigong therapy is to provide the correct bio-informational instructions (or Message) to the patient's body in the form of Qi emission (or coded energetic bio-informational signals) to initiate healing. By receiving Messages from the patient, the Qigong doctor can project energy while receiving and diagnosing the patient's energetic patterns.

#### ACCESSING THE KNOWLEDGE STORED WITHIN THE WUJI

When the Qigong doctors emit healing energy to the patient, they are sending healing Messages encoded within the Qi. When these Messages are received by the patient's cells the healing process is initiated. Qigong doctors access the knowledge



needed to treat patients, by remaining receptive to the Messages stored within the patient's Jing, Qi, Shen, and surrounding energetic space (Wuji or Void).

Within the energy of the Wuji is the knowledge stored throughout time. In Medical Qigong practices, accessing the knowledge of the Wuji is the Chinese equivalent of the Sanskrit concept of accessing the Akashic Records. "Akasha" is a Sanskrit term used to describe the all-pervasive space of the universe. There are two kinds of Void: the first type of Void is internal, limited by the material plane (or matter) and can be associated with the enveloping of the internal human form. Matter can be described as consisting of more space than actual physical matter and, therefore, is considered infinite in its internal division of energetic properties. Within this Void forms the foundation for the matter or the body's personality by way of physical forms, sensations, perceptions, mental formations, and consciousness.

The second type of Void is external, unlimited, beyond all description, unbound by the material, yet contains all things material. It is the vehicle for all life, resonating through sound and light, permeating everything in the universe. In the practice of Medical Qigong the Wuji is one of three universal principles, along with Qi and Shen, which form a trinity of sources of intuitive and psychic power. These three universal principles also manifest the Eternal Soul, allowing divine thought to infuse matter.

The knowledge of the Wuji records the vibrational resonance of every action (all thought and emotion), as well as light and sound. These energetic impressions are stored within the astral plane. These records exist as impressions in the astral/spiritual dimension, providing a sort of accessible filing system for those who wish to receive information about past history or past lives, or even for the examination of their own spiritual progress. Admittance to this sea of knowledge and wisdom can be triggered in the hypothalamic limbic system of the brain, and is accessible through the energetic stimulation of the third ventricle of the Qigong doctor's brain.

The body is composed of literally billions of energetic molecules. Each molecule is a hologram of ancestral particles, knowledge, and experiences existing throughout time, spanning our entire history as we know it. These molecules gather together to form and create matter. They function for specific purposes of life transitions and energetic interaction, and then dissolve, and transform back into Qi and Shen. Each molecule stores its energetic experiences, to be later accessed through spiritual intention.

As the molecules gather to form a fetus, energy as well as ancestral history is stored within the tissues and cells of the child via the environmental, universal, mother and father's energetic fields.

Once the Qigong doctor has fused with his or her patient, he or she will be able to access specific information about the patient through the internal connection to the energetic impressions of the patient's Void. This allows the doctor to study and learn about the patient's past history of disease formations, as well as the information contained within the molecular structures of the patient's tissues.

#### UNDERSTANDING PAST-LIFE REGRESSION

Although seldom talked about, and much less understood, the clinical significance about past-life regression is quite important. Psychiatrists Sigmund Freud and Carl G. Jung both believed that the patients' worst fears, pain, and traumas are buried deep within their unconscious mind. Sometimes the patients' emotional traumas are so deeply entrenched that they can only be expressed through the energetic presence of a different time-space reality. One metaphor used by patients to describe this other form of reality is through a "past-life trauma."

During Medical Qigong treatments, patients will sometimes describe traumas or situations that do not relate to present life experiences. These experiences might be explained through past life theories. There are six major theories used to explain past-life recall (Figure 25.4). These theories are described as follows.



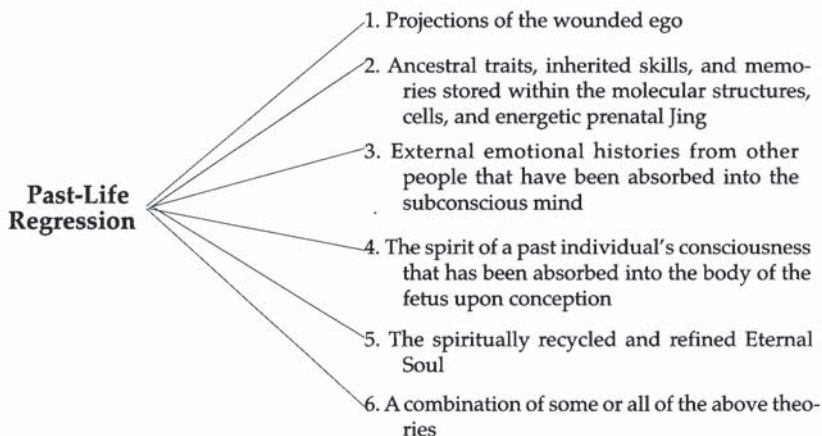


Figure 25.4. The Six Major Theories of Past Life Regression

1. Some Qigong doctors contend that these past-life memories are the projections of the patient's wounded ego, used by the subconscious mind to assist the patient in dealing indirectly and symbolically with life's present painful experiences. These are painful memories that are consciously avoided by the patient, but are necessary for healing to take place.
2. Other doctors believe that these past-life phenomena are the ancestral traits, inherited skills, and memories stored within the molecular structures, cells, and energetic Prenatal Jing of the patient, that periodically surface from time to time and generation to generation.
3. Some doctors believe that apparent memories of past-life regressions, as well as of past-life traumas, are external emotional histories from other people that have been absorbed into the patient's subconscious mind. The patient responds like an energetic empath to sensations of telepathy, registered by the patient's hypothalamic limbic system. These external memories are triggered when the patient accesses the knowledge of the Wuji.
4. Other doctors believe that the spirit of a past individual's consciousness can be absorbed

into the body of the fetus upon conception. This means that wherever a child is conceived, the environmental energy, as well as any native hovering spiritual entity, can be implanted into the forming energetic field of the fetus.

5. Other doctors believe that one's Eternal Soul is constantly being recycled and refined through generation after generation, constantly being reborn in order to evolve into a higher plane of consciousness.
6. Still other doctors believe that past-life memories can be a combination of some or all of the above theories.

Some patients feel that they experience spontaneous past-life recall through the treatment of Medical Qigong therapy. While receiving treatments or performing Medical Qigong prescriptions these patients may experience intuitive flashes or visions. Whether the patients' memories actually are of their own historical past lives, or are reconstructions from subconscious material, is a matter of controversy. The primary objective is for the doctor to accept the patients' reality, supporting them in this belief system to facilitate their healing process.

It is the doctor's responsibility to respect the patient's reality and not impose his or her own interpretations on everything the patient says. By accessing the knowledge of the Wuji, the doctor can assist the patient to connect with and benefit from these past life recollections or "reconstructions" to facilitate the healing process. Ultimately it matters not if the memories are reconstructions of subconscious material, true past life events, or even telepathic experiences. What is important, however, is that these memories are processed, learned from, and integrated to promote a better balance within the patient.

#### PAST-LIFE HEALING THERAPY

Clinically, past-life regression therapy has been effective in treating such problems as chronic fears and phobias, detrimental habits and cravings, suppressed hostility and guilt, depression, the fear of death, sexual dysfunctions, chronic pains and headaches, as well as many physical disorders. It is also used for understanding relationship problems, since the theory maintains that we often meet the same souls in different lives (and bodies) until the problems are worked out.

The Qigong doctor is not qualified to perform past-life regression therapy. This requires a specialist or at least supervision by an expert. The Qigong doctor can, however, facilitate healing by accepting the patient's experience and validating it to prepare the way for the healing process. In Medical Qigong therapy, the doctor accepts the patient's belief that the causes of his or her present physical or psychological problems can be traced to past-life traumas or death experiences. The improvement attained through past-life memories is said to be achieved through the release of the energetic charge that is trapped in the patient's body from a former life. This energetic charge keeps the patient's emotions prisoner, chained to the old feelings that are associated with the painful past-life experience. It is important for the Qigong doctor to realize that the same therapeutic benefits as the retrieval of current-life real memories can be achieved by allowing the patient to relate any images, impressions and so on, that may or may not stem from his or her present life

experiences. The foundational base of the emotional trauma will often be rooted in feelings associated with rejection, betrayal, and abandonment. The psychological and physiological reactions to the patient's past-life memories, whether they be real or contrived, will have a profound affect on the patient's healing.

#### LEARNING MEDICAL QIGONG TECHNIQUES

According to Qigong Master Zheng Zhan Ding from Beijing, China, when learning Medical Qigong techniques, the doctors experience what is known as the Three-Part Wisdoms.

1. The Upper Dantian Wisdom is achieved through divine calling. When the full potential of the Upper Dantian is tapped, the doctor suddenly finds him or herself able to utilize skills and techniques that were previously completely beyond his or her ability. This is a major energetic breakthrough for the doctor, enabling him or her to perform supernatural feats that he or she immediately recognizes and accepts as part of a personal spiritual calling.
2. The Middle Dantian Wisdom is achieved through inspirational observation. Upon seeing energetic techniques performed, the doctor immediately establishes an emotional belief that he or she possesses that same energetic ability. This is a kind of "if they can do it, I can do it" observation and belief structure.
3. The Lower Dantian Wisdom is achieved through practice. This is a type of "practice makes perfect" method of transition which allows the doctor time to accept and integrate new beliefs and abilities through long hours of constant practice, observation, and tutelage.

All Qigong techniques are based on the imagination and spiritual belief. It is necessary to create an image (a spiritual belief) within the mind, to create a positive environment for healing transformations (the spirit transforms energy, and energy transforms matter). Sometimes the Qigong doctor will want to utilize a certain image of his or her belief, but because of certain doubts, is unable to bring it into existence. In order to successfully cultivate this image, the doctor must use cre-



ative thinking to focus his or her life-force energy on this specific objective, accept it as true and know it will happen. To create this image the doctor must use his or her imagination, emotional feelings, unwavering belief, visualization, affirmation, and acceptance.

Energy (Qi) is the bridge between the material and the spiritual, and is the medium through which consciousness interacts with the world. Through intention, Qi is gathered, focused, and used to transform light, sound, and other resonations. Through intention, the Qigong doctor is able to change structural formations, and to transform tangible and intangible forms and vice versa, to dissolve tumors, cysts, and so on. Of the many methods of healing available in Medical Qigong, it is important for the Qigong doctor to explore the healing skills suited to his or her body and personality, to become most effective. Once the doctor has learned and mastered these healing techniques, he or she will no longer need to think about the methods, or when they need to be employed, they will become second nature.

### **PERCEPTUAL COMMUNICATION TRAINING**

Subconscious communications are divided into physical, emotional, and intuitive forms of interaction and perception. The internal-vision techniques required to utilize energetic perception in a clinical setting are expressed and enhanced through these types of communication. These types of communications are realms of perception that can be explored, wherein, the Qigong doctor is so present in "the moment" that his or her attention begins to dissolve the perceptual realities of all five senses, and begins to perceive and diagnosis patients on a spiritual level. At this level, all feelings, sounds, colors, or any combination of the doctor's senses take on new dimensions of reality.

### **DIAGNOSIS THROUGH DANTIAN COMMUNICATION**

Any treatment, exercise, or meditation the Qigong doctor prescribes must connect with the energetic resonance of the patient's disease. This connection is established through the doctor's

ability to communicate with the patient's body via the Three Dantians.

1. The Upper Dantian's perceptual awareness is received through a type of spiritual/intuitive communication. Through this intuitive subconscious communication the doctor is able to interact and perceive the patient's spiritual and energetic disturbances. This allows the doctor to perceive the patient's spiritual condition without bias.
2. The Middle Dantian's perceptual awareness is received through a type of emotional/empathic communication. Through this empathic subconscious communication the doctor is able to interact and perceive the patient's feelings, actively empathizing, listening, and hearing what patients communicate about their pain and problems. This allows the doctor to perceive the patient's true emotional condition by bypassing the person's ego.
3. The Lower Dantian's perceptual awareness is received through a type of kinesthetic communication. Through this physical subconscious communication the doctor is able to interact and perceive the active condition of the patient's physical tissues. This allows the doctor to perceive (through his or her hands and physical body) the patient's physical symptoms, such as pain, Heat, and so on.

### **UTILIZING INTERNAL-VISION AS A CLINICAL MODALITY**

The brain has the ability of receiving and recording the vibrations of any object that the senses see, hear, smell, taste or feel. The vibrations of light, sound, smell, color, and object's shape are all recorded. This also holds true for thoughts, words, and actions. The brain also has the ability of reproducing these vibrations and projecting them out again through the use of inner vision and the imagination.

Before beginning internal Qi diagnosis it is important that the Qigong doctor have a thorough understanding of the internal energy's function and flow within his or her own body. Dr. Li Shi Zhen pointed out during the Ming Dynasty that, "The internal organs and channels can be per-



ceived as unobstructed and free from disease only by those who can see internally.”

This is achieved by performing the Nei Guan or Internal Viewing Meditation. The purpose for internal-vision is to carefully examine, through conscious introspection, the energetic flow and structure of the body and mind. Most doctors in the Ming Dynasty studied the Nei Guan Meditation as part of their clinical practice to develop the light for internal viewing. It is believed that light enters the body through the Baihui Point (at the top of the head), the Yin Tang Point (the Third Eye area) and through both eyes. Since internal-vision uses light that has a higher vibration than visual light, it is able to penetrate through the skin deep into the tissues.

Many years ago I was truly skeptical of this phenomenon, although I met many Qigong masters who possessed such skills. After acquiring this skill, however, I was able to demonstrate its effectiveness quite thoroughly while interning in the Qigong hospitals of Beijing, China. It is actually a simple matter of consistent practice and focused concentration which allows this sense of perception to become tangible. It is important to remember that to know something, one must first think it, then feel it in order to integrate the knowledge fully. Always watch as an observer, void of emotional attachment, noticing what is actually there.

**Nei Guan—Internal Viewing Meditation**

The best way to practice the Nei Guan Meditation is through relaxed, quiescent breathing. Begin from a Wuji posture. After quieting the mind, relax and focus the imagination. Imagine that the left eye is a bright radiant sun, while the right eye is a bright and luminous moon. Both the sun and moon join together at the Yin Tang (Third Eye point). As their energies come together, they form a bright white ball. This light actually gathers around the pituitary gland, illuminating the optic chiasm, filling the occipital lobes (for internal perceptual vision) and the thalamus (for oculomotor control) (Figure 25.5).

As the light expands it stimulates the corpus callosum and penetrates the pineal gland (which acts as a projector for internal vision) (Figure 25.6).

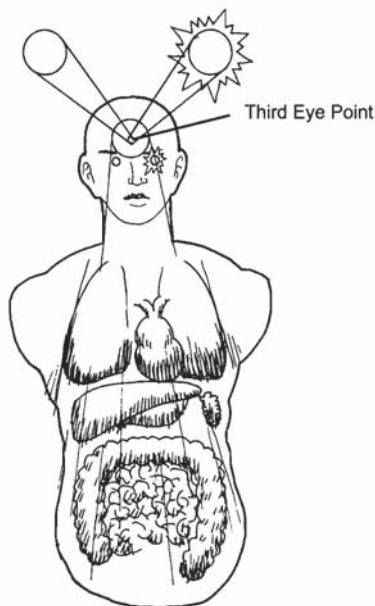


Figure 25.5. The Internal Viewing Meditation

Next, focus your intention on directing this ball of white light, allowing it to shine down into the body, illuminating all the internal organs. This enables you to see directly inside your own body and view each organ. Observe and feel the energetic strengths and individual weaknesses of the bones, organs, and tissues. Allow both energy and information to gather and expose itself through the Third Eye region of the Upper Dantian. After a while, relax and return to Wu Wei (i.e., No Mind), allowing all of these images to settle.

After a relatively short time of constant practice Qigong doctors learn to discern the state of their own organs, and are able to regulate their own physical and energetic body. This internal diagnostic ability sets the foundation for doctors to extend their Internal-viewing capability outside their own body to use on patients.

Once this occurs, doctors find it possible to effectively diagnose patients while scanning and using the Flat Palm Detection technique. The patient's points and areas for diagnosis are revealed to the doctors through this modality of energetic extension.

When using internal-vision, extend your intention as deep into the patient as possible, to slowly scan the patient's tissues, layer after layer, observing any cellular changes and distortions. Use the internal light resonating from inside the patient's body to identify the pathogenic factors. Then, look deeper into the energetic currents to find the root and origin of the patient's disease.

When you use your hands to read the patient's internal organs through Flat Palm Detection or any other diagnostic modality, it is extremely important to use internal-vision to determine the severity of the disease. You may observe a specific color, texture, or feel pools of emotional energy. According to Dr. Zheng Zhang Ding, doctors will be able to determine the condition of the diseased organ by its shade of color. The internal-vision colors most commonly observed in internal-vision diagnosis are as follows:

- A red or yellow color represents a healthy or normal organ;
- A white color signals the beginning of energetic dysfunction, but is not serious enough for treatment;
- A gray color signifies sickness; and
- A black color denotes, tumors, cancer, etc.

## APPLICATIONS OF INTUITIVE AND PERCEPTUAL QI DIAGNOSIS

There are a variety of methods concerning the application of intuitive and perceptual diagnosis of diseases. The specific physiological methods such as remote sensing, hand detection and physical body observation are very popular in the Medical Qigong clinics in China today. Five of the most favorite modalities of intuitive and perceptual Qi diagnosis are described as follows.

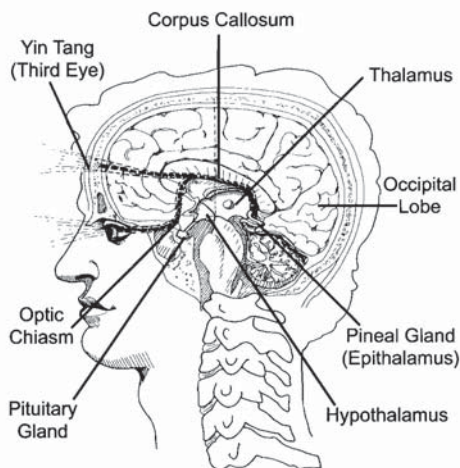


Figure 25.6. The inner light gathers at the pituitary gland, illuminating the optic chiasm, filling the occipital lobes and thalamus, stimulating the corpus callosum and penetrating the pineal gland.

### DIAGNOSIS BASED ON FLAT-PALM DETECTION (HAND SENSING)

Because the body's energetic field reflects the state of health or dysfunctions of the physical body, any changes occurring in the tissues and organs are detectable through sensing this energetic field. Detection of these changes with the palm is termed Flat-Palm Detection.

To perform this technique, the doctor begins by asking the patient to take a standing, sitting or lying posture. The patient's whole body should be relaxed, the mind focused on breathing naturally. The doctor positions his or her palm several inches from the patient's energy field, with the Laogong Pc-8 point or fingertips facing the direction of the patient's body.

The doctor then emits a little energy, slowly, followed by Pushing, Pulling and Leading manipulations used to detect the Qi of the patient's



energetic body. The patient's surface tissue is divided into upper and lower, left and right aspects. The doctor focuses on the surface tissue area first, specifically the area corresponding to the region of the patient's disease. The doctor then determines the energetic nature of the corresponding regions by making comparisons between the sensations gained in different areas to find where energy feels abnormal. Gradually, the doctor's emitted energy is extended deeper into the body to purge, disperse, tonify or regulate the patient's organs and organ systems (Figure 25.7).

The Qigong doctor then analyzes these energetic sensations, comparing how they feel from the different areas of the body (both on the superficial and deep layers). The doctor categorizes the pathological findings (the location, nature, and severity of the disease) in accordance with the Eight Principles of Diagnosis and the energetic patterns of The Five Elemental Theory.

Feeling a great difference in energy intensity between the two sides of the Stomach Channels, for example, indicates a Yin and Yang imbalance of energy circulation between the left and right sides of the body. The Deficiency and Cold syndrome of the Spleen and Stomach may be manifested by a cold and contracted sensation in the epigastric region.

When an acupuncture needle is inserted into an obstructed point the energy grabs the needle and vibrates it. Once this energy block is removed, the needle ceases to vibrate because the channel is now open. This same phenomenon occurs when the palm is placed on an area of stagnant Qi. The palm vibrates until the obstructed energy is dispersed.

Energy blocks are commonly cleared by dredging in a downward direction from the head (Heaven) to the feet (Earth). When treated this way, patients will experience a temporary feeling of fatigue as the stored toxins are released from the body. Tonification is facilitated by bringing the energy current up the patient's body from the feet to the head (Earth to Heaven). This action will sometimes cause patients to have psychic experiences and see visions, as the energy enters the patient's Upper Dantian region.



Figure 25.7. In Flat Palm Detection, the Qigong doctor uses the entire palm to sense the condition of his or her patient's internal organs and tissues.

#### DIAGNOSIS BASED ON KINESTHETIC AND EMPATHIC QI ABSORPTION

There are some individuals who tend to easily absorb the feeling and emotions of other people, even without trying. Sometimes when treating a patient, a Qigong doctor will inadvertently ingest a small amount of their patient's energy. As this energy absorbs into the doctor's body, it infuses throughout his or her entire energetic field. This energetic fusion sometimes causes the doctor to experience abnormal feelings in the locations that correspond to the pathogenic areas of the patient's body. From these feelings, the doctor can diagnose the location and the nature of the patient's disease.

To actively perform this method of Kinesthetic and Empathic Qi Absorption, the Qigong doctor stands facing the patient (Figure 25.8) and projects white healing light energy toward the top of the



patient's head (Baihui GV-20 point). The patient is thus enveloped by the white healing light energy, from the top of the head, to the bottom of the feet. Next, the doctor directs the Qi to flow from the bottom of the patient's feet into the bottom of his or her own feet, absorbing the patient's energy. This energetic action forms a complete cycle of energy between the doctor and the patient's body. The Qigong doctor then begins to carefully feel the sensations of the patient's energy in his or her own tissues and organs. The locality of abnormal feelings, their shape, and/or prominent characteristics reflect the locality and nature of the patient's illness.

**Note:** It is generally encouraged to avoid this type of body detection on cancer patients, because the risk of pulling in the patient's excessively Hot pathogens into the doctor's body is too high, especially if the doctor's energy has become depleted.

#### HAND DIAGNOSIS BASED ON BODY ASSOCIATION

A small percentage of energy absorbed from the patient can suffice to diagnose the whole energetic system. Because the law of bio-holograms holds that one part of the body contains information about the whole (including various parts of the body, such as the viscera, Qi, and Blood, etc.), information obtained from certain isolated areas can reflect the condition of the whole body. Such parts may include the hand, foot, eye, ear, nose, face, etc. The location on these parts that represent different areas and organs are termed as "points" or "zones;" they include hand points, foot points, ear points, and so forth.

Hand diagnosis (called *Shou Zhen*) is used to evaluate the physical predispositions and ailments of patients. This diagnostic technique first appeared in Chinese medical literature during the Sui Dynasty (618-581 B.C.) from the clinical writings of Dr. Chao Yuan Fang, who authored the "General Treatise on the Origin and Symptoms of Various Diseases." To begin diagnosis through hand-body association, the Qigong doctor first neutralizes his or her left palm (by releasing the energy into the Earth) to balance and stabilize its



Figure 25.8. In Diagnosis based on Kinesthetic or Empathic Absorption of the patient's Qi, the Qigong doctor temporarily absorbs the patient's energy field into his or her own body.

sensitivity. The left hand is generally used for reviewing energy and diagnosing diseases.

Once the left palm has been neutralized, the doctor uses his or her intention to gather the patient's Qi into the left palm, distributing the absorbed energy evenly throughout the hand. Focused concentration on any one specific area of the hand should be avoided. The doctor imagines the patient's energy enveloping the left hand and fingers, like an energetic glove. The doctor carefully begins to sense the sensations of the patient's energy on his or her palm. The center and front of the doctor's palm is considered the center and front of the patient's body, while the back of the hand is considered the back of the patient's body. The doctor feels various kinds of sensations on specific areas of the left palm, which indicate the location of the patient's disorders. These different sensations,



Figure 25.9. Diagnosis through Hand/Body Association

such as distention, heaviness, numbness, heat, cold, itching, and throbbing correspond with the features of the disorders (Figure 25.9).

While in Beijing, China, I was fortunate to study under Qigong Master Zheng Zhan Ding. Master Zheng had a remarkable gift for diagnosis and was compassionate enough to share his particular skills and training with me and two of my senior Medical Qigong students.

There are many schools of teaching for hand diagnosis. I have used several methods with great success in diagnosing and treating patients in both China and North America. The primary requirement for correct diagnosis is the use of the mind's intention. The imagination sets the foundation for the "energetic blueprint" of the patient's body (Figure 25.10). The method for employing this technique is described as follows.

1. Begin to scan the left palm and feel for Hot (Excess) or Cold (Deficient) areas. These areas will relate to specific locations of illness. The doctor begins to treat these regions of disease by using one of the following three methods:

- a. The doctor uses intention to tonify or purge the troubled areas inside his or her own left palm;
  - b. The doctor uses his or her right hand (usually with the index and middle finger) to tonify or purge the energy from his or her left palm; or
  - c. The doctor extends and treats the patient's body with his or her right hand while reading and diagnosing with the left palm.
2. Another variation of hand diagnosis is practiced by first having the patient breathe evenly into the Lower Dantian. Next, the patient focuses on his or her entire body, while placing the right palm (facing outward) towards the direction of the doctor. The patient is encouraged to relax while keeping his or her palm steady.

The doctor slowly moves the index or middle finger of his or her right hand towards the patient's right palm. While continuing to focus on the patient's energetic field (emitted from the patient's extended right palm), the

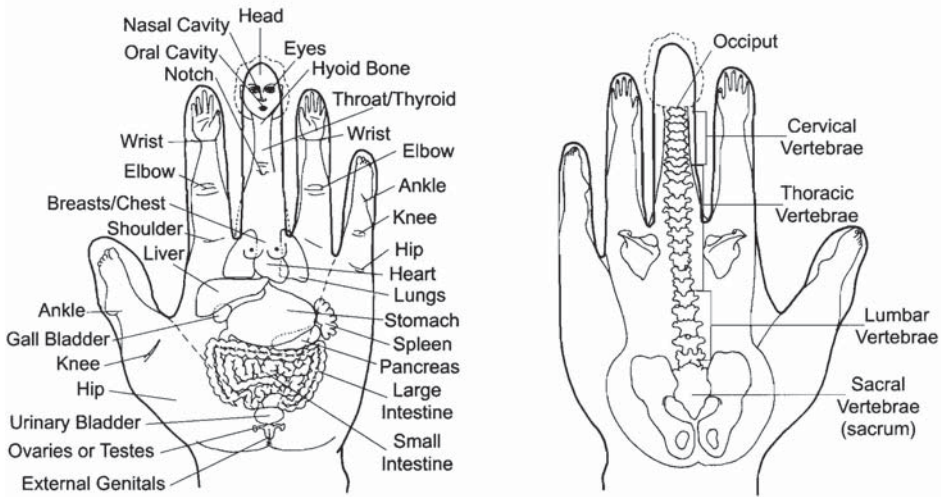


Figure 25.10. Front and Back View of the Hand/Body Association

Qigong doctor gently points to where he or she feels a particular energetic sensation (Figure 25.11). This special feeling or sensation that the doctor is receiving, represents the location of an energetic problem or disease. While scanning the patient's right palm, each different feeling or sensation represents a diversity of energetic manifestations related to the patient's disorder.

#### DIAGNOSIS BY OBSERVING AURA FIELDS

Some Medical Qigong doctors use aura readings to determine the physical, mental, emotional, energetic, and spiritual health of the patient. Aura colors will sometimes appear in the form of waves or other energy patterns (for example: evenly layered, blotchy, mixed together, etc.). Aura colors are in a state of constant flux, shifting their colors and patterns with each shift of the patient's moods and emotional thoughts. These colors merge and blend as they fluctuate, weaving in and around the patient's field of Wei Qi.

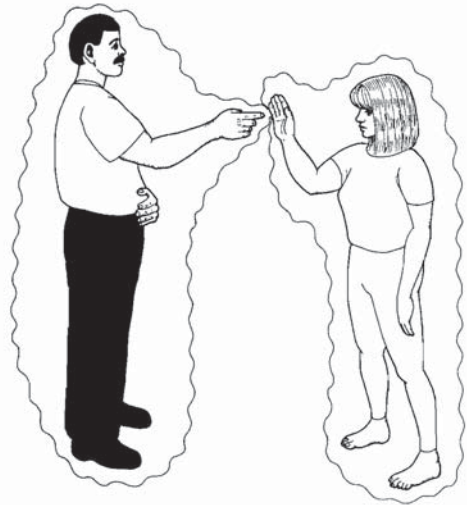


Figure 25.11. Variation of Finding the Patient's Disease Area by Diagnosing the Patient's Hand



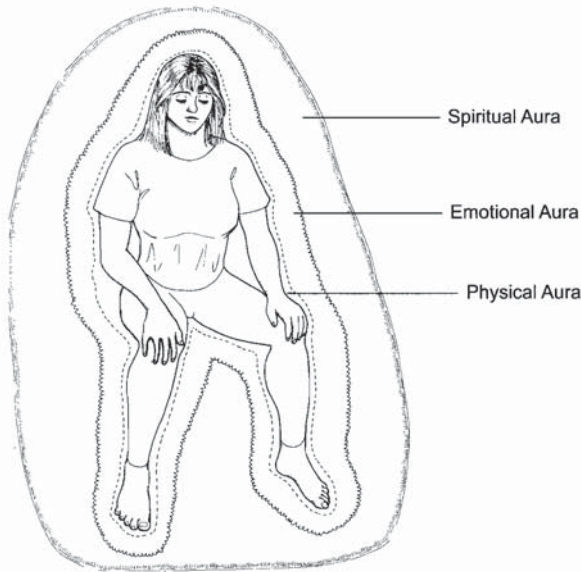


Figure 25.12. Diagnosis by Observing the Patient's Aura Fields.

To begin observing auras, ask the patient to relax his or her whole body, while sitting or standing in front of you. The patient should breathe evenly, to release any distractive thoughts, and then concentrate on the location of the specific disorder. The Qigong doctor focuses his or her attention on the space surrounding the patient's body, while simultaneously concentrating on his or her own Upper Dantian.

Focusing on the Upper Dantian to view the patient's body facilitates seeing the patient's aura field. The patient's aura field may be observed in the form of transparent or opaque Qi flow, or masses of different densities and colors. This may be used as a basis for determining the location and features of diseases (Figure 25.12). Each Yin and Yang organ will have its own color vibration.

When the energy of an organ is healthy, the Qi color is clean, clear and lucid. When an organ is diseased its Qi becomes dark gray and turbid. These

colors reveal whether an organ is in an abnormal state and to what extent it has been affected.

**COLOR VIBRATIONAL CLASSIFICATIONS**

The variety of shifting colors can be interpreted according to their density and tone. The following chart displays the color frequency correlation in nanometers. All living organisms vibrate at a frequency between 300-2,000 nanometers. When analyzed, specific colors emanate consistent frequencies and wave forms. The slower frequencies register in the infrared light spectrum. The highest vibrational frequencies register in the ultraviolet light spectrum (for more information see Chapter 4).

Red	700 nm	Infrared
Orange	600 nm	
Yellow	550 nm	
Green	500 nm	
Blue	450 nm	
Violet	400 nm	Ultraviolet

### SEEING AURAS AND EMOTIONAL ENERGY

Seeing auras is a visual phenomenon which occurs after many hours of regular Qigong training. This ability to see the external energy field is not limited to Medical Qigong training; many people are born with this special gift. The word "aura" literally means "breeze," manifesting as shimmering layers of luminous, colored energy that circulate around and penetrate into the physical body. These colors are part of the body's biophoton emissions (radiant light energy that emanates from all living systems). These colors are constantly in motion, reacting to thoughts, feelings, emotional patterns, and environmental influences.

Through the stimulation and physical dilation of the occipital lobe of the brain, the doctor begins to develop this unique perceptual ability. In the beginning stages the doctor may see energy coming off the patient's body like steam.

Later, brilliant, luminous colors become visible. The doctor is actually observing the infrared and ultraviolet radiation color patterns that the patient's body emits. The infrared spectrum is just below the average body's visual spectrum, while the ultraviolet is just above the average visual spectrum. By stimulating and dilation the occipital lobe, the visual spectrum expands to include the infrared frequency, allowing the doctor to observe from a much greater range of colors.

It has been my personal observation that students who possess a large bump on the back of the cranium, specifically between the channel points GV-16 and GV-17, begin to see auras at a very early stage. These points are below and just above the external occipital protuberance and surround the internal branches off the occipital arteries, veins and nerves. When energy fills this area, the stimulation and dilation of these nerves and arteries causes the visual receptors of the brain to observe certain phenomena at a faster rate, which causes time to seem to slow down (Figure 25.13).

It is very important to note that these observations are all possible due to the occipital mem-

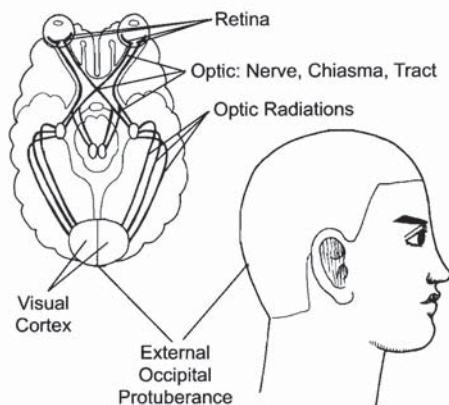


Figure 25.13. As the occipital lobe fills with Qi, the visual spectrum changes.

branes being dilated. To maintain this dilation the doctor must remain calm and relaxed. Any tension brought about by stress only diminishes this ability. Auras are generally seen through the peripheral field of vision.

If the doctor begins to stare at any particular object, focused concentration will contract the occipital membranes, causing tension and pressure that inhibit the dilation process. The secret in maintaining this altered state of observation is to anchor the mind deep into the ground. By focusing the mind on a specific area, focus can be shifted to receiving and observing auras in addition to extending energy without distraction.

The following meditation can be used to stimulate the occipital membrane and enhance the perception of auras.

#### Seeing Aura Meditation

This meditation can be practiced either sitting or standing. The mind must be free of all distractions and tensions in order for the energy to permeate the occipital lobe. Draw an imaginary line from the top of the head (Baihui) down the spine, down the back of the legs, out the heels and deep into the Earth. This is your mental anchor line

which is used to drain your mind of all thoughts (Figure 25.14).

By continuing to drain your thoughts deep into the Earth, you free your Yuan Shen to rely on intuitive perceptions that allow for this altered enhanced peripheral field of vision. This meditation should be practiced for a period of 15 to 30 minutes each day to establish a pattern of relaxation.

As you scan a patient, look to the sides of the patient's body, observing the silhouette of the outer shell of the patient's Wei Qi. It is important not to stare, but just observe the patient's external Wei Qi field (e.g., observing where the field is large, full, thin, or broken). Sometimes different lighting will affect the dilation of the occipital lobe, enhancing visual receptivity.

Next, allow the silhouette to become different colors. Usually, in the beginning, you can see only two or three different colors. With time and practice you will be able to differentiate more colors, with finer detail.

#### DIAGNOSIS BASED ON THE BODY'S EXTERNAL CHANNELS AND AURA COLORS

Each of the five emotions are related to both the Yin and Yang organs and their Yin and Yang natures. These five emotions are also related to five major colors, both inside and outside of the body's physical structure. By comprehending the colors and understanding their connection to the emotions of the body, the Qigong doctor can successfully analyze the abundance or depletion of energy in his or her patient's major organs. Not only will this reveal the patient's present psychological state of being, but will also expose which internal organs are weakened.

The color chart (Figure 25.15) is used to correlate the patient's energetic fields. These colors are similar, yet have their own unique variations from the physical body's tissue colors.

Think of these colors as extensions from the original organ pools. The mist of the organ pools flows into the body's aura fields, and can be observed in the patient's external energy fields. They are generally very vibrant colors and veil themselves around the first two layers of the Wei Qi.

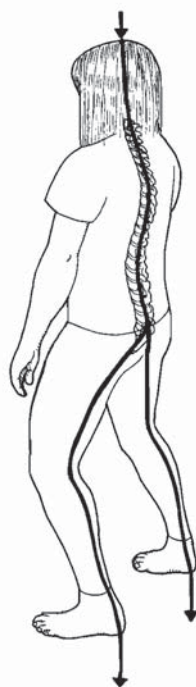


Figure 25.14. Root the Mind deep into the Earth.

Observe their location around the body, whether they are static or pulsing. If a particular body organ malfunctions, or if any disease is present, then certain parts of the aura may become dim, murky, or produce a dark void.

It is important to remember that each patient has his or her own color schemes. When observing the color spectrums of the patient's energy field the most important characteristic is the clarity of the colors. Observe if the colors are sharp, murky, or too concentrated.

The Yang patient's colors will vary in tone and brilliance from the color spectrums of Yin patients. Each aura adjusts to match the patient's mood and temperament. People also often choose for their environment colors that reflect the characteristics



of their aura and emotional spectrum (e.g., clothing, furniture, house, and room color, etc.).

When using color energy for healing, the Qigong doctor chooses which specific color to emit, e.g., using blue to cool the Qi or red to heat the Qi (see Chapter 4). Generally, when treating patients, the Qigong doctor will either wear all white (which is the combination of all colors, and is used to naturally project energy), or all black (which is the absence of all colors, and is used to naturally absorb energy), but never the color red (the color red is too intense or "Hot" for Qi extension).

#### DIAGNOSIS BASED ON INTENTION

The doctor's own developed inner vision can provide a diagnosis through observation of a mental image of the patient. The doctor begins by observing an image of the patient as a complete and whole energy system. Next, the doctor imagines the energetic form of the patient's internal organs (Figure 25.16).

If any part or organ is dark or gives a feeling of turbidness, this indicates the location of the disease. When using this type of energetic diagnosis, the sense of smell, the sense of taste, direct perspective, and remote sensing are also helpful diagnostic skills to enhance detection.

#### LONG DISTANCE MEDICAL QIGONG THERAPY

Long Distance Medical Qigong Therapy has been with us for centuries. One of the ministers of Huang Di, the Yellow Emperor and patriarch of Chinese medicine, was a shaman named Zhu You. Zhu You was a famous doctor who advocated exorcistic prayer over the use of acupuncture needles and herbs to treat illness. Some scholars believed that Zhu You practiced Qi emission healing at the same time that he prayed for his patients. So effective was this healing approach that The Yellow Emperor's Classics states that, in ancient times, most illnesses were treated according to the methods of Zhu You. In fact, at one time, professional "prayer healers" were once widespread throughout China.

There are several schools of thought on the modalities of long distance healing. Each school

Internal Organ	Aura Color
Lungs	Pure White
Large Intestines	Off-white
Stomach	Deep Yellow
Spleen	Orange Yellow
Heart	Red with Slight Blue Tint
Small Intestine	Pink
Bladder	Deep Blue
Kidneys	Light Flame Blue
Pericardium	Purple Red
Triple Burners	Orange Red
Gall Bladder	Yellow Green
Liver	Deep Green

Figure 25.15. The internal organs are each associated with a specific aura color.

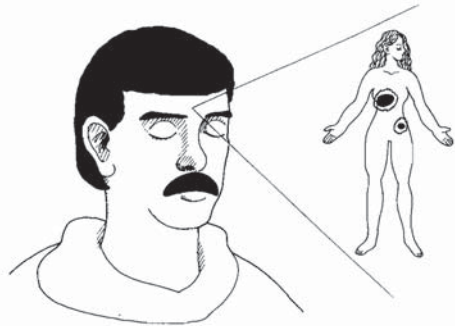


Figure 25.16. The Qigong doctor can diagnose the patient's body through energetic observation and intention.

has its own unique, yet extremely effective application of this esoteric skill.

Although I believe in the effectiveness of prayer, at one time I sincerely doubted the existence of long distance healing. I was thoroughly convinced that it was a matter of projected influential visual and auditory input, similar to hypnotherapy. I expected the doctor to talk to the patient and have him or her close the eyes to facilitate an emotional and mental healing over the telephone. The difficulty in this kind of healing is that if the patient does not trust you, his or her consciousness will not cooperate and will sabotage any healing energy extended in his or her direction.

As fate would have it, one of my Medical Qigong instructors called me one day. As we were conversing, my Kidneys began to heat up. This heat was quite intense, and I was extremely startled because no prior warning of this particular kind of treatment had been given. Yet, I could not dismiss the overwhelming searing heat that I felt in my lower back, Kidneys, and Mingmen area. This healing was done without my conscious consent or foreknowledge! My instructor laughed and explained that as she was talking to me, she was holding a pillow (which represented my body) and visualizing treating my Kidneys with her right hand.

At that point, my beliefs surrounding long distance Medical Qigong healing began to change radically. I began to inquire as to the qualifications needed to treat with that modality of therapy. I learned from my instructor that long distance energy transformation is similar to close range energy transformation. The only difference is that in long distance healing, the doctor's faith and psychic faculty has to be extremely developed and accurate.

To become proficient at long distance therapy, the Qigong doctor must extend his or her thought vibration into the atmosphere, which connects with the thought vibration of the distant patient. Both vibrations collect and blend, drawing together at a selected point on, or within, the patient, creating and reproducing the patient's energetic fields, organs, and tissues.

Zhu You's long distance healing through prayer may be compared to the effectiveness of prayer groups today. Larry Dossey, M.D., for example, documents one double-blind experiment involving nearly 400 patients admitted to the coronary care unit of San Francisco General Hospital for heart attacks or suspected heart attacks. These patients were evenly subdivided into two groups. Both groups received "state of the art" medical care; the only difference was that one group was prayed for by Protestant and Catholic prayer groups throughout the country. These prayer groups had only the patients' first names and sketches. The patients in the experimental group had no idea they were being prayed for; yet when the study was concluded, they experienced significantly fewer complications and deaths than did the non-prayed for control group.

#### SPACE/TIME AND ENERGY

To study long distance energetic healing, we need to look at a three-dimensional energetic pattern which includes Positive Space/Time, Negative Space/Time, and Energy.

1. Positive Space/Time Energy includes commonly accepted forms of energy (such as electromagnetism, nuclear energy and gravity), and all vibrations ranging from extremely slow to the speed of light. It includes lower vibrations (from inanimate objects) and the higher vibrations of thoughts.
2. Negative Space/Time Energy includes all vibrations which travel faster than the speed of light (super-luminal), and accounts for such phenomenon as telepathy, psychokinesis, precognition, and levitation. In negative space-time, particles have a negative mass and are known as antimatter. When activated to superluminal speeds, these particles appear to dematerialize, and produce a levitation force which balances the gravitational effects of positive space/time. This also accounts for the Qigong doctor's ability to transmit energy through all known force shields (excluding mirrors, due to their ability to reflect light-energy).
3. Energy and matter form a continuum as does space/time. Energy is the medium between



the positive and negative forms of space. It is the medium between which matter and spirit interact with the space/time continuum, through which heat, light, sound, and resonant vibrations travel.

Matter is composed mostly of space with a minute amount of mass, bound in a particular pattern. This pattern is unique for every form of matter, including the human body. Particles of matter in the human body are constantly vibrating in intermediate stages of energy interaction. Consciousness (the qualitative and directional aspect of energy), acts as a medium for the Qigong doctor's intention to project into the time/space energy field. Consciousness functions as the energy source for resonant vibrations which create the physical world.

To perform long distance healing, the Qi in the Lower and Middle Dantians (the body's Fire and Water energy) must overflow and transform into Shen. The Shen is then united with the divine Qi and extended outside the body for long distance healing of the patient. This allows the energy to cross both spatial and temporal boundaries, thus enabling the Qigong doctor to heal patients in the absence of physical contact.

The first priority in long distance healing, is to establish a connection between all three Dantians through the absorption of divine Qi into the Taiji Pole; this process is called the "empowerment with divine Qi," or simply, the "hookup." This action surrounds the doctor's Wei Qi with Tian Qi (Heavenly Energy), which then is transformed into Tian Shen (Heavenly Spirit).

The doctor then visualizes a long stream of white light extending from the Yin Tang (Third Eye) point, which connects to the patient's body (Figure 25.17).

Once the doctor feels this connection, he or she may now begin the treatment. The physical manifestations of long range healing are the result of the Shen affecting the Qi, and the Qi affecting the body's Jing.

#### LONG DISTANCE SCANNING EXERCISE

Long distance scanning can be developed by practicing the following meditation exercise.

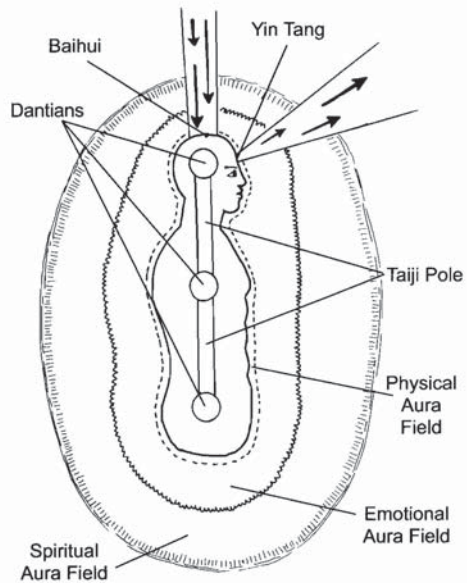


Figure 25.17. The Qigong doctor absorbs divine Qi through the Baihui area, filling the center Taiji Pole, then projects the divine energy out the body through the Yin Tang or Third Eye area.

- The patient sits in front of the doctor. After connecting with the divine, close your eyes and start to scan the patient's external and internal energetic body. Try to feel the patient's different shades of light and different color spectrums, as well as the patient's temperature, projections, resonant vibrational essence, and varying qualities of texture in the patient's electromagnetic fields.
- Next, open your eyes and scan the patient, comparing and contrasting any differences from your initial readings. Continue to practice this modality of distant scanning until your reading and diagnosing abilities become very accurate. Perfecting your long distance scanning abilities may require several months of training.

**LONG DISTANCE THERAPY**

To dredge the channels, tonify and regulate the patient's energetic fields using long distance energy transformation, the Qigong doctors sometimes practice the two following meditation exercises.

**Long Distance Dispersing Meditation**

The doctor begins by placing his or her patient in the next room. After the doctor connects with the divine, he or she imagines his or her body surrounded by a ball of brilliant white light. The doctor then extends a stream of this white light energy out from the top of his or her head and onto the top of the patient's head, enveloping the patient's entire body.

As this white light energy descends down the patient's body, the doctor visualizes the patient's diseased energy dispersing and melting away into the ground. The patient's pathogenic energy is extended into the center core of the Earth, where it is transformed by the Earth's center core fire and then recycled back into the patient as pure, refined Earth Qi.

Next, the doctor focuses on specific areas of the patient's body. The doctor visualizes any area which needs specific attention such as dark areas in the patient's body. The doctor imagines these areas becoming brighter until all the dark areas are dispersed. After energizing the patient's diseased area, it is important for the doctor to disconnect from the patient and withdraw his or her projected Shen (Spirit) back into his or her body.

**Long Distance Purging Meditation**

The doctor begins by sitting on the edge of a chair with both feet firmly on the ground. Next, the doctor brings both palms up in front of his or her body, at throat level (middle fingers pointing straight upwards), and imagines a ball of white light suspended in-between the palms.

The doctor now pulls the Heavenly Qi towards the center of the ball via the fingers. As the ball fills completely, the doctor imagines the Excess Qi beginning to overflow into the center of his or her palms (Laogong points), descending down the arms and spine, and collecting into his or her Kidneys and Lower Dantian area. The goal

is to first collect and store Heavenly Qi in the doctor's Lower Dantian and Taiji Pole (Figure 25.18).

To facilitate long distance healing, the doctor imagines the patient in the center of the ball of light. The doctor focuses on the Excess energy no longer overflowing into the palms, but flowing into his or her patients body, cleansing, filling, and healing the disease (Figure 25.19).

**FAITH PROJECTION AND MEDICAL QIGONG THERAPY**

This technique is a combination of both psychosomatic and visceral healing. It entails speaking to the patient and establishing a curative relationship through belief modalities, similar to those of "faith healing" used in the West.

It is a form of mind projection; the stronger the Qigong doctor's faith and intention, the better the healing will be. It is important for the patient to have an extremely strong faith in the doctor and to feel secure in the healing environment. The stronger the patient's and doctor's faith, the better the healing.

One popular example of this faith projection ability comes from the famous Qigong Master Shen Chang. Master Shen, lecturing at a conference sponsored by the China Ministry of Broadcast, Film and Television (with hundreds of witnesses present), extended Qi into a woman patient (in her 50's) with a three inch tumor on her leg. As Master Shen began his transmission he began to shout "Gone!" Instantly the tumor started to shrink. After shouting "Gone!" two more times, the tumor had completely disappeared. To the astonishment of everyone, Master Shen then shouted "Grow!" and caused the tumor to reappear. After this amazing demonstration, he then removed the tumor, and completely healed the patient.

Perhaps the body manifests what the mind believes and the Heart feels. It then adjusts itself according to the belief structure and forms a new holding pattern (both physically and energetically). Usually, the doctor will say an instructional phrase four times to the patient, intensifying his



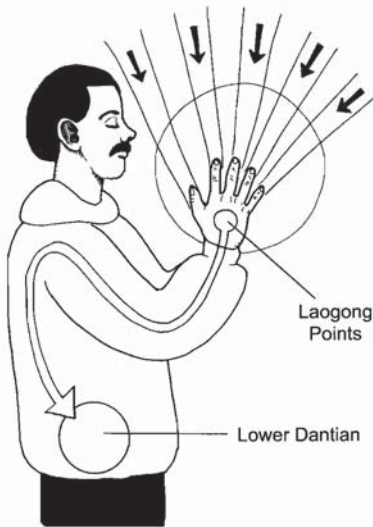


Figure 25.18. The Qigong doctor imagines creating a ball of divine healing white light, suspended between his or her palms.



Figure 25.19. The Qigong doctor imagines that his or her patient is positioned in the center of the ball of divine healing light.

or her intention and instruction each time. The doctor's intention begins to reprogram the holding patterns of the tissues by shocking the system into a new and healthier pattern; a kind of "Be Healed Now!" approach. It is important to know that the energetic field surrounding the patient is strongly affected by either positive emotions and support, or negative emotions, suspicion and disbelief.

To illustrate this fact, I would like to recall an incident that took place in a Santa Cruz bible college in the late 1980's. One morning a colleague was lecturing in an auditorium full of 250 young seminary students. Suddenly, the back door of the auditorium swung open, and a young woman carrying a small baby came walking in. She was crying, and asked for help. She told my colleague that "God" had spoken to her in a dream and told her that if she came to this particular bible college and asked for help, that he would heal her child of a serious disease.

My colleague was both startled and shocked. Not knowing what to do, or even how to handle the situation, he quickly turned the meeting over to a local spiritual elder who was monitoring the lecture. This elder, seasoned in these types of spiritual phenomena, again asked the woman what the problem was. After hearing her story a second time, he informed her that while "God" had not spoken to him directly about the situation, he would be obedient to whatever "God" wished.

Next he looked up to the 250 young seminary students sitting in the auditorium and stated, "If anyone here does not believe that God can and will heal this child instantly, please leave now." All but three seminary students left the auditorium. The elder called to the three remaining students to join him with my colleague in praying for the baby. The child was instantly healed (a follow-up visit confirmed this fact), and the mother left, smiling. My colleague, perplexed by the whole event, turned to the elder and inquired as to how he knew what to

do. The elder responded, "Even Jesus, who was the greatest healer of all time, couldn't heal in his own home town because of everyone's disbelief. Here in this auditorium it would have been five of us who had the faith in healing, versus 247 who were skeptical and full of doubt. It is better to have a few with great unwavering faith than to have many with little faith at all."

### **AUXILIARY MEDICAL QIGONG HEALING MODALITIES**

The following are auxiliary Qigong modalities used by various Qigong doctors in hospitals and clinics, as well as their personal practices throughout China.

One of the methods used for these Medical Qigong therapies is the projection of Qigong Messages into specific material objects (i.e., a liquid, food, a scroll of calligraphy, a talisman, a cloth, a necklace, etc.). Once the object contains the Qigong doctor's Message it will have a powerful effect on the patient's body. This is a form of "transmission of intention" which is a form a Qi and Shen projection. Qi and Shen projection transcend time and space, lasting an indefinite amount of time depending upon the belief of the Qigong doctor and patient.

Certain Qigong doctors can transfer their energy or "thought message" through works of art. I experienced this technique quite accidentally while lecturing at the Third World Conference on Medical Qigong in Beijing, China in 1996. I was in the back of the lecture hall sketching while one speaker was sharing his dissertation. Another Qigong Master seated in front of me noticed my artwork and asked to see it. Curious as to what he would do, I gave him my notebook. He placed his hand above my drawing and began projecting Qi into the picture. Immediately energy flooded my being from head to toe. I was literally vibrating all over, being filled with light and sound resonance (that felt similar to a strong electrical current). Since my original piece of art contained a direct connection to my physical energy, the Qigong doctor was able to extend energy into my body, by simply projecting his Qi into my artwork.

The doctor can transmit healing energy

through any object which has had contact with or was created by the patient. This technique is possible because creative artwork, or any object touched or created by hand, is imprinted with the person's energy. This energy contains a unique blend of the individual's encoded energy patterns. This information regarding the individual can be retrieved through psychometry (the act of sensing the thoughts, images and so on, with which the object has been imprinted). A connection to the person who created or held the object can thus be established through the Wuji. This object can then serve as a focusing point to send healing to that person, through the doctor's intent.

Energy, in the form of waves, is expressed in the abstract form of thoughts, accessible to the vibrational medium of space and time. This allows for the energetic transformation of the individual's emotional patterning.

### **USING MEDICAL QIGONG TO HEAL BY PROJECTING CHINESE CHARACTERS**

There are other Qigong doctors who draw specific Chinese characters in the air and send them encapsulated in a bright white light ball of energy into their patient's body to initiate healing (Figure 25.20). This projected energy is created through the doctor's intention and is absorbed into the patient's body, through the patient's receptive attitude and desire to heal.

### **USING MEDICAL QIGONG WITH SUPPLEMENTARY APPARATUSES**

There are certain Qigong doctors who will use specific objects ranging from such supplementary equipment as rubber acupuncture dolls to pillows, in order to perform long distance healing. To utilize these objects for long distance healing, these Qigong doctors place the object, a doll for example, on the table in front of them and begin to draw their patient's Essence (from many miles or even across other countries) into the doll. The doctors then treat the patient by draining off the pathogenic excess from the doll (Figure 25.21). Once the doctors feel that the patient has been sufficiently cleansed and the disease dispersed, they begin to tonify the patient's weak organs. While



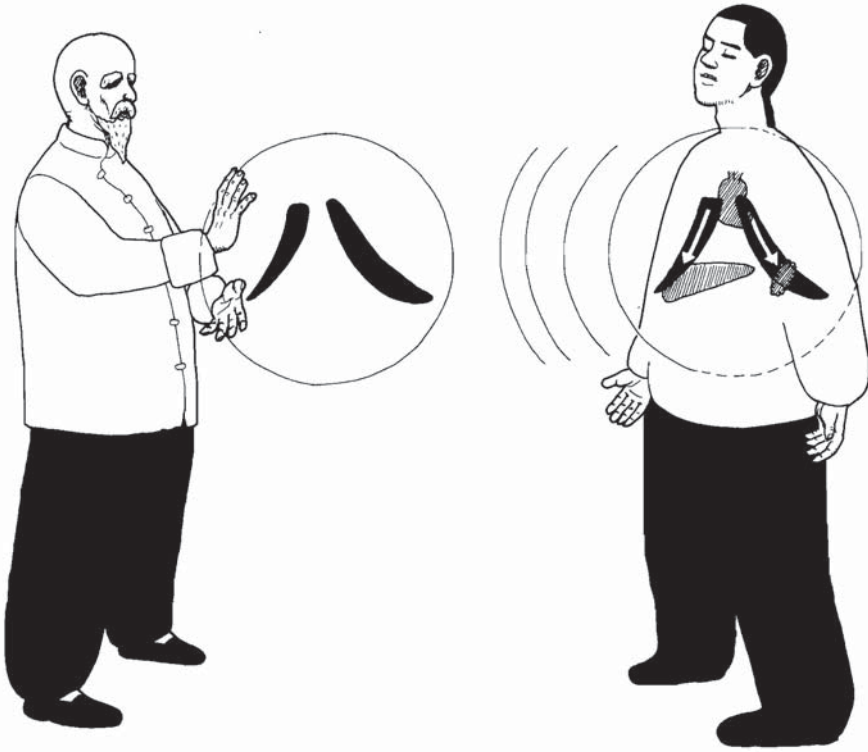


Figure 25.20. Another skill utilized by Qigong doctors, is to create different colored balls of energy to encapsulate specific Chinese characters (or Messages) within them, which are then projected into the patient's body as a form of treatment.

the Qigong doctors work on a patient, you can actually feel hot and cold spots emitting from the rubber acupuncture doll. Several of my students have been able to successfully implement this modality of training and find it fascinating.

#### **USING MEDICAL QIGONG TO ENERGIZE HEALING CLOTHS**

Some Qigong doctors extend Qi into pieces of paper or cloth, to be placed on the patient's body to invoke a healing. This is similar to the "prayer

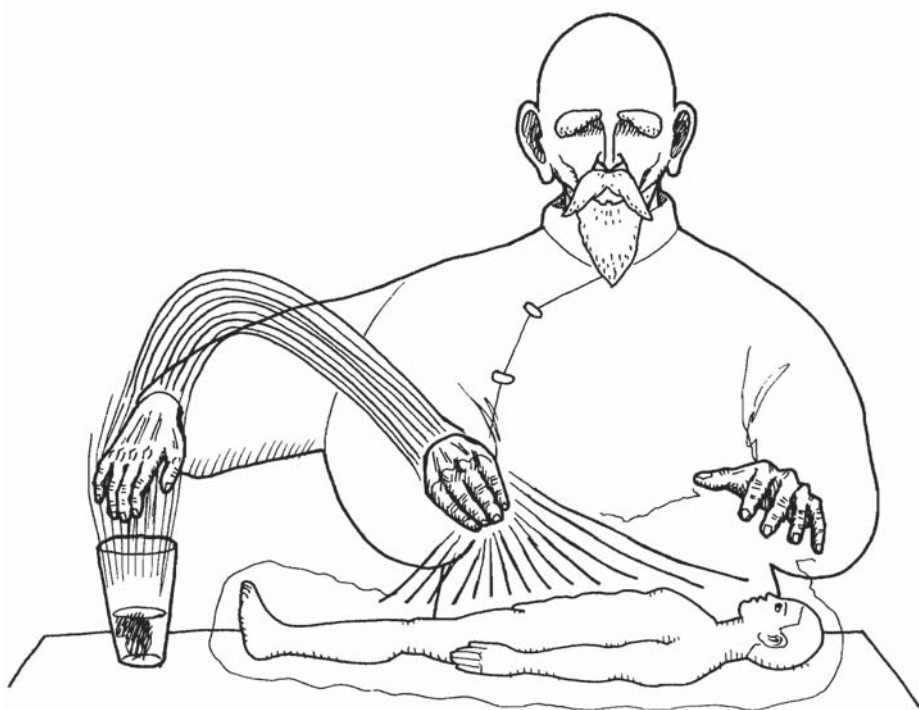


Figure 25.21. Some Qigong doctors use a rubber acupuncture doll (man or woman) as an energetic medium, while treating patients at a distance. The Qigong doctor is removing pathogenic Qi and throwing it into a glass of salt water (used to neutralize the Turbid Qi).

cloths” and other techniques used today in the Pentecostal Churches. The energy stored within the cloth or paper, will last indefinitely, however, the most important component of this type of healing is the patient’s belief structure (Figure 25.22-23).

#### USING MEDICAL QIGONG WITH CRYSTALS

The energy in the human body produces a polarity similar to that present in crystals. Because crystals emit a very strong white light energy, they can be used for energetic surgery, allowing the



Qigong doctor to cut into the patient's energetic field like a laser beam. Crystals can additionally be used for scooping energetic toxins, cleansing and purging the patient's body, and for cutting loose pathogenic Qi within the patient's tissues and external fields of Qi. Crystals can also be used for tonification, by enhancing the doctor's energetic extension and projection abilities.

#### USING MEDICAL QIGONG TO ENERGIZE LIQUID COMPONENTS

Other Qigong doctors extend their energy into herbal teas, wines, and I.V. fluids, as well as simple components such as water, to energize and utilize these liquids for healing. These doctors send the energized liquid substance to the patient, who ingests the medicine to tonify deficiencies. Water is an excellent repository for electromagnetic energy, and absorbs vibration better than any other substance (Figure 25.24).

#### USING MEDICAL QIGONG TO ENERGIZE FOOD

There is an ancient Chinese proverb which poses the question, "Is food medicine or medicine food?" Because a basic principle of Traditional Chinese Medicine states that anything ingested is transformed into energy (Gu Qi) by the body, some Qigong doctors extend their energy into the patient's food before it is ingested. This belief is not isolated to the Orient, but is also part of the Western culture, hence the practice of praying and blessing over food before eating it.

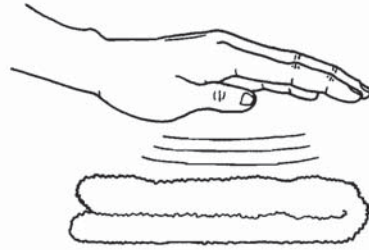


Figure 25.22. Emitting Qi into Cloth

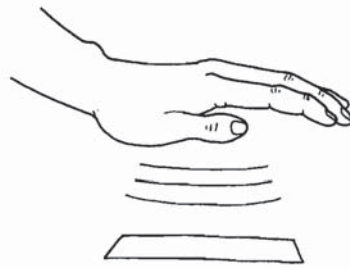


Figure 25.23. Emitting Qi into Paper



Figure 25.24. Emitting Qi into Liquid

**SECTION 5: DIFFERENTIAL DIAGNOSIS OF ENERGETIC PRINCIPLES**



## **SECTION VI**

# **ESTABLISHING THE MEDICAL QIGONG CLINIC**



## CHAPTER 26

### TREATING THE PATIENT

#### SETTING A SPACE/TIME FOUNDATION

Before treating patients, and to establish a sacred healing space, the Qigong doctor must first bring his or her true self into what is called the center of space and the center of time before performing the divine hook-up.

This establishes a foundation for treating patients, and allows the doctor to fuse with the patient, while accessing the energies of the divine, as well as the universal and environmental energies. Once this is achieved the doctor can allow him or herself to act as an observer, viewing the patient from a non-judgemental position.

#### FINDING THE "TRUE SELF"

The Qigong doctor's "true self" is defined as his or her pure innate spiritual existence, void of all ego masks and personalities. The "true self" is spiritually connected to, and rooted in, the energy of the divine. It is the part of the soul that unconditionally accepts self and others, and is more in the role of a compassionate observer than a judge. The "true self" allows the doctor to observe the patient's condition (spiritual, emotional, mental, energetic, and physical), void of any personal emotional biases. The "true self" is a state where unconditional love and acceptance is fostered and supported by the divine.

To discover the "true self", the Qigong doctor is trained through special Shengong (Spirit skill) meditations. One such meditation asks the question "Who are You?" This is repeated over and over until the doctor realizes and experiences his or her "true self". Who you are is not determined through expressing a correct answer, but by actually experiencing the spiritual quest. It is through the realization of this innate truth, which is inherent within one's own enlightenment, that the doctor is freed from the ego (known as the "Death of

the Ego Fear"). Once the doctor realizes who he or she truly is, the answer is reflected from the light within the doctor's eyes and not through any specific mental concepts. There is a saying from Lao Zi, written in the *Dao De Jing* (The Way and Its Power) that explains this phenomenon: "The Dao that can be named is not the true Dao."

#### FINDING THE CENTER OF SPACE

Before treating a patient, the Qigong doctor must also place his or her body, mind, emotions, energy, and spiritual essence into a place of infinite existence called the center of space. The center of space is actually a spiritual and energetic concept, wherein the doctor imagines him or herself as being the actual center of the universe. This concept and image maintains that all energy, light, and energetic fields extend from the middle of the doctor's center core, expanding outward into infinite space (Wuji). This energy continues to extend and envelop the entire universe and all the energetic dimensions beyond.

To access the center of space the doctor must place his or her "true self" into the Taiji Pole, connecting the core self with the divine. It is from the orientation of the core self that the Qigong doctor accesses the deeper, hidden, spiritual, and energetic fields of the patient's body.

#### FINDING THE CENTER OF TIME

The final image that the Qigong doctor visualizes before the divine hook-up is to place himself or herself into the space known as the center of time. The center of time is the place of "Now." It is a dimension where infinite future is forever flowing into the doctor's center core, while the infinite past is forever rushing away.

To grasp the center of time concept, think of time as a linear progression of light and energy. The concept of future time is rushing directly into



the front of your body. Within a split second, the Yang changes into Yin and the future transforms into the past, and continues rushing out the back of your body. You must find the still point, inside of your body, where Yang transforms into Yin, and the future transforms into the past - this is the center of time. From the center of time the Qigong doctor brings the patient into the present moment. This process enables the doctor to access the hidden past memories trapped deep within the patient's tissues.

### ESTABLISHING THE MEDICAL QIGONG TREATMENT ROOM

Before receiving patients it is important to establish an environment that is conducive to healing. The density and quality of energy in the healing room is a very critical factor. Filling both the treatment room and clinic with the energy that flows from the Heavens to the Earth sets up an energetic vortex. Through the creation of this energetic vortex the patient's pathogenic factors will automatically flow into the ground once they are dispersed from the patient's body. The more energy that the healing room contains, the more successful the treatment will be. It is important to cleanse the healing room before and after each patient. This cleaning is achieved through the doctor's divine hook-up.

When establishing a treatment room it is also important to have adequate lighting and clean air ventilation. Avoid fluorescent lighting; if this is impossible, then use a full spectrum light.

It is important to also keep the patient's living quarters and bed energetically cleansed, as pathogens have a habit of collecting in areas of sickness and disease. The patient is encouraged to burn salt with a little alcohol to cleanse the treatment room (at least once a day) and fill the room with fresh air and light. Often neglected is the living space of the patient. Energetically cleaning the entire house or apartment often, during and after there has been an illness, allows the toxic energy to be purified from the patient's home.

One example of how energy stagnates is observed in hospital wards. Each ward has an ener-

getic "feeling," associated with the different types of diseases or conditions treated there. The cancer ward, for example, feels entirely different from the maternity ward, emergency room, etc.

The treatment room must also be kept uncluttered, as energy stagnates in cluttered environments. Also, after each treatment, always change the bedding and energetically clean the clinic or treatment room.

### WHEN TO AERATE, ILLUMINATE, OR SMUDGE

It is important to daily cleanse the energetic field of the treatment room. This facilitates a fresh uncontaminated environment, allowing the next patient to feel safe and protected from any previous contaminants which may have been left from a prior patient. The three most common ways to cleanse the clinic before and after each patient (besides changing the table coverings), are:

1. Aerate by ventilating the clinic, making sure that the air circulation is fresh and clean (free from pathogens, Toxic Qi, dust and pollens, foul odors, smoke, etc.).
2. Illuminate by exposing the clinic to bright sunlight, or divine healing light (through prayer).
3. Smudging is performed by burning fragrant herbs in the form of certain incense (such as, sandalwood, myrrh, frankincense, or sagebrush, etc.). Remember to aerate after smudging.

The Qigong doctor may wish to incorporate either one or several modalities of cleansing. Each particular technique offers its own advantages and disadvantages, depending on the size and location of the clinic and its surrounding environment.

### ESTABLISHING A RAPPORT WITH THE PATIENT

It is important to establish a foundation of trust between the doctor and patient before the treatment begins. This trust is enhanced by: Talking with the Patient to Establish Treatment Goals, Explaining and Reaching Agreements on the Treatment Modalities to be Used, Honoring the Patient's Spiritual Belief System, Receiving the Patient's Consent Before Treating, Matching the

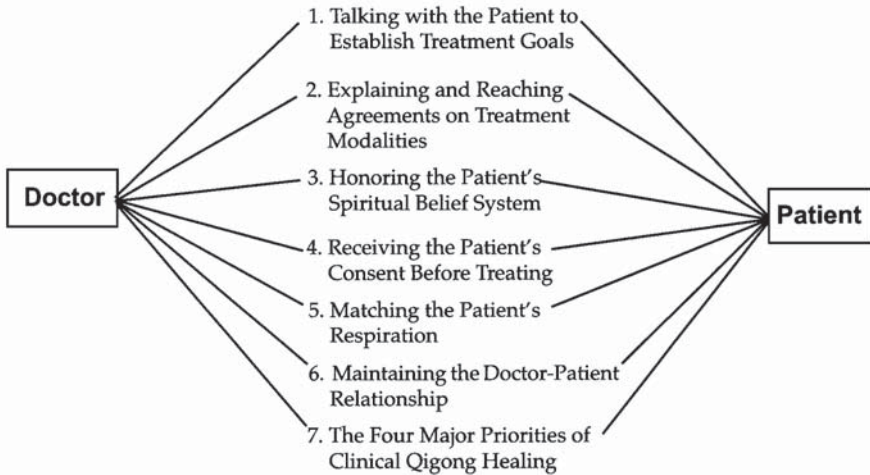


Figure 26.1. Establishing a rapport with the patient begins with trust.

Patient's Respiration, Maintaining the Doctor-Patient Relationship, and The Four Major Priorities of Clinical Qigong Healing (Figure 26.1).

#### **TALKING WITH THE PATIENT TO ESTABLISH TREATMENT GOALS**

After completing the diagnosis, establishing the treatment principle, and determining the treatment strategy, the Qigong doctor discusses with the patient the treatment goal (i.e., which internal organs, channels, and tissue areas are affecting the primary cause of the patient's disease, and how to address it). The treatment areas are specifically chosen to facilitate a rapid affect on the functioning process of the patient's disease. The doctor explains the intended goal of using the purging, tonifying, or regulating techniques, and how they will affect the patient's body.

#### **EXPLAINING AND REACHING AGREEMENTS ON THE TREATMENT MODALITIES TO BE USED**

The Qigong doctor explains, in clear, comprehensive terminology, what he or she has determined as to the best way of approaching and rec-

tifying the patient's condition (e.g., having the patient in a lying, sitting or standing posture), and what treatment modalities the doctor will be using (i.e., through Qi Emission, Qigong Massage, Sound Therapy, Light Therapy, etc.).

The more the patient understands the doctor's approach in addressing the condition, the greater the likelihood of the patient relaxing during the treatment. This explanation also assists the doctor and patient in developing trust, which will encourage the patient when practicing the homework prescriptions, or in receiving suggestions on life-style modifications.

#### **HONORING THE PATIENT'S SPIRITUAL BELIEF SYSTEM**

When treating patients, it is important that the Qigong doctor not become distracted by the illusion of solid tissue matter, remembering that we are spirit, and that healing begins in this fifth dimension. The primary belief in Medical Qigong therapy is that tangible and intangible energy, through faith, will merge at the highest level of



cultivation. Prayer is an invocation that extends the mind, emotion, and spirit to the divine, while meditation is a state of mental, emotional, and spiritual receptivity for divine inspiration, guidance, and manifestation. Both actions (prayer and meditation) connect the doctor and patient to the divine to bring patients back into awareness of their body and to initiate divine healing.

In China, Qigong doctors have a saying, "train your virtue and morality to increase your energy, allow your Spirit to lead your Qi and the Qi will flow pure." Meaning, the stronger the individual's virtue has been developed, the more powerful his or her spiritual intention will flow, and Qi move.

The healing modality chosen by the doctor must be congruent with the patient's spiritual belief structure. The patient must be connected to his or her own unique interpretation of universal consciousness (God) in order for divine healing to take place.

When the patient disbelieves in a Higher Power – be it God or a universal consciousness – the doctor can still help the patient heal, providing the patient has established sufficient trust and hope in the doctor. If the patient feels understood and listened to by the doctor, this can empower the patient to heal, regardless of his or her own conscious belief system.

If the doctor, on the other hand, does not believe that a true healing can take place unless the patient believes in a Higher Power or God - then no healing will take place, for the doctor will lack confidence, hope, and trust. The therapeutic bond between the doctor and patient will be broken and replaced by a battle of wills.

For patients who lack faith, applying a hands on Qigong technique may be more effective. Gradually, over the course of time, the doctor may incorporate other healing modalities as greater trust is built.

The Qigong doctor should always begin treatment in harmony with the patient's spiritual belief system (that may change in time), through touch, verbal conversation and unconditional love (empathy). The doctor should also communicate mind to mind, for this will facilitate trust at the subconscious level.

#### **RECEIVING THE PATIENT'S CONSENT BEFORE TREATING**

The treatment modalities should be decided together by the doctor and the patient. It is important for the Qigong doctor to provide the patient with enough information about the type of therapy he or she will receive, so that informed consent can be given for the treatment. This empowers the patient and allows relaxation and trust to occur.

#### **MATCHING THE PATIENT'S RESPIRATION**

Another technique to relax the patient is called "matching and pacing." The Qigong doctor matches the patient's breath and breathing patterns, and gradually shifts his or her own breathing to a slower and deeper pace. It is important to note that the patient's physiology affects his or her energy, which in turn affects his or her emotions and respiration. This technique of matching the patient's and doctor's breath and leading it into a state of quiescence is very often used by Medical Qigong doctors to relax their patients. It not only connects the doctor with the patient on an energetic and emotional level, but also provides a strong spiritual connection.

Note: Do not match an asthmatic patient's breathing, as this is disruptive to the flow of Qi within your own body.

#### **MAINTAINING THE DOCTOR-PATIENT RELATIONSHIP**

Whenever the doctor begins to judge or formulate negative opinions of a patient, he or she is no longer operating in the divine "present" state of spiritual intuition, but has shifted into the "past" (as all judgements are based on past experiences and emotional encounters). The doctor is then in danger of absorbing the discharged energetic pathogens from the patient, or projecting subconscious biased opinions onto the patient. Whenever the doctor relates, relives, or orients from his or her own personal past (the feelings can be either positive or negative), the doctor is at high risk of absorbing the patient's energetic pathogens.

When the patients come to the doctor, they are giving their consent for the doctor to learn



about personal things which the patient has often withheld from their mate, family, or even themselves. They are further giving the doctor permission to utilize their combined energies to affect changes within their physical, mental, emotional, energetic, and spiritual fields and body.

Each treatment will be different for the patient, as each experience will vary according to the patient's present state of mind and emotional spirit. The patient's willingness to allow the Qigong doctor's emitted energy to penetrate deeper into his or her body with each session will depend upon the level of trust established, as well as any outside influences that may have a positive or negative effect on the patient's ability to be open and vulnerable. Patients who experience ridicule or criticism from family and friends for their choice of a non-Western form of treatment, may temporarily shut down their receptivity in self-defence against others. At times, patients may also close-off as a result of an event that has a strong impact on their emotional and spiritual well-being, such as a death of a friend, a physical trauma, or other upsetting news.

The patient always has the final control over the doctor's emitted energy, and can choose to either absorb and utilize the energy, or disperse and sabotage the doctor's treatment. It is for this very reason that the doctor-patient trust factor, as well as the goal orientation, must be securely established before the treatment begins.

Be sure the patient's arms and legs are not crossed, as this can impede, or "short-circuit," any energetic flow, causing Qi obstructions. The patient should close his or her eyes, but should not be allowed to internally guide or direct the Qi unless specifically instructed to do so by the doctor. A patient's unguided imagery can cause the body's energy to increase, alter, or obstruct the flow of the doctor's energy, which may cause Qi deviations or aggravate an existing condition. Usually the patient is given the image of dissolving his or her tissues into space, which encourages relaxation and freedom from distractions. If the patient is lying down, he or she is given certain visualizations, such as floating on a sea of

warm water (or basking in the sun on the beach or shore of a lake). These images relax the patient and enable the Qigong doctor to disperse the patient's armoring. Once the patient's "street armor" is down, the doctor will have easier access into the patient's tissues.

After the treatment, the doctor and patient evaluate each session, discussing any and all feelings, observations, transitions, and sensations that both the doctor and patient experienced. Homework, in the form of Medical Qigong prescriptions are then generally given, in addition to follow-up treatments (depending on the patient's case and condition).

#### THE FOUR MAJOR PRIORITIES OF CLINICAL QIGONG HEALING

According to China's prominent Qigong Grand Master Pang Ming, clinical Qigong healing is based on four basic priorities. In establishing a clinical environment it is important to inform the patient about the structures of these four priorities: A Strong Faith, Group Healing, Medical Qigong Therapy, and Medical Qigong Prescriptions and Exercises.

1. A strong faith that Qi or life-force energy can heal the patient's specific ailment is built up by the patient listening to testimonials. These testimonials are given by other patients who have recovered from the same type of disease, as well as those patients who are experiencing improvement through Medical Qigong therapy.

Qigong deals directly with the psychological aspects of diseases. It is well known that two side effects of cancer are depression and fear. A very popular theory maintains that depression (being the suppression of anger) can cause cancer. Even before the cancer patients begin their treatment program, their confidence is bolstered by the positive experiences of more advanced students of Qigong, who at one time also suffered from these particular kinds of cancer. In addition, as part of the Qigong exercises, the new patient's mind is focused on pleasant images or memories. All of this creates a positive mental attitude in the patient.

Sometimes patients come to the doctor for healing, yet at a deeper level they feel that they need or deserve the illness. Sometimes the secondary gain of illness (for example, to keep the wife or husband underfoot) outweighs the benefits of healing completely. If a patient is subconsciously unwilling to be healed, his or her attitude or disbelief will sabotage all clinical modalities of healing (both Western and Eastern). You cannot make someone better against his or her own will. Illness, like health, is often a matter of choice.

2. Before a group of patients begin Qigong, the doctor verbally synchronizes the thinking of the group by absorbing Heavenly Qi (the divine hook-up), and bringing it down into the healing energy field which surrounds everyone including the doctor. The healing effect is enhanced because the group is acting as one unit, with one faith.
3. The doctors initiate the actual Qigong healing by bringing divine healing energy to each individual patient.
4. The patients are taught how to easily follow Medical Qigong exercises and meditations, practicing them over and over again.

When a patient enters a Qigong hospital in China, they are diagnosed by a doctor and then assigned a specific Qigong class for a twenty-four day treatment period. The patient spends eight hours a day practicing Qigong without television, newspaper, or telephone. This is required to help the patient avoid regression into a previously established belief structure or subconscious pattern. Those who are able, practice Qigong from a standing posture. Other patients with limited mobility practice Qigong sitting or while lying in bed. After the twenty-four day treatment program is over, the patient is again diagnosed by a Qigong doctor. The diagnosis is classified into one of four categories for statistical purposes.

1. The patient has been cured: symptoms have disappeared and appropriate instruments (e.g., EKG, ultrasound, etc.) register normal tissue.
2. The treatment has been very effective: symp-

toms have almost disappeared and allopathic tests indicate great improvement.

3. The treatment has been effective, in that the patient is now able to eat, sleep, and feel good.
4. The treatment has been noneffective: there has been no change, or the condition has worsened.

## PREPARING THE SELF TO TREAT THE PATIENT

This section prepares the Medical Qigong doctor to treat patients. The "preparation" sets the energetic ambiance for the clinical treatment and secures the foundation for dispersing pathogens. The preparation includes: The One through Ten Meditation, Creating a Sacred Healing Space, The Divine Hook-Up, Rooting to Prevent Energetic Shock, and The Energetic Circle Drawing Pattern (Figure 26.2).

### THE ONE THROUGH TEN MEDITATION

The following is called the One through Ten Meditation and is used to prepare the Qigong doctor for clinical work. It allows the Qigong doctor to relax, sink, and root the mind. This meditation allows the doctor to extend his or her energetic field before connecting with the divine. This meditation is used to create a sacred healing space and is taught in a rhyming one through ten counting format, described as follows.

1. One Is Fun, therefore take pleasure in your work. Imagine a smile melting down the front of your body like warm oil, melting all stress and tension into the Earth. A second smile melts down the back of your body, dissolving all stress and tension down into the Earth. A third and final smile melts down the center of your head, relaxing all thoughts, judgments and feelings, and flows down your shoulders and arms and out your hands. The melting continues to flow down the center of your torso, like warm oil, melting all emotional blocks and tension, then flows down your legs and into the ground. At this point your mind and body should feel content, relaxed, and peaceful.
2. Two Is Shoe, thus imagine your feet melting into the Earth, like ice melting on a hot side-



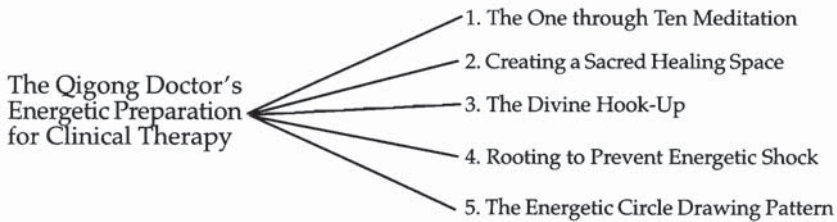


Figure 26.2. The Qigong Doctor's Preparation for Treating the Patient

walk. The energy of the feet fuses with the Earth, melting in five directions (forward, backward, right, left, and down). This connects your mind and body with Earth energy.

3. **Three Is Tree**, therefore feel yourself extending tree-roots twice your body's height deep into the ground. The roots expand in five directions (forward, backward, right, left, and down), securing your rooting and connection with the Earth energy.
4. **Four Is Core**, thus imagine your roots extending deep into the core of the planet. The Earth energy flows into these roots, ascending up the legs, spine, over your head, down the chest, and enters your Lower Dantian. This action allows you to draw Earth energy into your body and circulate it through the Microcosmic Orbit. A solid connection to the Earth roots your physical, mental, emotional, and spiritual energies, and fills up your Lower Dantian with Earth energy.
5. **Five Is Alive**, therefore feel the Earth energy building up within your Lower Dantian. The energy increases to the point that your Dantian can no longer contain its power. It rushes up the center of your chest like a mighty river, dividing into two streams which flow out each palm into the earth. This action releases and emits the energy stored within your Lower Dantian.
6. **Six Is Thick**, thus imagine the room or environment where you are standing being filled with energy. This energy becomes so thick, it is as if you are submerged under water. This

fuses the environmental energy with your energy, and the Earth's energy into one dynamic field of energy.

7. **Seven Is Heaven**, therefore allow your Baihui point to open up and draw in the divine healing white light into your Upper Dantian. Let the divine light fill your head and the entire Upper Dantian area till it floods and shines down from the Upper Dantian into your chest, filling up the entire Middle Dantian. Finally, the light shines down from the Middle Dantian filling up the lower abdominal area and the entire Lower Dantian. This light connects you with the Heavenly healing white light energy from the divine, filling up all three Dantians and your Taiji Pole. Thus Heavenly and Earthly energies fuse within your body.
8. **Eight Is Open the Gates**, therefore imagine opening every pore on your surface tissues, and begin to draw the environmental energy into your Taiji Pole upon inhalation. Upon exhalation imagine your center core vibrating and glowing like a neon light. This visualization energizes your center core, harmonizes your energy and breath, and prepares you for Qi and Shen (energy and light) projection.
9. **Nine Is Shine**, therefore imagine that your center core becomes completely full of energy and overflows by shining (from the Taiji Pole outward) through your pores until it fills up the entire room, like a bright phosphorus flare. This visualization fuses Heaven Qi, Earth Qi, and Man's Qi with the external clinical environment.



10. Ten Is Begin, with all things now in order, you are physically, mentally, emotionally, energetically, and spiritually in harmony, with your body, the Heavenly energy, and Earthly energy. You can now begin treating patients.

#### CREATING A SACRED HEALING SPACE

After completing the preparation, the Qigong doctor creates a sacred healing space in which to treat patients. Creating the sacred healing space allows the doctor and patients to interact in a safe environment without outside distractions.

The Qigong clinic should be a place of complete sanctuary, a consecrated place of refuge, where the patient feels safe, warm, and cared for (spiritually, emotionally, mentally, energetically, and physically). The patient should experience the peaceful ambience of the treatment room as being enveloped in unconditional love and security.

To create the sacred healing space, the Qigong doctor performs the divine hook-up. Only after completing the divine hook-up should the Qigong doctor treat his or her patients.

#### THE DIVINE HOOK-UP

Once the doctor has established energetic grounding, the next step in establishing a clinical environment is to connect with his or her spiritual center through the divine hook-up. From this spiritual center the Qigong doctor observes the patient, void of personal thoughts, feelings, and judgments. This spiritual state of open receptivity allows patients to feel secure and to release their guarded emotions. Lacking a safe environment, patients may feel the need to repress emotions or to be distracted from experiencing and letting go of the original trauma.

The Qigong doctor, once healing has begun, enters into a state of "oneness" with the patient and the divine, in which the doctor's will and intention envelops and fuses together with the divine will and wisdom. Both doctor and patient begin to communicate through deep subconscious interactions. The doctor's success or effectiveness as a Qigong healer depends on a willingness and ability to connect with the patient and the divine healing light. Drawing from this interpersonal communication with the patient, and the deep

spiritual connection with the divine, the doctor begins the treatment.

According to Dr. Meng Xian Tong of the Beijing Chengjian Integrated Traditional Chinese Medicine and Western Medicine Experts Clinic, when Qigong doctors perform the divine hook-up, they increase their own body's Righteous Qi, which then extends the energetic Message encoded in their Qi into the patient's body. The doctor's Righteous Qi is then absorbed by the patient's body and fused together with his or her Qi. This fusion empowers the patient to heal his or her disease.

Before contact with any patient the doctor first connects with the divine to purify and stabilize, not only him or herself, but also the treatment room (with a constant flow of Heavenly Qi pouring into the room). This divine hook-up enables the Qigong doctor to not only establish a sacred healing space, but also to access both spiritual insights and divine healing power.

#### ROOTING THE DIVINE HEALING LIGHT

Rooting the divine healing light is accomplished by visualizing a beam of healing light (the doctor can also choose specific colors) streaming into his or her body via the Baihui and Sishencong points (at the top of the head), and entering into the Taiji Pole. The doctor holds this frequency until the divine healing light becomes rooted or "anchored" within the Lower Dantian.

Next, the doctor brings the healing light vibration up the Taiji Pole to energize each Dantian until the healing light infuses and harmonizes all of the body's tissues. As the doctor feels the healing light reach the Middle Dantian, he or she visualizes the light intertwining with the "bridge of light," which connects the doctor's Heart (Middle Dantian), throat and Yintang (Upper Dantian) areas together. This energetic connection fuses at the Upper Dantian, becoming one unified cord. The healing light is then stored within the doctor's body and released during Qi emission.

#### USING THREE DIVINE INVOCATIONS

To assist the doctor in rooting the divine healing light, I encourage my students to begin each treatment with a small prayer and three invocations, for example:

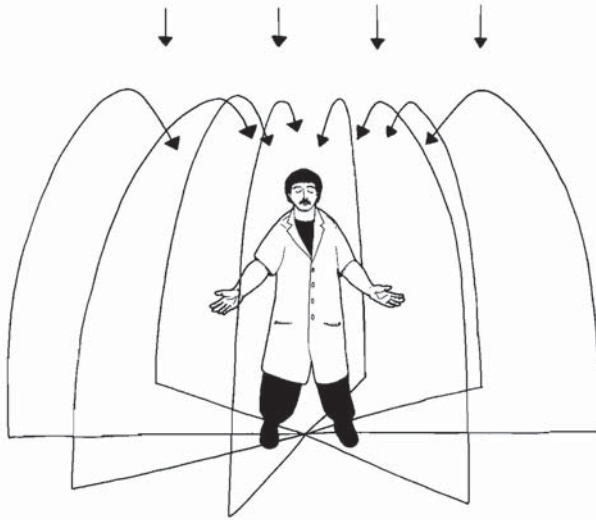


Figure 26.3. As the divine healing Qi absorbs into his or her body, the Qigong doctor expands this field to envelop the entire treatment room.

1. "Lord God, fill me with your Holy Spirit and divine healing power. Increase my skill, power, knowledge, and wisdom and use me for Your Glory." The first invocation connects the doctor to the healing energy of the divine and roots the doctor deep into the Earth. This prevents the patient's pathogenic Qi from entering into and contaminating the doctor's body.
2. "Fill this room with your Holy presence and healing virtue, and let your Glory shine through me into this room." This second invocation connects the doctor and the treatment room to the divine and secures a sacred healing space (or sanctuary) for the patient. It also establishes an expansive divine energetic field by causing the doctor's Wei Qi field to overflow with divine healing light, filling the treatment room. This divine energetic field produces a dynamic field of healing energy (Figure 26.3).
3. "I lift (the doctor will mention the patient's name) before Your Holy Presence, and ask that you may heal these wounds and free him or

her from these chains of despair, agony and disease. Thank you, God. Amen." After this final invocation, the doctor envelops the patient with an energetic bubble of light and love.

Next, the doctor roots the patient's energetic bubble deep into the Earth, and creates an energetic vortex underneath the patient. The energetic vortex will spiral clockwise, deep into the center of the Earth. This energetic rooting technique is practiced to purge and drain the patient's Toxic Qi into the Earth, where it is cleansed and then recycled back into the patient's body.

#### ROOTING TO PREVENT ENERGETIC SHOCK

Rooting (sometimes called "energetic grounding") is an important technique used by the Qigong doctors to establish and maintain a firm physical, mental, emotional, energetic, and spiritual connection to the Earth. Connecting to the Earth is essential to prevent energetic shock (a jolt of energy which flows from the patient into the doctor's body), which can result in the doctor ab-

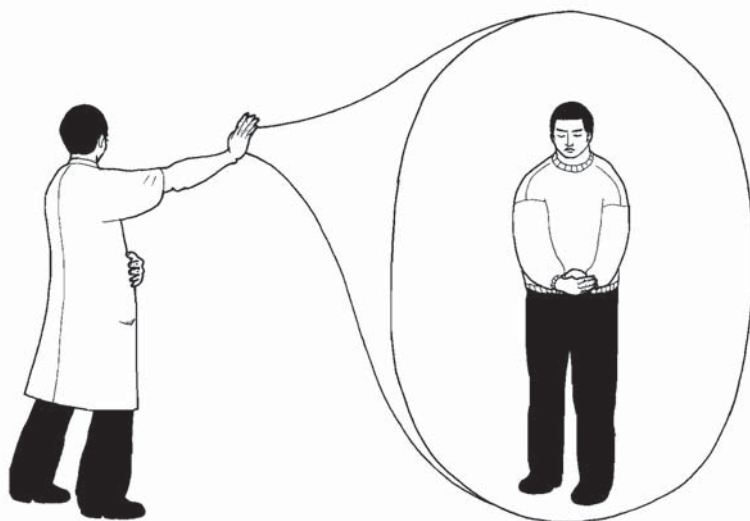


Figure 26.4. The Qigong doctor envelops the patient in an energetic bubble (or healing circle) before beginning the treatment.

sorbing the patient's energetic pathogenic disease. To prevent energetic shock from happening, Qigong doctors go through several steps to prepare themselves and the clinical environment before treating patients. Energetic rooting is utilized in all phases of meditation and allows doctors to maintain a strong physical connection to the Earth. It is especially used when the doctor is absorbing and emitting environmental and universal energy.

- From a Wuji posture, imagine an energetic cord extending from your Lower Dantian, down the Taiji Pole and out the Huiyin point (at the base of the spine) deep into the center of the Earth. This energetic cord will root your energy into the Earth. It is also affected and maintained by your will and intention. The energetic cord follows the doctor's movements smoothly and easily.
- If the patient is lying, sitting, or standing in front of you, extend your energy to envelop the patient within an energetic cocoon called "energetic circle drawing."
- Imagine extending an energetic cord from the patient's Lower Dantian through this energetic cocoon, to root the patient's body deep into the Earth. This process energetically grounds the patient's body, mind, emotion, and spirit.

#### THE ENERGETIC CIRCLE DRAWING PATTERN

Once the divine hook-up is completed, the doctor grounds the patient by drawing an energetic circle around the patient's body. This is used to charge the patient's energy field. This energetic projection also roots the doctor's intention around the patient and strengthens the doctor's concentration. This circular field changes the patient's static field to a divine dynamic field and enables the Qigong doctor's energy to enter the patient's body with ease.

The enveloping of the patient's body allows the patient's body and energetic fields to become even more accessible to the Qigong doctor, while keeping the patient's pathogens isolated from the doctor's body (Figure 26.4). As the doctor steps into the energetic bubble, he or she is able to treat



the patient's tissues, feeling absorbed and enveloped within the Messages expressed from the patient's energetic fields.

The energetic bubble is created by emitting Qi towards the patient, and enveloping and circle wrapping the patient in a clockwise energetic rotation. This energetic bubble forms a shield, maintaining protection for the patient and the doctor. Next, the doctor creates an anchoring line to root the patient's energetic field deep into the ground. Finally, the doctor creates an energetic vortex (spiraling in a clockwise direction) underneath the patient, to pull any dispersed pathogens deep into the Earth (this helps when the doctor is dredging and purging the patient's energetic fields).

#### **USING THE ENERGETIC CIRCLE DRAWING PATTERN TO PURGE PATHOGENS**

The energetic circle drawing pattern helps to facilitate energetic cleansing. Energetic purging facilitates the absorption of Clear Qi and also reduces the risk of contamination within the body's channels and collaterals by expelling energetic toxins and other pathogenic factors.

After creating the energetic circle, the doctor begins using dredging and purging techniques to expel pathogens from the patient's body. Next, the doctor treats the patient with tonification and regulating techniques, ending the treatment by closing the diseased area and sealing the patient's three energetic fields (three Wei Qi fields). This ending technique will securely close the energetic holes in the patient's outer field of Wei Qi (see Chapter 13). Without this sealing, the healing process is hindered due to the patient's Qi having a tendency to leak or disperse itself (even after tonification). Once the sealing is completed, any Excess Qi will be evenly distributed throughout the patient's body, establishing a Yin and Yang balance within the visceral organs.

#### **USING THE ENERGETIC CIRCLE DRAWING PATTERN TO PURGE TOXIC HEAT**

Before treating patients who have received radiation or chemotherapy, the Qigong doctor should wrap the patient with an energetic bubble and then purge the Toxic Heat from the patient's body. The Toxic Heat is dispersed into the ener-

getic vortex created under the patient's body, and then released deep into the Earth. The Qigong doctor can then step into the energetic bubble and begin combing, dredging and purging the patient's tissues.

#### **USING THE ENERGETIC CIRCLE DRAWING PATTERN TO PURGE TOXIC COLD**

When using the circle drawing method to purge pathogenic Cold, the doctor stands outside of the energetic bubble, and extends energy deep into the patient's Taiji Pole. Once the doctor feels the patient's center core Qi, he or she draws the pathogenic Cold or Hot energy out from the patient's tissues (in all directions), filling the energetic bubble. The doctor, standing outside the energetic bubble, observing the patient's energetic field, waits for an energetic shift which is immediately followed by Toxic Cold (or Hot) Qi filling up the energetic bubble. Once this occurs, the Qigong doctor must drain the pathogenic Cold (or Hot) Qi down into the Earth to rid the patient of the Toxic Qi.

#### **TREATING THE PATIENT**

After the Qigong doctor has "circle wrapped" the patient, the treatment begins. First, the doctor dredges the patient's external energetic fields, channels and collaterals (from head to feet). The doctor senses the patient's Qi with his or her hands, changing the depth of penetration of the touch by extending intention deeper into the patient's tissues. Once the patient's pathogenic Qi has been reached, the doctor feels various energetic sensations (vibration, warmth, thickness, etc.) and removes any pathogenic energy from around the patient's body.

The doctor continues the treatment by extending his or her intention deep into the patient's body, purging and dispersing the toxic pathogens from out of the patient's internal organs and channels. It is usually during this deep internal purging that the patient experiences profound emotional discharges, observes flashes of light, patterns of colors, see visions, or relives deep seated past emotional traumas. This purging releases toxic emotions which are generally the cause or contributing factor to the patient's disease.

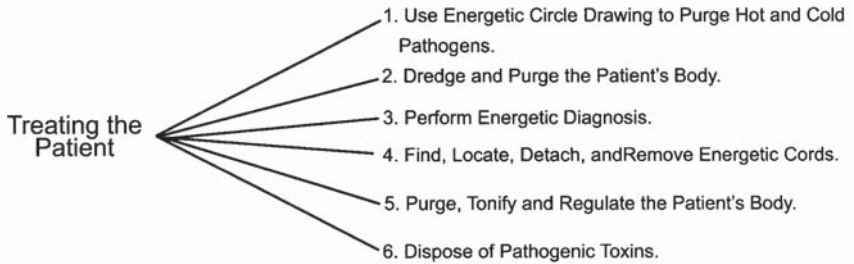


Figure 26.5. The Different Steps Involved in Treating a Patient

After the patient has been sufficiently purged and cleansed of pathogenic energy, the Qigong doctor begins to tonify the patient's internal organs, channels, collaterals, and Righteous Qi. This is done to help the patient build a stronger immune system, and fight or avoid any future complications caused by an Excess or Deficient internal organ condition (Figure 26.5).

#### DREDGING AND PURGING TECHNIQUES

When treating a patient, the doctor purges an internal organ and dredges a channel. The technique of dredging is a particular type of purging method. The energetic circle drawing techniques are always performed with dredging techniques (using the pulling and stroking methods of energy manipulation), to drain the energy into the Earth. These techniques can be initiated with the patients either sitting, standing, or lying.

It should also be noted that the diseased area of a patient's body must be thoroughly dredged and prepared before any kind of tonification or energizing is performed. This technique is similar to a Western doctor cleaning a wound before operating.

If the Qigong doctor does not dredge and purge the pathogens from the patient's body before treating, the patient can suffer adverse reactions when the doctor's clean energy fuses with the patient's Turbid Qi.

#### DREDGING AND PURGING THE PATIENT

There are two stages of clinical purgation which are described as follows.

1. The doctor dredges and purges the surface pathogens from the patient's body. The doctor moves to the right lateral side of the patient's body and energetically combs the patient's body from head to toes using the Tiger Kneading and/or Extended Fan Palm techniques (in this particular example the patient is lying supine on a treatment table). The combing technique is performed to energetically evaluate the patient's reaction to the doctor's emitted Qi, while dredging the patient's three energetic fields of Wei Qi.
2. The doctor purges from the bottom of the patient's feet. The Qigong doctor stands by the patient's feet and continues to dredge the patient's body by energetically combing the patient from head to toes. This action further purges the patient's body of pathogenic energy.

#### ENERGETIC DIAGNOSIS

After performing the clinical purgation, the Qigong doctor begins the energetic diagnosis. Some examples of energetic diagnosis are described as follows.

- The doctor can begin energetic diagnosis by first connecting with patient's heels (either by touching or not touching). This particular method and approach to diagnosing allows the Qigong doctor to energetically connect with the patient's inner-fascia. It is through this connection that the Qigong doctor feels the energetic flow of Qi moving through the patient's internal organs. By extending energy



from the patient's heels up to the head (like a rippling ocean wave or sonar), the doctor can "listen" for obstructions or deviations of Qi flow.

- Next, the doctor can use the Flat Palm diagnosing technique to scan the patient's entire body for any Excess or Deficient areas within the patient's Wei Qi fields. This second type of diagnosis serves to verify the obstructions or deviations of Qi flow that the doctor discovered while first connecting with the patient's heels.

#### **PURGING, TONIFYING AND REGULATING THE PATIENT'S BODY**

After diagnosing the patient's body, the Qigong Doctor purges, tonifies, or regulates the energetic fields, channels, tissues, organs, and organ systems, according to the etiology and prognosis of the disease.

While dredging and purging the patient's body, the Qigong doctor may discover several energetic cords attached to the patient's tissues and internal organs. These energetic cords may sometimes contribute to the cause of the disease.

#### **UNDERSTANDING THE BODY'S ENERGETIC CORDS**

The human body attaches, extends, absorbs, and collects energetic cords. The size and shape of these cords can be big, small, thick, or thin, depending on the amount of emotion invested in their attachment. These cords are located within the Three Dantians and Chakra Gates, and form the spiritual, emotional, mental, and physical connection of the patient to the outside world. Generally, what makes the patient sick is not his or her genetic predisposition, but the negative, co-dependent bonds the patient creates in his or her relationship with others. It is the spiritual, emotional, mental, and physical reactions to these relationships that either promote health or disease. Energetic cords are also formed towards objects, pets and places that have special sentimental or emotional value (be they positive or negative) to the patient. Energetic cords are also sometimes used to feed the formation of the preexisting energetic clusters and cysts, which later transform into the patients' diseases.

Energetic cords are the psychophysical connection between what the patient feels, believes and knows to be true; they represent the connection to the patient's personal reality. This does not mean that the patient's reality is valid, only that the patient has come to believe it to be true. By removing these cords an energetic shift is initiated, allowing the patient to reprogram his or her feelings, thinking processes, and behavior, by becoming proactive instead of reactive. Energetic cords are full of light and energy and can be categorized into two distinct divisions: prenatal (congenital) and postnatal (acquired) energetic cords.

- Prenatal Energetic Cords originate in the fetus, when the baby is still in the womb. They form the strong congenital attachment and permanent bond the child has with the mother and father. Because of the mother's energetic/spiritual connection with her egg, and the father's energetic/spiritual connection with his sperm, when the egg and sperm unite, the energetic cords of each parent fuse together with the universal and environmental energy creating the energetic structure of the child. It is through the parents' energetic cords that inherited talents and defects are passed along to the infant.
- Postnatal Energetic Cords are acquired after the baby is born through interaction with siblings, relatives, and other individuals (in some cases animals or places are involved). These cords will either form the emotional attachments which can help the child through life by being a means of support, or set the foundation for disease by depleting the child of his or her life-force energy. They represent the emotional bonding (positive or destructive) inherent within each one of us.

In a clinical environment, the attachment of these cords (prenatal and postnatal) will affect the healing relationship of both the patient and the doctor.

- The Patient's Energetic Cords are still connected to the patient after the pathogenic Qi has been removed from the patient's body. These small cords are the energetic attach-



ments to part of the patient's old belief structure (which created the disease or emotional attachment). Although there is still an energetic connection to the departed pathogenic Qi, these energetic cords will soon disperse once the patient's Creative Subconscious is able to reprogram the individual's belief structures. Only then can the physical body, as well as the mental, emotional and spiritual energetic Wei Qi fields maintain the new energetic pattern. This new belief structure creates an energetic transformation, allowing the patient to release his or her hold on to the painful past and begin to heal. The patient is encouraged to emotionally disconnect from old emotional belief structures through creative visualization, and by affirming the new belief structure. Through affirmation and positive emotional, spiritual visualizations, the patient is able to "sever" any energetic cords that connect to the pain and disease.

- Energetic Cords between the doctor and patient are formed during healing sessions. These new energetic cords are passed back and forth between the Qigong doctor and the patient. Sometimes this occurs without either party being aware of this energetic connection. Usually, as the doctor steps away from the patient and reconnects with the divine, an energetic purging is automatically initiated, freeing the doctor from the attachment to the patient's energetic cords. If, however, there has been an emotional connection between the doctor and the patient, these cords can remain attached even when the patient leaves the office.

The doctor should make every effort to disconnect from the emotional attachment of the patient's cords, otherwise the increased energetic pull on the doctor's center will affect the doctor on every level. Staying connected to the patient through an energetic cord can cause not only emotional, but physical and spiritual influences on the doctor. Any remaining cord can be used by the patient to unconsciously project thoughts and feelings onto the doctor. This can result in the doctor

being depleted of energy either through direct draining of his or her Qi, or through obsessing about the patient's well-being, long after the treatment has ended. The drain of the energetic cord can lead to either clinical "burnout" from absorbing excessive negative emotions, or deep emotional bonding, which can lead to unethical sexual indiscretions.

#### **FINDING, DETACHING, AND REMOVING ENERGETIC CORDS**

Energetic cords manifest through their effects on behavior and emotional responses of the patient. They are relationship based patterns, located within the patient's tissues. Energetic based patterns can evoke certain reoccurring emotional responses, such as attractions, addictions, etc.

1. To assist the patients in removing the toxic energetic cords, the Qigong doctor must first locate the cords.
  - a. Through the emission of Qi, the doctor may elicit (from the patient) either an attraction or repulsion response. This response occurs when certain memories are stimulated within the patient's body, indicating that there is an energetic cord attached within the tissues.
- The attraction response causes the patients to experience deep emotional release through laughing, crying, shouting, etc.
- The repulsion response causes a physical jerking of the patient's muscles, anywhere within the patient's body (observed by the wincing and grimacing of the patient's face). Often the patient will "Shen-out" (emotionally and spiritually leave their body) to avoid feeling the painful surfacing emotions.
- b. The doctor locates the origin and entry point of the energetic cord through Flat Palm detection. The root of an energetic cord acts as an open receptor to a specific psychophysical problem that the patient is experiencing. When stimulated, these cords may manifest physical symptoms such as nausea, hot flashes, vertigo, dizziness, headache, and muscle contractions. The patient may also experience

emotional reactions such as momentary panic, fear and so on.

2. Before detaching the energetic cords, the doctor requests the patient's permission to do so either verbally, or silently through mind to mind communication.
3. To remove the energetic cord, the doctor dredges and purges the patient's body, while silently communicating through the Creative Subconscious mind. The doctor encourages the patient to let go of, and fully release, the toxic cords along with the memories that sustain them. To ensure against their recreation, the doctor discusses with the patient any images, emotions or sensations that surfaced during the removal of these cords; through this process the doctor brings the patient's conscious awareness of the fears, pain and major unresolved issues that resulted in the disease. The patient thus gains a clear identification of his or her traumas to facilitate the reprogramming of his or her dysfunctional relationships through affirmations and creative visualizations.

If the patient is not ready for such a transition (feeling scared, unprepared, undeserving, etc.), his or her subconscious mind will sabotage any effort made in that direction, and the energetic cord, emotional cluster and all energetic attachments to the disease will be recreated and reintegrated. It is important in cases such as these, that the Qigong doctor refer the patient out to a psychotherapist for additional support.

In Western society, the Twelve Step Programs (such as Alcoholics Anonymous) are but one example of a pattern based reprogramming of energetic cord attachments. Alcohol and Narcotics Anonymous groups, for example, help detach energetic cords toward illegal substances, whereas, CODA meetings help reprogram the energetic cord attachments to co-dependant relationships. In a co-dependent relationship, both parties rely too heavily on one another, instead of being interdependent. One person usually dominates

the other, as both parties base their self-esteem on the partner's approval, or disapproval, thus avoiding the personal responsibility of their own actions.

Energetic reprogramming encourages the participants to take responsibility for filling and replacing the energetic gap that the toxic cord has left with a connection and attachment to the divine, or "Higher Power."

#### **DISPOSING OF PATHOGENIC TOXINS**

One problem a doctor may confront when dredging and purging is where to dispose of the patient's toxic and noxious Qi. To maintain a clean treatment room it is essential for this pathogenic energy to be disposed of properly. This will keep both the doctor and other patients from contamination. If the doctor's Qi becomes toxic or contaminated during treatment, this turbid energy may be transmitted to other patients.

Because the patient is in a state of energetic shock (after the therapy), attention must be placed on the patient avoiding contact with the contaminated Qi. Otherwise, there is a possibility of the diseased Qi returning into the patient's body via the energetic cords of attachment connected to the Toxic Qi.

Imagination and visualization are two of the most powerful and widely used techniques employed in healing today for disposing of Toxic Qi. Since we experience reality through creative imagination, pictures, words, and feelings are extremely powerful techniques which can be used to restructure our physical, mental, emotional, energetic, and spiritual foundations. This also holds true for the disposing of the patients' pathogenic Qi.

There are several methods for disposing of the patients' pathogenic energy in the treatment room. These methods include purification by either sound, light, or the Five Elements, in conjunction with disposing of the toxic energy through the energetic vortex.

#### **PURIFICATION BY SOUND AND LIGHT**

- Sound penetrates any substance and causes profound shifts in energy, quickly breaking up clusters of stagnant energy. Some examples



of sounds used for purifying the treatment room include: music, toning, chanting, singing, wind chimes, gongs, singing bowls, bells, drumming, and clapping the hands.

- Light can be used to cleanse and purify the treatment room of toxic energy, due to the radiant heat emanating from the light source. Some examples of light being used to purify the clinic include: exposure to sunlight, candles, and imagining the divine healing light incinerating any energetic toxic debris.

#### PURIFICATION BY THE FIVE ELEMENTS

Some Qigong doctors utilize the energy stored within the Five Elements to cleanse the treatment room of toxic debris. This works best in conjunction with the light and sound purification methods. When using one or more of the elements, it is best to consider how much debris has accumulated from the previous treatment and choose accordingly.

1. Dispose of the Toxic Qi through Fire. By burning fire-water (alcohol with salt), lighting a candle, or releasing the Toxic Qi into the Earth's molten core, Toxic Qi can be transformed and purified.
- To create fire-water, the Qigong doctor places a small amount of alcohol in a round dish and sprinkles a cone of salt (or camphor) in the center of the dish. Next, the doctor lights the salt and allows the smoke to purge the treatment room, making sure that the doors and windows are open to secure clean ventilation.
- Other Qigong doctors may imagine the center of the Earth as an incinerator. This image is used to purge the patient's Toxic Qi by directing it to the Earth's molten core. Once the patient's Toxic Qi is incinerated (at the speed of thought), the transformed / purified energy is reabsorbed back into the patient's body.
2. Dispose of the Toxic Qi through Water. Water can also be used to absorb toxic energy and for healing and purifying. Some examples of water usages include: Holy Water and salt water. Some doctors use a container of salt water as their disposal unit for the patient's

Toxic Qi (Figure 26.6). Once the patient's toxic energy reaches the container of salt water (usually placed underneath the treatment table), it is immediately absorbed due to the molecular structure of the salt crystals. Sometimes it is advisable for the Qigong doctor (after a full day at the clinic, or at the end of a busy week) to submerge him or herself in a baking soda or take an Epsom salt bath in order to cleanse and purify the body.

3. Dispose of the Toxic Qi through Wind / Air. Wind and air can be used to purify the room of toxic energy. Some examples of this include open air ventilation along with the placement of indoor plants.
4. Dispose of the Toxic Qi through Divine Healing Light. Some doctors dispose of the patient's pathogens into the air, where it is immediately incinerated by a divine healing light. Because of the preestablished divine healing field of energy, once the patient's toxic energy leaves the doctor's hand, it is immediately absorbed by the divine healing light and is instantly transformed into purified energy and reabsorbed back into the patient's body.
5. Dispose of the Toxic Qi through Wood. Wood can also be used to purge toxic energy from the treatment room. Some examples of the Wood Element used to cleanse the room are: the burning of incense or herbs such as myrrh, frankincense, cedar, sage (an old American Indian method), sandalwood or camphor.
6. Dispose of the Toxic Qi through the Earth. Certain stones can be used in the clinic because of their ability to absorb Toxic Qi. Strategically placed in the clinic, these Earth Elements can be used as a natural filtering device. Some examples of this include: amethyst, salt, clear and colored quartz, as well as many other minerals or gemstones. These crystals require cleaning at the end of each treatment day to dispose of the toxic Qi they have absorbed, and should be cleansed by placing them in salt water till they are clean, or burying them in the ground for three days.



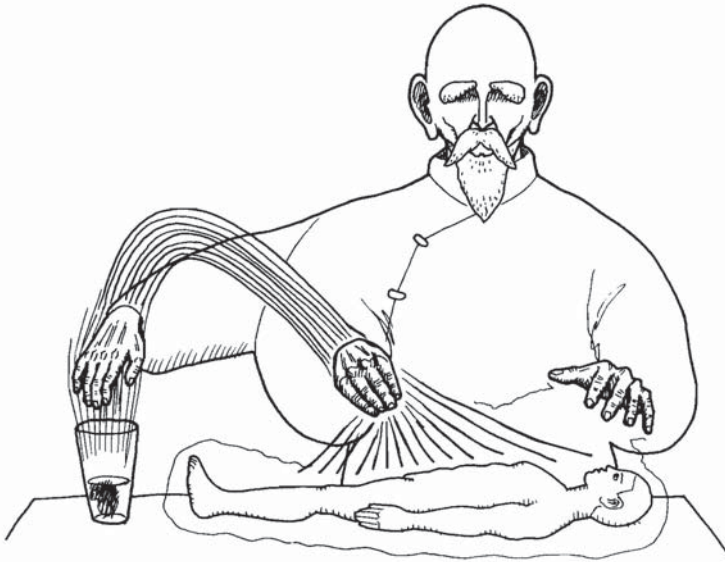


Figure 26.6. One example of a Qigong doctor using a rubber acupuncture doll for treating and disposing of the patient's toxic energy into salt water.

### MEDICAL QIGONG TREATMENTS

The following is a clinical procedure that a Medical Qigong doctor will use when treating a patient. The clinical procedure known as the "preparation" remains the same for all Medical Qigong treatments (i.e., the hook-up, dredging and purging the patient, as well as energetic diagnosing). However, the initial treatment will vary depending on the patient's constitution, disease, and personal goals.

After scanning the patient the doctor has a solid understanding of which areas or organs in the patient's body are currently in a state of Excess or Deficiency. The doctor then chooses which area to begin dredging and purging in accordance with the treatment plan. Only after purging all areas of Excess should the doctor then move to tonifying those areas that are Deficient.

### TONIFYING A PATIENT'S BODY

After completing the diagnosis, if you have determined that the patient's body is not in an Excess condition, but is instead constitutionally weak or depleted due to Kidney exhaustion, the treatment may be continued as follows.

1. Begin by extending energy through the patient's Yongquan Kd-1 point at the bottom of each foot. Imagine that the Qi is ascending up the patient's legs, via the Yin channels, filling the Lower Dantian, Kidneys, thorax and spinal column into the brain. Hold this position for several breaths, then proceed to the next area.
2. Physically embrace the area of the patient's ankle with one palm, while the other palm embraces the Kd-1 point on the same foot. Start with the right ankle first and then the

- left. Project energy into the foot and ankle, by holding the mind's intention on that specific area for several breaths, then begin circling the energy up the Yin channels and down the Yang channels. Hold this position for several breaths, then proceed to the next area.
3. Energize each of the patient's knees (back and sides) by holding the mind's intention on those specific areas for several breaths, then connect each knee to the Yongquan Kd-1 point at the bottom of each foot (the right foot first, then the left). Connect and emit energy into the bottom of each foot to the knee, circling the Qi up the Yin channels and down the Yang channels. Hold this position for several breaths, then proceed to the next area.
  4. Energize each of the patient's hips, by holding the mind's intention on that specific area for several breaths, then connect each hip to the Yongquan Kd-1 point at the bottom of each foot (right first, then the left). Connect and project energy into the bottom of each foot to the hips, circling the Qi up the Yin Channels and down the Yang Channels. Hold for several breaths, then proceed to the next area.
  5. Energize the patient's Lower Dantian by holding the mind's intention on that specific area for several breaths, allowing the Qi to completely fill up the energetic chamber. Place your left hand on the patient's Mingmen GV-4 point. Your right hand is placed on the patient's navel (CV-8) with your fingers extending down to the patient's Qihai CV-6 point. Mentally connect the Lower Dantian with both Yongquan Kd-1 points on the bottom of the patient's feet and imagine the energy simultaneously traveling down the outside of both legs into the feet. Imagine the energy from the feet continuing to travel along the inside of both legs back into the patient's Lower Dantian area. Hold this intention for several breaths, then proceed to the next area.
  6. Energize the patient's Yellow Court by holding the mind's intention there for several breaths. Your left hand is placed on the Jizhong GV-6 point, your right hand should be placed on the Juiwei CV-15 point. Mentally connect the Yellow Court with the patient's Lower Dantian, allowing this energy to connect and fuse both areas. Hold this intention for several breaths, then proceed to the next area.
  7. Energize the patient's Middle Dantian by holding the mind's intention there for several breaths. Place your left hand on the Shendao GV-11 point, while your right hand is placed on the Shanzhong CV-17 point. Mentally connect the Middle Dantian area with the patient's Lower Dantian. Hold this position for several breaths, then proceed to the next area.
  8. Energize the patient's throat area by holding the mind's intention on that specific area for several breaths. Your left hand is placed on the Dazhui GV-14 point, while your right hand is placed on the Tiantu CV-22 point. Mentally connect the throat area to the Middle Dantian area, then to the patient's Lower Dantian. Hold this intention for several breaths, then proceed to the next area.
  9. Energize the patient's Upper Dantian area by holding the mind's intention there for several breaths. Your left hand should be placed to stimulate the occipital region at the Naohu GV-17 point. Your right hand is simultaneously stimulating the Yintang (Third Eye) and Baihui (GV-20) areas. Mentally connect the Upper Dantian area to the Middle Dantian first, and then to the patient's Lower Dantian. Hold this intention for several breaths, then proceed to the next area.
  10. Regulate the patient's Microcosmic Orbit, to balance the Heart Fire and Kidney Water energy. Remove your hands from the patient's body, yet still remain energetically connected through your intention. Having stepped away from the treatment table, continue treating the patient with external Qi emission, regulating the patient's Microcosmic Orbit (extending energy up the Governing Vessel and down the Conception Vessel). Hold this intention for several breaths, then proceed to the final step in the treatment.



11. Envelop and seal the patient's three external fields of Wei Qi by connecting the patient's body with the divine energetic field. Hold this intention for several breaths, then proceed to the "closure."
12. Disconnect yourself from the patient and close the healing session. Be sure to disconnect physically, mentally, emotionally, energetically, and spiritually from the patient by willfully detaching all energetic connections to the patient.
13. After disconnecting from the patient, center yourself, then regulate your own energetic fields to balance, recharge, and replenish any energetic depletion.
14. Finally, after you have completed centering yourself, finish the cleansing by washing your hands to purge any of the patient's lingering pathogens which may still be attached to your body.

#### GENERAL THERAPEUTIC TREATMENT

The following is an example of a clinical routine used in the Medical Qigong Clinic for "emotional purging." The following purging routine is separate from the previous clinical modalities for tonifying a patient. It is important to note that when treating a patient, the Qigong doctor usually purges the patient's Liver and Lungs before tonifying the Spleen and Kidneys.

After completing the diagnosis, if you have determined that the patient has both Excess and Deficient conditions, you may decide to continue the treatment as follow.

1. Begin by dredging, purging, and activating (energizing) the patient's Upper Dantian area to reconnect the patient to the divine, to activate the patient's spiritual/emotional presence.
  - a. Start by purging the patient's Upper Dantian.
  - b. Then regulate and energize the patient's Upper Dantian by performing a small Microcosmic Orbit within the patient's head.
  - c. Finally energize the patient's Taiji Pole through the Baihui area.
2. Purge and dredge the patient's Lungs, to dis-

perse the emotions of grief and despair caused by "rejection, betrayal, and abandonment issues" which are stored in the patient's Lungs.

- a. Start by dredging the patient's neck (trapezius, clavicle, and manubrium) of grief and despair. Begin by standing on the right side of the patient's body, and use the Kneading Tiger Palm and Dragon's Mouth Palm hand techniques (see Chapter 33) to pull the Toxic Qi from the patient's body. Switch from the right to the left side and continue purging.
  - b. Then roll the patient's shoulders back to open the Lungs and to facilitate their purging of any deep seated grief. Start on the left Lung first. This area is responsible for storing the emotions related to the patient's mother.
  - c. Next dredge the inside Yin Channels of the patient's left arm by using Qi Massage techniques (see Chapter 37).
  - d. Regulate and treat the patient's body through "hand diagnosis and treatment" (based on energetic hand/body association, see Chapter 25) by focusing on the patient's left hand.
  - e. Finally, begin the entire Lung purging procedure again, this time focusing the attention on the right side of the patient's body. This side reflects the patient's issues with his or her father.
3. Regulate and tonify the patient's Heart to calm the Spirit.
    - a. Your left hand connects and extends energy deep into the patient's Shendao GV-11 point, the area in-between the patient's shoulder blades. Your right hand connects to the Shanzhong CV-17 point above the patient's Heart, purging emotional toxins.
    - b. Finally, regulate the Heart by circulating Qi through the patient's upper Microcosmic Orbit (between patient's Upper and Middle Dantian). This reconnects the divine light emanating



from the Upper Dantian back with the spiritual emotions (unconditional love, devotion, etc.) stored within the upper chamber of the Heart (see Chapter 5).

4. Purge and dredge the patient's Yellow Court to rid the body of toxic emotions stored within the tissues of the Yellow Court. Your left hand remains secure on the patient's back, at the Shendao point to maintain contact with the Heart Qi. The patient's true feelings are stored within the Yellow Court and expressed through the patient's Heart. Place your right hand on patient's Juiwei CV-15 point, located below the patient's xiphoid process. Sometimes you may see images of the patient's past as traumas are released from the tissues.
5. Your left hand remains secure on the patient's back, at the Shendao point while your right hand purges the patient's Liver organ of anger and depression caused through the storing of "rejection, betrayal and abandonment issues." As you dredge the Liver's Hot toxic emotions from out of the patient's body, purge the pathogens out the patient's right Gall Bladder Channel.
6. Keep your left hand on the patient's back, at the Shendao point while you tonify and regulate the patient's Spleen with your right hand.
7. With your left hand on the patient's back, at the Shendao point, tonify and regulate the patient's Kidneys with your right hand.
8. Maintain contact with the patient's back, at the Shendao point, as your right hand connects with the patient's Mingmen (GV-4) area to regulate all three Dantians. This is initiated through the Microcosmic Orbit (extending energy up the Governing Vessel and down the Conception Vessel), to balance all of the patient's energetic reservoirs.
9. Then slowly remove your hands from the patient's body, but remain energetically connected through intention. Step away from the treatment table, as you continue to regulate the patient's Microcosmic Orbit. Hold this intention for several breaths, then proceed to end the treatment.
10. Envelop and seal the patient's three external fields of Wei Qi, by connecting the patient's body with the divine energetic field. Hold this intention for several breaths, then proceed to the "closure."
11. Disconnect physically, mentally, emotionally, and spiritually from the patient to close the healing session. It is important to shake or whip your palms to completely disconnect from the patient's energy. The shaking or whipping action frees the doctor from any energetic attachment which may have occurred while treating the patient.
12. After disconnecting from the patient, center yourself, then regulate your own energetic field. This balances, recharges, and replenishes any energetic depletion you may have suffered during the treatment session. If you are affected by any pathogenic Qi, immediately expel it from your body.
  - a. Next, focus your attention on your Taiji Pole, imagining both the universal and environmental energy collecting, absorbing, and resonating deep within your Lower Dantian and center core. This image draws Qi into your body like a magnet, replenishing any energetic depletion you may have experienced. By placing the fingertips together in front of the Lower Dantian, you will further facilitate the replenishment of the energy.
  - b. During this time the patient is allowed to continue relaxing on the treatment table and to slowly come out of the trance state induced by the treatment. The patient should then allow the Yuan Qi to settle back to its origin (the Lower Dantian), by relaxing and calming the mind, breathing, and posture. Instruct the patient not to wash the area that was treated for several hours because water absorbs some of the Qi that was projected into the diseased area.
13. Finally, wash your hands, using tepid water (hot water allows turbid Qi to enter the

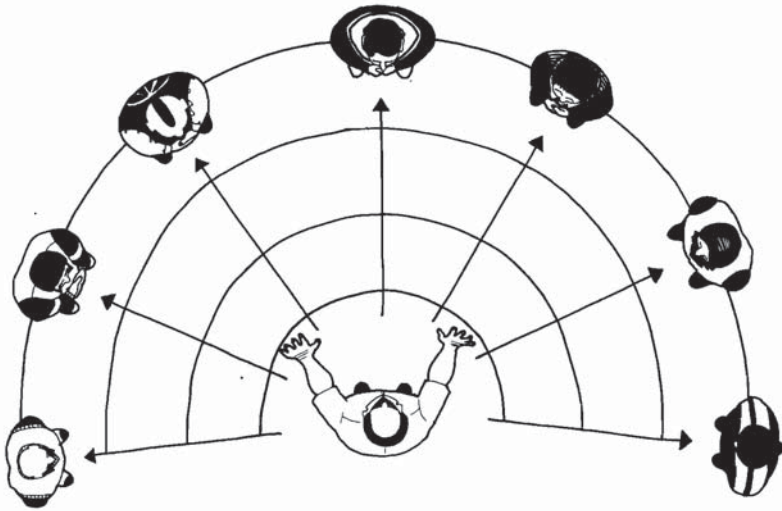


Figure 26.7. As the patients practice their own individual Medical Qigong prescriptions, the Qigong doctor extends energy into the patients, helping to facilitate a stronger therapeutic reaction.

doctor's channels, cold water closes off the channels) to purge any of the patient's lingering pathogens.

#### **ADJUSTING AND FORTIFYING THE PATIENT'S ENERGETIC GRIDS**

At the end of the treatment the doctor regulates the patient's energetic fields by adjusting and fortifying the patient's energetic grids (the webbing within the patient's energetic fields). This keeps the patient's energy in harmony, allowing both his or her internal and external fields to operate at their maximum potential for health and healing.

The Qigong doctor adjusts and fortifies the patient's energetic grids, to initiate a permanent energetic transformation for healing within the patient's energetic fields, tissues, and cells. The body's energetic grids are responsible for tissue formation and for maintaining the production, growth, and development of energy. These grids are influenced by thoughts and emotions.

The creative subconscious mind maintains the

body's energetic grid formations and causes the physical body to act (grow stronger or weaker) in accordance with the energetic "blueprint" encoded within the structure or webbing. After the Qigong doctor has changed, or corrected, the energetic grid, the patient is given Medical Qigong prescriptions (homework) in the form of visualizations and affirmation meditations, as well as Qigong exercises.

#### **TREATING MULTIPLE PATIENTS**

Once an energetic field in the treatment room is established, the patients can begin their individual Qigong regulations. The doctors position themselves according to the number of patients needing treatments; for example, one doctor may be positioned in front of several patients and extend Qi into the patients' energetic fields (Figure 26.7). The doctors' postures and energy extension varies according to their individual skill and energy projection level. It is important for Qigong



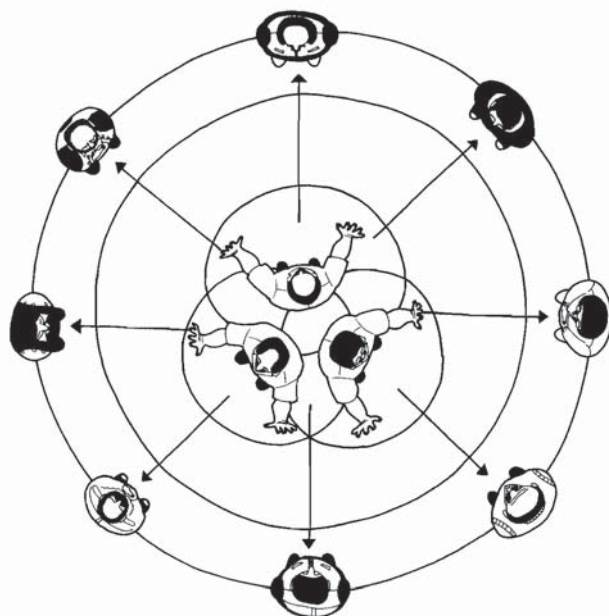


Figure 26.8. The Qigong doctors will position themselves back to back, in the center of a circle, in order to induce energetic movement within the multiple patients' tissues.

doctors to set the pace for treatment. The patients' rhythm is based on the pulse and vibration of the Qigong doctors.

In China, doctors usually rotate every fifteen minutes when treating patients. This prevents the doctors from fatiguing while allowing the patients to absorb new and fresh Qi every fifteen minutes.

If only one or two Qigong doctors are available when treating several patients, then the doctors will position themselves back to back in the middle of the room, with their patients surrounding them in a circle (Figure 26.8). After several minutes the doctors will slowly begin to rotate the center circle extending their energy, and treating each patient individually. The doctor's emitted Qi

combines and synergizes with the patient's Qi to produce a much stronger energetic healing field.

By establishing a treatment room that facilitates the regulation of the patients' Qi, the treatments tend to become more effective with faster results. In China, patients are treated in a group treatment room environment three times every day (sunrise, sunset, plus one time before bed).

#### ENDING THE TREATMENT

When the treatment is over, encourage each patient to relax and then return the patients' Qi back to its origin (the Lower Dantian). The duration of the treatment time, and proper recuperation after Medical Qigong treatment will be addressed next.

**DURATION OF TREATMENT TIME**

The duration of treatment time varies according to each patient's disease, condition, constitution, and age. A long treatment is usually between twenty and thirty minutes and is generally performed on cancer patients, senior citizens, or for severe traumatic or chronic illnesses. A short treatment is generally between three to fifteen minutes and is usually administered for athletic sprains and ligament dislocations.

**PROPER RECUPERATION AFTER MEDICAL QIGONG TREATMENT**

Proper recuperation is very important for the replenishment of strength and energy after the treatment session (even after the patient's own

prescription practice). This may include having the patient change his or her life activities. The patient must incorporate a balance of work and rest, and acquire regular healthy eating habits (with reasonable nutritional goals). Establishing adequate sleeping patterns is also necessary. Of equal importance is an open-minded positive attitude by the patient, for this reason, a supportive network can be invaluable.

After the Qigong treatment the patient is also encouraged to avoid cold showers, the consumption of alcohol, excessive sex, and recreational drugs. Also prohibited is anything that will emotionally shock the patient, as remaining in a quiet state of mind and spirit is essential.



## SECTION 6: ESTABLISHING THE MEDICAL QIGONG CLINIC

## CHAPTER 27

# COMBINING MEDICAL QIGONG THERAPY WITH OTHER HEALING MODALITIES

### COMBINING MEDICAL QIGONG THERAPY WITH TCM MODALITIES

Traditional Chinese Medical treatments in conjunction with clinical Qigong modalities are generally broken down into exclusive Medical Qigong Therapy, Medical Qigong and Chinese Massage Therapy, Medical Qigong and Acupuncture/Moxa Therapy, and Medical Qigong and Herbal Medicine Therapy.

#### EXCLUSIVE MEDICAL QIGONG THERAPY

Medical Qigong therapy can be administered by the Qigong doctor (Figure 27.1) to tonify and promote energy circulation or to sedate the body's energetic channels and collaterals. Qigong prescriptions can also be given for the patient to practice alone. Medical Qigong therapy by itself is excellent for the treatment of ailments such as:

- Insomnia
- Neurasthenia (Chronic Fatigue)
- Hypertension
- Stroke
- Acute abdominal pain

- Injuries to the nerves
- Hemopleura (Blood in the walls of the thorax and diaphragm, along the pleural space)
- Myopia
- Migraines
- Muscle atrophy
- Sprains
- Cancer
- Tumors
- Cysts

#### MEDICAL QIGONG AND CHINESE MASSAGE THERAPY

Medical Qigong therapy in conjunction with Chinese Massage therapy is a powerful form of combined clinical modalities (Figure 27.2). It enhances tissue response as well as the activation of psychophysical reactions within the body. These therapies can be combined to clear the joints before setting the bones (as in Jie Gu therapy), to purge and dredge the channels to adjust the Qi circulation before regulating the body's muscular system (as in Tui Na and Gua Sha therapies), or to disperse toxins before regulating the body's internal viscera



Figure 27.1. Medical Qigong Therapy

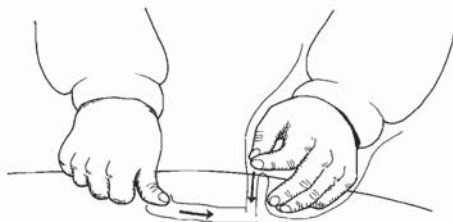


Figure 27.2. Medical Qigong Therapy with Chinese Tissue Regulation Therapy

(as in An Mo and Jing Point therapies). Qigong and Chinese Massage therapy are most commonly used in the treatments of patients with:

- Deep tissue obstruction
- Stiff muscles
- Frozen shoulder
- Low sensitivity to emitted energy

#### **MEDICAL QIGONG AND ACUPUNCTURE/MOXA THERAPY**

Acupuncture needles are inserted into the patient's body before the doctor extends Qi into the patient to facilitate healing (Figure 27.3). This also applies in the treatment of Moxa sticks in which the doctor extends energy into the patient through the burning herb. The combined energies (the Moxa heat and doctor's own Qi) initiates increased Qi flow within the patient's channels resulting in a stronger tonification. Moxa is especially beneficial in the treatment of arthritis. Qigong and Acupuncture therapy are combined in tonification or purgation treatment.

#### **MEDICAL QIGONG AND HERBAL MEDICINE**

Medical Qigong Therapy in combination with herbal therapies (or with pharmaceutical prescriptions) are becoming more popular. There is ample evidence that the combination of self-applied Medical Qigong therapy and drug therapy is far

superior to that of drug therapy alone. In China, this data is reported in several studies of patients with hypertension as well as in cancer patients.

Medical Qigong therapy relaxes the body, promotes the flow of Qi, Blood, oxygen, and nutrients to all cells of the body, as well as promotes the removal of waste products from the cells. Medical Qigong also promotes drug uptake by the cells and tissues by means of increased microcirculation within the body's microcirculatory system. This increased Qi flow through the body's microcirculation nourishes diseased or stressed tissues.

One diagnostic herbal technique I observed at the Xi Yuan Hospital was performed by a Qigong doctor who absorbed into his body the effects of a specific medicine by touching the bottle that contained the herbs. He then extended energy to his patient and began absorbing the patient's Qi to see if the patient's body was affected by the herbal prescription (Figure 27.4).

The Qigong doctor is encouraged to prescribe herbs along with certain of the Medical Qigong exercises. If the Qigong doctor is not qualified to prescribe Chinese medical herbs, then a referral can be made to an acupuncturist/herbalist. The herbal prescriptions will vary according to the patient's condition, constitution and illness.

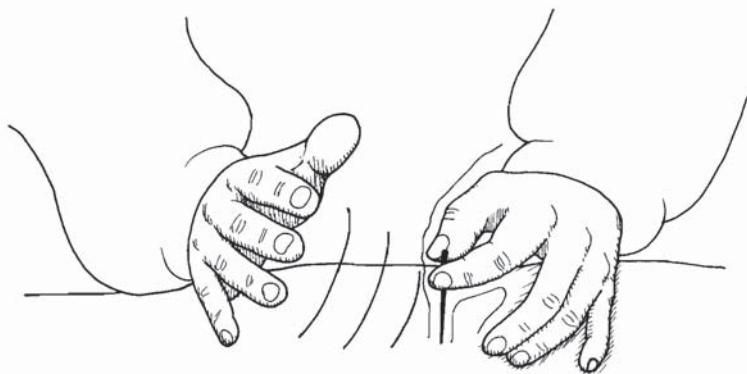


Figure 27.3. Medical Qigong Therapy with Acupuncture



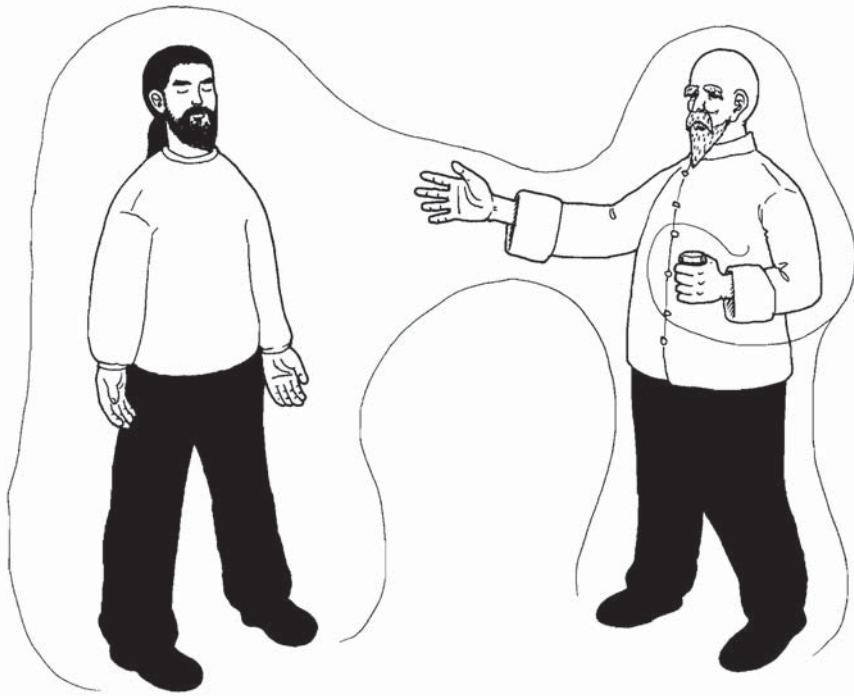


Figure 27.4. A Qigong Doctor Testing the Efficacy of a Specific Herbal Medicine for his Patient

Qigong and herbal therapies are most commonly used in the treatments of:

- Tumors
- Stomach cancer
- Lung cancer
- Hepatitis
- AIDS
- Stroke

#### **COMBINING MEDICAL QIGONG THERAPY WITH WESTERN MEDICAL MODALITIES**

Traditional Chinese Medical Qigong serves as a powerful tool in aiding Western medical ap-

proaches in alleviating patients' suffering. Because of its emphasis on mental, emotional, energetic, and spiritual approaches to healing, Medical Qigong therapy has been successfully combined as a complementary source of medical treatment with the following Western professional approaches:

- Pediatrics
- Geriatrics
- Gynecology
- Neurology
- Psychology
- Oncology
- Surgery

## SECTION 6: ESTABLISHING THE MEDICAL QIGONG CLINIC

## CHAPTER 28

# PRECAUTIONS AND ETHICAL CONSIDERATIONS FOR THE QIGONG DOCTOR

### AVOIDING ENERGETIC DEPLETION

Because Medical Qigong therapy consumes energy, as long as the Qigong doctor's quantity of energy is higher than that of the patient's, the doctor can transmit energy into the patient with no ill effect. If, however, the doctor is very tired or depleted and tries to treat a patient, the energy that the doctor is able to produce may become weaker than that of the patient.

It is important to note that energy currents flow from high to low (much like water). Therefore, the doctor may, if in a weakened state, absorb the Turbid Qi or disease energies from the patient. Any imbalance in the doctor's organ system can increase the doctor's vulnerability to foreign pathogens. These pathogenic sensations may also be transmitted into the body of healthy people, or other patients as well. Individuals who have not practiced Qigong, however, and whose energy circulation and channel points are not open, are not as prone to interference by these sensations. These individuals have a natural barrier, or to put it plainly, they are not sensitive to energetic fields of transmission and because of their denial system, cannot perceive energy sensations.

If the Qigong doctor already has a tendency towards a particular illness, exposure to pathogens may instigate or intensify the disease. If the doctor is suffering from any energetic Deficiencies, for example, the end result may be that the doctor performing the treatment may experience Qi deviations due to absorbing the patient's Toxic Qi. This means that more Qi and energy have been extended outside of the doctor's body than can be replenished, weakening the doctor's energetic constitution.

When treating patients the doctors receive and diagnose information from their Six Openings (also called the Six Windows of the Body). These Six Openings are described as follows:

- The eyes -- open for seeing energy patterns and colors,
- The ears -- open for hearing energy patterns and tones,
- The nose -- opens for smelling different odors,
- The tongue -- opens for tasting or flavor sensing,
- The body -- opens for energetic feeling sensations, and
- The Spirit (Heart/Mind) -- opens for energetic perceptions of emotions, thoughts, and spiritual insight.

While using the Six Openings for diagnosis, the doctor naturally depletes some life-force energy. Since all five organs (eyes, ears, nose, tongue, and body) are directed by the doctor's Spirit (Shen), the expenditure of energy is considerable. Any imbalance due to organ depletion will cause the doctor to absorb Turbid Qi from the patient. This Turbid Qi can move within the doctor's body causing Qi deviations, especially if it mixes with the doctor's Clear Qi.

1. If this happens within the doctor's Upper Dantian, the symptoms may include mental fatigue, dizziness, headaches, etc.
2. If this happens within the doctor's Middle Dantian, the symptoms may include emotional fatigue, discomfort in the Liver (hepatic region), etc.
3. If this happens within the doctor's Lower Dantian, the symptoms may include physical fatigue, cold in the extremities, discomfort in the lower abdomen, etc.

This is why Qigong doctors must constantly be refilling and rebalancing themselves energetically. It is important to note that if the Qigong doctor has indeed ingested the patient's pathogens, and Qi deviations have resulted, no Western doctor, acupuncturist, or herbalist can help



him or her. Only the doctor with the Qi deviation (or with the help of another Qigong doctor) can change the Turbid Qi back to Clear Qi, by using divine energy and purging the body's Shen, Qi, and finally the Jing. This supports the doctor's Righteous Qi and fights the invasions of the patient's pathogens.

Emission of Qi should also be avoided if the doctor becomes sick, tired, hungry, overfed, deeply grieved, indignant, or drunk. Also, if the doctor is unable to stay in the present mind-frame he or she will inevitably fall asleep or "Shen out." To avoid this state of depletion, the Qigong doctor should:

- Cut back on the number of patients,
- Decrease treatment time—from 25 to 20 minutes maximum,
- Maintain a consistently healthy diet with supplements,
- Receive frequent exposure to fresh air and sunlight, and
- Perform the Microcosmic or other regulating Qi meditations in between patients.

Note: When treating patients with Medical Qigong therapy the doctor should never wear the color red. The color red is too hot and has a dispersing affect on Qi, which tends to scatter the body's energetic fields, distorting the Qigong doctor's Qi emission.

### PREVENTING THE INVASION OF TURBID QI

When Turbid Qi enters the doctor's body, it interferes with normal Qi circulation, causing disorders in part of, or in all of the energy circulatory system. In mild cases, Qi may stagnate in a certain areas of the body (i.e., shoulder, arm, chest, or back), causing physical and mental symptoms.

- Physical symptoms may include: tingling, pain, cold, contraction, heaviness, soreness, and distention and stuffiness in the chest; and
- Mental symptoms may include: interference with mental activity, causing dizziness, headache, heaviness in the head, vexation, and restlessness.

In severe cases, the doctor may experience the same symptoms as the patient, but upon physical examination there is no verification of any exist-



Figure 28.1. In order to disperse the patient's Evil Qi, the Qigong doctor exhales while slinging the toxic energy into the Earth.

ing disease. The doctor should therefore be on the alert to avoid any danger of developing symptoms from the patient after Turbid Qi is perceived.

It is very important for doctors who treat patients with Medical Qigong therapy to possess the ability to prevent and expel Turbid Qi so that it will not disturb their own energetic activities. Qi deviations are most often seen in those individuals who treat patients after they have gained some knowledge of Medical Qigong but have no experience, though they can occur even to some veterans of Medical Qigong practice. The interference by Turbid Qi is often an important factor in the the doctor's health.

When the interference by Turbid Qi is perceived, the doctor should use proper hand manipulations and readjust energy activities to expel the Turbid Qi immediately. If the Turbid Qi invades the doctor's fingers, or penetrates into certain channels or points, the doctor should guide the Qi to the specific points, channels, and infected areas and then relax and shake the hands to discharge the Turbid Qi while exhaling.

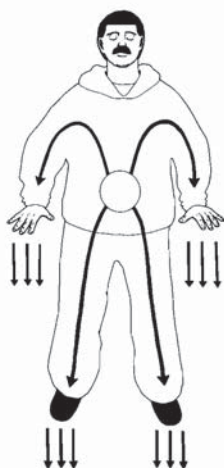


Figure 28.2. The Qigong doctor gathers energy into his or her Lower Dantian and expels any and all pathogenic invasions out through the hands and feet.

The doctor should be able to stop the Turbid Qi before it reaches the Dazhui GV-14 point on the upper back, Tiantu CV-22 point at the base of the throat, Qiepen St-12 points on the front of the shoulders, and the Fengfu GV-16 and Fengchi GB-20 points on the back of the head. It is important to expel the Turbid Qi when it has reached the fingers, wrists, elbows, and at most the shoulders.

When this occurs the doctor should drive the Evil Qi out and regulate his or her Qi circulation as soon as possible. There are several ways to do this:

- Exhale while swinging the arms toward the ground, driving the Evil Qi deep into the center of the Earth. When treating tumors, be careful to disperse the pathogens out your fingers and do not allow the toxins to stick to your palms (Figure 28.1).
- Exhale while "blowing Qi" (extending Qi) out of the palms (Pc-8) and feet (Kd-1) (Figure 28.2).
- Exhale out of the mouth (but never over the patient, or towards anyone else). A shift in breathing is a common reaction when the



Figure 28.3. To avoid absorbing the emotions from an energetic discharge (released from dissolving an energetic cluster), the Qigong doctor turns his or her head and expels the patient's toxic emotions.

emotions are discharged, or when an energetic cluster is reached (Figure 28.3).

#### **GUIDELINES FOR THE MEDICAL QIGONG DOCTOR**

1. The Qigong doctor must avoid practicing Medical Qigong in wet clothes. If the doctor perspires a little when training, he or she should avoid standing in the wind; if the doctor perspires profusely, practicing should be discontinued as it is liable to damage the doctor's Yin Qi.
2. The doctor should not go to the toilet within half an hour after practicing in order to avoid developing a conditioned reflex. This will help prevent the leakage of vital energy.
3. Patients suffering from cancer may affect the doctor's Qi circulation more seriously. Care should be taken when treating these patients, or avoid treating them completely, until sufficient energy has been cultivated, and sufficient experience has been gained.
4. The doctor must always wash his or her hands



with soap after each patient's treatment to prevent the energetic transference of diseases. It is important to note that washing the hands in cold water immediately after Qi emission is harmful to the doctor's energetic field because of the sudden shock to the system. Washing with hot water immediately after treatment, opens the channels on the doctor's hands and arms, sending the Toxic Qi deep into the doctor's body. To avoid these complications, the doctor should wait several minutes after completing the treatment, before washing his or her hands.

While waiting, the doctor should touch his or her finger tips together and focus on the Lower Dantian, allowing the Qi to settle back into its origin (minimum of three minutes). The doctor then washes up to the elbows with water that is room temperature to reduce the possibility of absorbing the patient's Turbid Qi.

If the doctor is not able, during treatment, to expel the Turbid Qi right away because of some distraction, or if the doctor's internal energy is not substantial, the Turbid Qi may enter his or her body through the fingers traveling up the wrists, elbows, or entering the Baihui GV-20, Tanzhong CV-17, Fengchi GB-20, Yintang (Extra Point) and Yongqian Kd-1 points. If this begins to happen, the doctor should not continue to extend energy, but should stop the treatment immediately and perform a "closing," expelling the Turbid Qi by flicking the fingers, wrists, and shaking the arms until all discomfort has been eliminated. If any Turbid Qi still lingers, the doctor should practice Medical Qigong exercises to regulate the energetic activities.

5. It is important that doctors, as well as patients, avoid strenuous activities (such as running immediately after Medical Qigong exercises) to prevent the wrong flow of vital energy or pain in the legs. It is always better for the doctors and patients to be active first (running, swimming, forms training, etc.) and then cool down with the Medical Qigong Quiescent exercises (unless otherwise prescribed).

## WU ZANG (FIVE ORGAN) MEDITATION FOR ENERGETIC PROTECTION

Even after the treatment of diseases, the doctor must perform certain Medical Qigong exercises to prevent and expel any undetected pathogenic Qi. Otherwise the doctor may develop the symptoms of the illness of the patient in corresponding locations. For instance, if the patient has a headache or pain in the hepatic area, the doctor may also acquire a feeling of discomfort, numbness, itching, and pain in the head and hepatic region. Therefore, in clinical practice, a deep understanding and correct judgment of the pathogenic Evils is compulsory.

Today in China, the Wu Zang meditation is still taught to Qigong doctors for clinical use to prevent invasion from the patient's pathogenic Qi. This meditation requires the doctor's Shen to guide the Qi of the Five Yin Organs (also known as the Wu Jing Shen, see Figure 28.4), to make the body's Qi substantial. The ending of the meditation, which causes the doctor's Qi to be reabsorbed into the Taiji Pole, allows the transformed Qi to flow into the appropriate organs, strengthening the doctor's energetic fields.

When a Qigong doctor enters the space of a diseased patient, the potential for absorbing the patient's pathogenic Qi is high. Noting this potential for harm, the ancient Chinese Qigong masters developed certain meditations to protect themselves from the patient's diseased or Turbid energy.

*The Yellow Emperor's Classics on Internal Medicine* states that before treating patients of any kind, the doctor should first perform the Wu Zang Energy meditation. It encouraged doctors to practice this meditation before treating patients in a clinical environment and before entering the treatment room, because it surrounds them with a strong field of protective energy (Wei Qi).

The Wu Zang meditation focuses on six directions (north, south, east, west, Heaven and Earth). It is very powerful and can be used to gather environmental Qi at the beginning of each season. The focus of the meditation is to extend each of the five organs' energy far into the horizon to gather the Qi. When practicing the Wu Zang



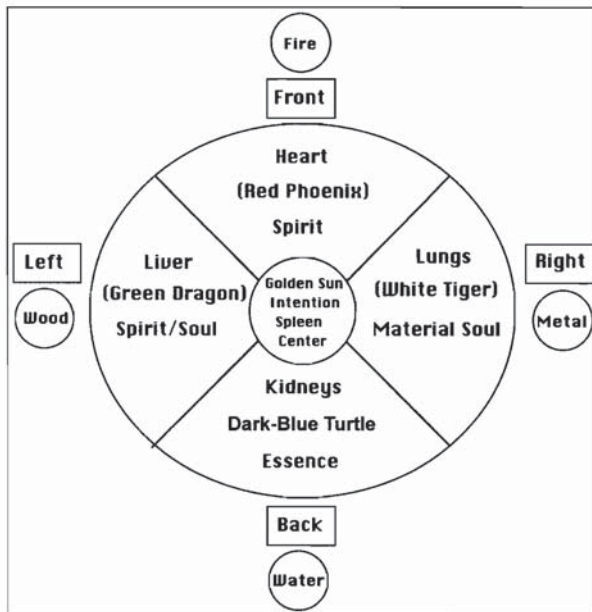


Figure 28.4. The Wu Jing Shen Relationship of the Wu Zang Meditation

meditation the Qigong doctor should:

- face east during the spring equinox;
- face south on the day of the summer solstice;
- concentration on the center of the Earth during late summer, before the fall equinox;
- face west on the day of the fall equinox;
- face north on the winter solstice.

Start by focusing on the center of the body. Imagine opening up the Baihui point (at the top of the head) and begin to pull in the Qi from the Heavens. Imagine the divine light as a bright shining white light, illuminating and filling your entire body through the Baihui. Feel the body radiating this divine white light energy. Next, imagine this white light energy coalescing into the body's center core, forming an energetic tube of Heavenly energy that extends from the Baihui point to the Huiyin point. The center core vibrates and resonates with the divine white light energy.

1. Now, imagine a golden yellow mist of Qi arising from under the Earth and filling your body and connecting with the Spleen organ. Next, feel this golden light Earth energy envelop the center core of divine white light energy, merging together and synergizing. This represents the energy of your Yi (Intention), to root and stabilize your power.
2. Begin to focus on your Heart and imagine a portal opening and the Qi flowing out of your Heart like a red swirling wind in front of you, full of power, protecting you with your Shen and the fire of a red phoenix. This represents your innate spirit, alive, graceful yet powerful.
3. Focus your attention on your back and the Kidneys and Mingmen area. Imagine a portal opening and the Qi flowing out of your Mingmen behind you like water. Out of this water grows an enormous dark blue turtle,

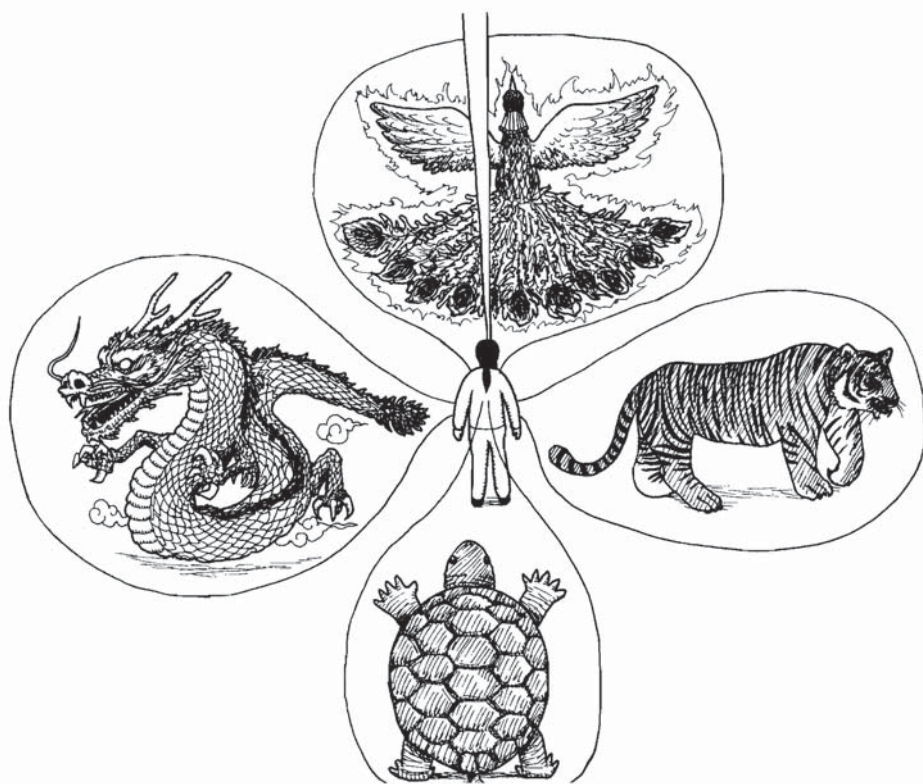


Figure 28.5. The Wu Zang Meditation

whose shell protects you like a mighty shield. This represents the energy of your Zhi (Willpower), and the Jing and Zhi of all your ancestors, backing you and supporting you.

4. Place your attention on your Lungs and visualize a portal opening on your right side of your body, under the right ribs. Imagine the Lung Qi flowing out of to the right side of your body like steam, forming a white tiger, as strong as steel. This represents the Po and the body's animal nature, that guards and protects you with an animal passion for survival.
5. Next, place your attention on your Liver and visualize a portal opening on your left side of your body, under the left ribs. Imagine the Liver Qi flowing out of to the left side of your body like steam, forming a green dragon, sinewy and resilient as bamboo. This represents the Hun and the body's divine nature, guarding and protecting you with a spiritual passion for victory.
6. Each animal begins to rotate to the left, protecting, stalking, and defending the previous animal's position (Figure 28.5). Slowly begin

to circle these energies, then increase their speed (like a mighty wind) counterclockwise around your body, blending these colors together, to form an energy bubble.

After forming a protective rainbow hue around your body, draw the energies back in through the Baihui point and return the energy of each organ color back to its origin (the color red returns back to the Heart, dark blue to the Kidneys, white to the Lungs, and green back to the Liver). As the colors return back to their organ of origin, imagine steam (white light) flowing out of the pores and filling up the energy bubble created by the animal rotation. This forms a solid connection between the body's internal organs and the body's external field of energy.

7. When the protection of the body with the Five Elements is done, imagine that there are many sparkling lights like the Big Dipper above your head. Then you can enter the room of the patient, safe and protected.

Keep in mind that you can send the five organ energy outside of your body instantly, any time you need protection. Some schools teach the doctor to extend his or her energy like mist out through the eyes, enveloping the body with the five organ colors (green, red, yellow, white, and dark blue/indigo).

### CREATING A PROTECTIVE ENERGETIC FORCE FIELD

This second meditation also establishes a powerful energetic force field, needed to protect the doctor from any attack or attachment of external pathogenic Qi. It consists of wrapping the doctor's external fields of Wei Qi to increase the energetic field's power.

This is similar to wrapping a magnet with coils of wire to increase its magnetic field (Figure 28.6).

1. Begin from a standing Wuji posture. Focus on all the body's energy collecting into the Lower Dantian. Concentrate the Qi in the Lower Dantian, condensing it into a dense ball of white light energy. Imagine this ball

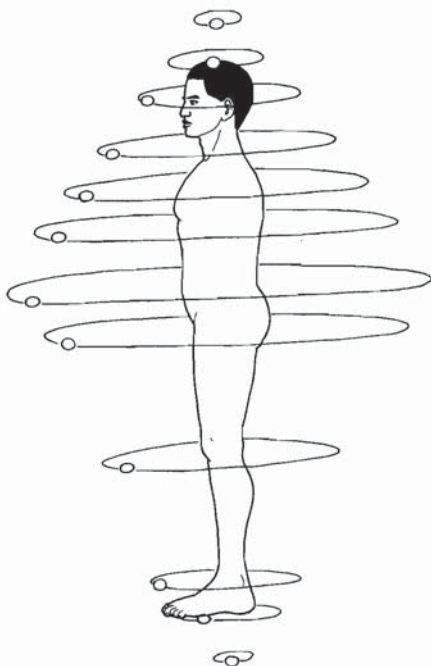


Figure 28.6. Creating a Protective Energetic Forcefield

of white light energy exiting the body through the navel and circling the body, spinning in a counterclockwise direction nine times, wrapping the Belt Vessel, Mingmen GV-4 and Shenque CV-8 points.

2. Move the energy ball down to the perineum and continue circling the lower body in a counterclockwise direction nine times, spinning and wrapping the Huiyin CV-1 and Changqiang GV-1 points.
3. Move the energy ball down to the knees and continue circling in a counterclockwise direction nine times, spinning and wrapping the ascending Yin channels and descending Yang channels of the legs.
4. Move the energy ball down to the ankles and continue circling in a counterclockwise direc-



tion nine times, spinning and wrapping the ascending Yin channels and descending Yang channels of the legs.

5. Move the energy ball down to the bottom of the feet and continue circling in a counter-clockwise direction nine times, spinning and wrapping the Yongquan Kd-1 points.
6. Move the energy ball several feet into the ground and continue circling in a counter-clockwise direction nine times, spinning and wrapping the body's Earth Transpersonal point. This energetic point (under the ground) is responsible for establishing the body's rooted connection to the Earth and for absorbing the Earth energy into the body's internal organs, channels, and collaterals.
7. Next, imagine the energy ball slowing down and stopping its rotation, pulsing for several heartbeats, then reversing its energetic rotation, and beginning to spin in a clockwise direction nine times. The direction and flow of the energetic ball now reverses its orbit, ascending and circling the same areas and points nine times, until it returns back to the navel.
8. From the navel move the energy ball up to the solar plexus area and continue circling the body in a clockwise direction nine times, spinning and wrapping the Jiuwei CV-15 and Zhiyang GV-9 points.
9. Move the energy ball up to the Middle Dantian at the center of the chest, and continue circling in a clockwise direction nine times, spinning and wrapping the Heart, Shanzhong CV-17 and Shendao GV-11 points.
10. Move the energy ball up to the throat and continue circling in a clockwise direction nine times, spinning and wrapping the Tiantu CV-22 and Dazhui GV-14 points.
11. Move the energy ball up to the Upper Dantian at the Third Eye area, and continue circling in a clockwise direction nine times, spinning and wrapping the Yintang and Naohu GV-17 points.
12. Move the energy ball up to the top of the head and continue circling in a clockwise direction

nine times, spinning and wrapping the Baihui GV-20 point.

13. Move the energy ball several feet above the head and continue circling in a clockwise direction nine times, spinning and wrapping the body's Heavenly Transpersonal point. This energetic point (above the head) is responsible for establishing the body's extended connection to the Heavens and for absorbing the divine energy into the body's internal organs, channels, and collaterals.
14. Next, imagine the energy ball slowing down and stopping its rotation, pulsing for several heartbeats, then reversing its energetic rotation, and beginning to spin in a counterclockwise direction nine times. The direction and flow of the energetic ball now reverses its orbit, descending and circling the same areas and points nine times, until it returns back down to the navel. The body should now be encircled, above and below, with several haloes of white light energy.
15. Finally, imagine the white light energy ball absorbing back into the body through the navel. As the energy ball descends back into the Lower Dantian, imagine energetic steam filling the entire body.
16. Once the body is completely full, the steam begins to exit the body through the pores and begins connecting and filling the space outside the body with white light energy, forming an energetic cocoon. This cocoon creates an energetic force field which protects the Qigong doctor from pathogenic invasion.

## CLINICAL ETHICS

The study of clinical ethics refers to the morality of the Qigong doctor and the ability to set boundaries. The study of morals in the therapeutic relationship involves reflecting upon the ideals the doctor assumes as a professional care giver and the enforcement of these professional standards in his or her actual behavior. Both the morality and the self reflection are engaged, both consciously and unconsciously, to align the doctor's values with his or her actions.

Ethical behavior stems from the doctor's internal values and actions (emotionally, cognitively, and spiritually) and his or her sense of external connection (physically, existentially, and socially). The Qigong doctor's behavior should be always congruent with high ethical standards and in harmony with his or her values, intuition, knowledge, and feelings.

The importance of establishing ethical standards for the doctor-patient relationship is to avoid those behaviors which prove to be counter therapeutic, and encourage those that are most effective therapeutically for the patient. The patient, as well as the doctor, rely upon each others' trust and boundaries. It is the Qigong doctor's responsibility to create a context for the patient, in which the patient can make a change in his or her life in safety.

When patients are treated energetically, they relax into an altered state of consciousness. This causes the patient's boundaries to become relaxed or nonexistent. Because Medical Qigong therapy often reveals intimate knowledge of the patient's life and life-style, there is a danger of enmeshment, i.e., of co-dependent relationships forming (see Chapter 19).

When working with patients, doctors sometimes encounter intense physical, mental, emotional, and spiritual reactions from the patients. These experiences tend to disperse the patients' boundaries and can confuse the roles between the doctor and patients, intensifying transference and triggering countertransference.

When both the doctor and patient have a personal relationship with a divine higher power, it naturally brings them into a state of divine healing and spiritual wisdom. The acknowledgment and honor of this divine relationship should establish ethical boundaries. This is especially true as the doctor begins to see the bigger picture of how his or her intentions and actions (in relationship with patients) affect others in a rippling outward motion. It is important that doctors also see the effect on themselves when they take certain actions towards others, including their patients.

## CONSCIOUS AND SUBCONSCIOUS CLINICAL INTERACTIONS

Clinical experiences are divided into two states of interactions: the body/mind and emotional/spiritual.

- The body/mind interaction deals with ordinary states of consciousness, such as: talking, thinking, analyzing, working, interacting with the material world and other human beings. These different qualities of interactions help the doctor to define and categorize, educate, and establish his or her solid belief structures.
- The emotion/spirit interaction deals with subconscious states of communication, such as: perceiving, sensing, intuiting, interacting with the spiritual/metaphysical world, as well as with energetic fields. Every day people go into states of light trance (daydreaming, spacing-out, etc.) allowing their focus of attention, thoughts, feelings, sensations, and intuitions to interconnect with their environment and that of the divine. This allows access to information and facilitates the healing and understanding of themselves and their life experiences.

Because most wounding involves an emotional/spiritual trauma at the time of the incident, the patients must relive this trauma during their healing process. Through the emotional/spiritual interaction between the Qigong doctor and his or her patients, ingrained habits of thought, feelings, and perceptual understandings begin to recede, diffuse and break down. This causes the patients to find a new understanding of certain traumas and allows them to reclaim disconnected parts of their past (soul retrieval).

Each time patients transcend to a new level of understanding of their fears and belief structures, they change, mature, and expand to adjust to the new mental, emotional, and spiritual growth. The moment that patients break out of their old boundary structure, feelings of emotion rush through their body/mind, followed by a sense of either expansiveness or disorientation as they find themselves in unfamiliar territory.

It is not useful for patients to relive their emo-



tional traumas without the awareness, understanding, and insight of the process they are undergoing. To relive the trauma without this awareness leads to re-traumatization. That is why the Qigong doctor coaxes the patients through the "five stages of emotional healing" (see Chapter 19). The patients can then experience their past emotions in the present time, and become free of them through present awareness, rather than repeating the past through a continuous loop of repression and denial. In the clinic, this is known as "emotional time traveling" and refers to the practice of allowing the patients the experience of reliving past traumas through their presently increased state of awareness and knowledge. At this point of transition, the patients will not only experience the emotions and sensations from their past, but may also experience the motivations and emotions of the perpetrators as well.

The empathic knowledge of the perpetrator's emotions is due to the victim's identification process with the abuser. This phenomenon is well recognized in helpless hostage situations, and is a major contributor to childhood victims of physical, sexual or emotional abuse "acting out" their repressed fears, angers, and pain, in similar ways to the manner in which they were abused.

#### **ESTABLISHING DOCTOR AND PATIENT AGREEMENTS**

For the protection and integrity of both the doctor as well as the patients, it is important that a description of the clinical procedures that are to be used, their physical and energetic boundaries, as well as their limitations, be firmly established. The following seven principles are used to establish the foundation of clinical ethics.

1. The Qigong doctor will cause no harm (physical, mental, emotional, or spiritual). The Qigong doctor will maintain a high standard of skill, knowledge, and professional conduct, offering his or her services without favoritism, prejudice, or discrimination with regards to race, religion, nationality, gender, or sexual orientation.

The Qigong doctor is committed to the patients' education and personal develop-

ment of practicing Medical Qigong methods that relieve pain, suffering, and other symptoms of illness. The doctor will exercise his or her best judgement to determine if the therapeutic techniques prescribed for patients are contraindicated, dangerous, or not in the best interest of the patients.

The doctor will never make negative suggestions, criticize, or tell the patients that they will get worse or are in bad shape, as that destroys the patients' hopes and is counterproductive to healing (this is known as "clinical hexing"). Clinical hexing will cause patients, who trust the doctor, to sabotage their own healing potential by succumbing to the doctor's particular beliefs about their conditions.

One example of trusting a doctor's diagnosis to ruin, happened last year in 1999, when two patients' lab tests were accidentally switched. The healthy patient, whose lab test had been switched, was informed by the Western doctor that she had terminal cancer; and the patient with terminal cancer, on the other hand, was given a clean bill of health. The healthy patient died several months later as a result of believing the doctor's diagnosis of having a terminal condition; whereas the patient with terminal cancer (believing that there was nothing wrong) resumed a normal, active life-style, and the patient's cancer went into remission.

2. The Qigong doctor will keep all sessions in confidence. The Qigong doctor will keep all patient information strictly confidential, in keeping with ethical and legal standards held by other health care professionals. This allows patients to experience the treatment in safety and give honest feedback.

Exceptions to the rule of confidentiality are as follows: when the patient is a danger to self (intending suicide), or others (intending homicide), when the patient has a life threatening emergency, in cases of suspected child abuse (sexual, physical, or neglect), and elderly abuse (sexual, physical, neglect or fiduciary).



3. The Qigong doctor will first receive informed consent from the patient before starting the treatment, or informed consent of the patient's legal guardian. Before treatment, the Qigong doctor explains to the patient the therapeutic goal of the treatment, and what the patient may energetically and emotionally expect to experience. The doctor will respect the patient's boundaries at all times, before, during, and after each treatment. At times the doctor may have to impose boundaries for patients who cannot do so for themselves, in order to avoid total enmeshment, which would endanger the professional relationship.
4. The Qigong doctor and the patient will tell the truth to each other. No part of the Medical Qigong diagnosis should ever be hidden from the patient, yet the truth should always be delivered with hope, since no one can be certain of the future.

The Qigong doctor should never make unrealistic, inaccurate, or false claims about Medical Qigong therapy, or give the patient false hope. A realistic assessment of the patient's condition should always be conveyed, and if need be, the patient should be referred for additional medical or psychological modalities of treatment.

5. The Qigong doctor will honor all agreements established with the patient. It is important for the patient to be able to rely on the doctor's trust. Because this is a critical factor, the doctor is never allowed to borrow money, cars, etc. from patients.
6. The Qigong doctor and the patient will not act sexually or romantically with each other. The Qigong doctor will not instigate or tolerate sexual advances while interacting with his or her patients. Although there are times that the patient, or doctor, may experience certain attractions towards each other, acting out on these feelings will cause an emotional/sexual entanglement which will be detrimental to the patient's healing.
7. The Qigong doctor and the patient will agree on the time, place, duration of treatment, and

fee. The Qigong doctor must be consistent in maintaining an established clinical treatment time and location. This instills a stable security for the patient and doctor. If this boundary is not maintained, patients without strong boundaries will take advantage and hurt both doctor and themselves. The Qigong doctor is responsible for giving adequate advance notice (two weeks) to the patient of any and all treatment or fee changes. If, for example, the original agreement was for six or fewer sessions and the doctor changes fees after the first session, the original agreement must be upheld (new patients however, will be charged the new fee).

#### **POWER DYNAMICS AND ETHICAL BEHAVIOR**

In any clinical setting there is an active power dynamic at work. Generally it is the doctor who maintains the power over the patient, as the purpose of the patient's visit is for help or assistance in specific healing. As the patient has come to the doctor with expectations, it is important for the doctor to be congruent with these expectations. These expectations set both the standard of the patient's healing and the power dynamics of the relationship. Through the power dynamics of the doctor-patient relationship there can develop three classical problems: Transference, Counter-transference, and Emotional-Sexual Entanglement.

1. Transference is the process whereby a patient unconsciously transfers feelings, thoughts, beliefs, and patterns of behavior that had been previously experienced towards others onto the doctor.
2. Counter-transference is the process whereby a doctor loses his or her objectivity and unconsciously transfers feelings, thoughts, beliefs, and patterns of behavior to the patient.
3. Emotional-Sexual Entanglement is the process whereby the doctor and patient both lose their objectivity and transfer emotional-sexual feelings, thoughts, beliefs, and patterns of behavior onto each other.

In order to prevent these types of enmeshment

and co-dependent relationships from happening, it is important for the doctor to constantly maintain his or her boundaries. The doctor and patient both must remember that it is the patient who actually does the healing in energy work, the doctor merely creates the situation in which this energetic transformation can transpire.

### PITFALLS

There are certain pitfalls the Qigong doctor should be aware of and may experience, if a boundary has already been, or is beginning to be violated. These experiences are described as follows.

- The doctor begins to identify with the patient's problem and feels the need to discuss his or her own similar problems with the patient.
- The doctor begins to become emotionally attached or attracted to a patient sexually and feels the need to act on it (i.e., asks for a date, inappropriate touching or sexual contact).
- The doctor begins to feel the need to go out of the way above and beyond the normal course of responsible treatment to meet a patient's needs.
- The doctor begins to treat the patient for free.
- The doctor begins to find him or herself becoming overprotective, or worrying about a patient at inappropriate times.
- The doctor begins to need validation from his or her patient (this approval can be either as a healer, emotionally, or sexually).
- Arranging an exchange of services with a patient can often lead to the patient feeling abused or hurt.
- Allowing the patient to build up a large bill to be paid back later is unethical and may lead to legal action.
- Disclosing too much personal information regarding self (the doctor) in order to help the client can make the patient feel responsible for the doctor's well-being. Self-disclosure can be used very sparingly when the patient can benefit from solutions that worked for the doctor. It is safer, however, to pretend that these situations came from someone else.
- The doctor does not listen carefully to what the patient is saying, thinking that he or she knows what the problem is in advance.

It is important for the doctor to remember that the patient's emotional/spiritual safety and health must always come first. To avoid sinking into one of these pitfalls, the Qigong doctor is encouraged to constantly monitor his or her own actions and motivations. This is a broad and important topic that is often neglected in professional training and education. Because it is well dealt with in Kylea Taylor's book entitled, *The Ethics of Caring*, I encourage the reader to refer to this work for in-depth treatment of this subject.

### CLINICAL BURNOUT AND MEDICAL QIGONG THERAPY

One classic problem all healers encounter is clinical burnout. The condition known as clinical burnout results from chronic job stress, and may sometimes occur to the Qigong doctor. This condition is characterized by extreme frustration, disappointment, physical and emotional exhaustion, and sometimes physical illness. The result of this condition is the doctor's loss of concern for the patients, or the loss of fulfillment with his or her performance as a healer. The Qigong doctor is susceptible to experiencing clinical burnout, especially if he or she feels that:

- There are too many or too few patients;
- Too little time is spent for recreation;
- There is too much stress in his or her life;
- Not enough attention is placed on self care and personal psychological growth; and
- Not enough attention is placed on a personal spiritual path and practice.

If the Qigong doctor's life revolves primarily around the clinic (which is usually the case), he or she will disproportionately come into contact with the patients' pain and emotional traumas, as well as be chronically bombarded with toxic energetic discharges released from the patients.

Sometimes patients, in order to heal their intense emotional traumas, require an enormous amount of spiritual, emotional, and mental support from the doctor. If the doctor does not carefully monitor his or her own energetic reservoir,



this may result in Qi depletion.

If Qigong doctors expend all their spiritual/emotional energy from intense personal interaction and enmeshment with their patients during treatment, the toxic interaction will deplete the doctors, resulting in complete physical and mental exhaustion. If Qigong doctors become depleted in the middle of a treatment, they may abandon their Upper Dantian (psychic) connection with patients (spiritually, emotionally, and/or energetically), and begin to suddenly express feelings of criticism, anger, disappointment, or grief. This reaction occurs when the Qigong doctors' own internal organ energy, depleted and worn, becomes susceptible to absorbing the patients' powerful emotional discharges. The problem of clinical burnout usually stems from energetic boundary invasion. Remember, Medical Qigong healing requires that the doctor heal him or herself first.

Often, a Qigong doctor's clinical burnout is primarily related to the unresolved personal issues and not the number of patients on the case load, or the amount of environmental stress the doctor experiences.

### ENERGETIC BOUNDARY INVASION

In understanding clinical burnout due to energetic boundary invasion and its relationship between the doctor and patient interaction, it is important to review seven important factors which control and transform the body's energetic fields.

1. Energy exists on different planes. The body is like a complex hologram, composed of physical, mental, emotional, and spiritual planes of energy. The spiritual field of energy controls the emotional and mental energetic field, which in turn controls the physical energetic field. These energetic planes affect and control the energetic formation of the body's cells, tissues, organs, and organ systems.
2. Because the body produces heat, light, electricity, magnetic energy, and resonate vibrations, these natural energetic releases create a basic Yin (negative) and Yang (positive) polarity, which is found in all manifestations of energy.
3. Everything in the body is in vibratory motion. Various forms of tissue develop from different energetic vibrations. When the body's energy begins to slow down, it begins to take on a denser form of resonant vibration. The impediment of this resonant energetic vibration can stem from trauma or shock to the system (physical or emotional), resulting in energetic stagnations and disease.
4. The body's internal organs collect and store emotional energy, both positive and negative. As any suppressed, or "stuffed," emotional energy begins to culminate, the body will naturally (and quite frequently) disperse these internal emotional charges. They are generally released externally through: the Respiration, the Posture, and the Mental Dialogue.
  - The respiration, (which includes sighing and laughing), is released from the Heart, shouting released from the Liver, groaning from the Kidneys, crying from the Lungs, and singing from the Spleen.
  - The posture includes the body's physical structure adapting or conforming to an Expanded-Yang or Contracted-Yin energetic influence.
  - The mental dialogue includes both benign and malignant thought patterns.
5. The body has three primary energy centers known as Dantians. Each Dantian resonates at its own distinct vibration and is responsible for specific modes of interacting with others in interpersonal communication.
  - The Lower Dantian is considered the most physical energetic base. It is the most dense and has the slowest vibratory rate of the Three Dantians and communicates kinetically with the outside environment.
  - The Middle Dantian is considered the emotional and mental base. It has moderate resonances and communicates empathetically with the outside environment.
  - The Upper Dantian is considered the spiritual base and has the fastest and most delicate of the vibrational interactions. The Upper Dantian functions at an intuitive level.



6. When communicating, the body will interact from all five levels: physical, mental, emotional, energetic, and spiritual. This interactive communication will sometimes energetically fuse with the external environment, including people.
7. Our external and internal thoughts and feelings, as well as tissues and cells are all by-products of energetic interactions, stemming from communication from within ourselves and our environment.

After reviewing the following facts, the Qigong doctor can understand why every time he or she connects with a patient, the patient's energetic fields will automatically be energetically ingested by the doctor. The doctor does this consciously in order to analyze the patient's emotional past, as well as present emotional outbursts. Although the doctor and patient's energies fuse together, the fields of energy around the doctor's internal organs generally protect the doctor from absorbing negative emotions. These energetic boundaries also extend out into the doctor's Wei Qi field.

Both the patient's and doctor's Wei Qi fields are fused during interaction and treatment. It is therefore imperative that the doctor's energetic boundary system maintain its structure (both internally and externally), yet be permeable while treating the patient. The doctor must not lose sight of his or her purpose. Any criticism aimed at the doctor should not be taken seriously, nor should any inappropriate behavior by the patient. The doctor's Wei Qi field should be at maximum strength. If not, the cords of energetic attachment flowing from both the doctor and the patient allow energetic emotional transference to happen. If the doctor, for example, has a preexisting Liver Heat condition, it will be further compounded by the inflowing of the patient's released anger and rage. If and once this happens, the patient may feel relieved, but the doctor will become quite agitated.

#### **STRENGTHENING THE DOCTOR'S ENERGETIC BOUNDARIES**

It is important for the Qigong doctors to allow the patients' emotions to constantly flow through their own bodies, feeling, understanding,

then releasing these feelings. If at any one point in this transition, a doctor (because of personal issues) suddenly stops the flow of emotions and begins to focus, or dwell on, a particular type of energetic charge, the patients' discharging emotions will invade the doctor's body.

To avoid energetic boundary invasion the doctor should maintain a regular Qigong meditation and exercise program. This program should include the following exercises and meditations.

1. Practice Qi dredging and emotional dispersing exercises and meditations to release your own emotional traumas.
2. Perform Qi and organ strengthening exercises and meditations to strengthen both your internal organ energies, as well as the three fields of Wei Qi. Since the emotions are stored within the body's internal organs, strengthening these organs will facilitate a stronger control of the body's emotional energy.
3. Practice Qi regulation and balancing exercises and meditations to balance the body's Yin and Yang, as well as internal and external energetic channels, organs, and organ systems. This helps to control the energetic surges released from internal emotional discharges.
4. Maintain emphasis on the energetic grounding and the divine hook-up meditations before treating patients. These meditations are important for establishing an emotional as well as spiritual boundary, and will assist you in avoiding clinical burnout and energetic boundary invasion.
5. Maintain emphasis on personal time, including any and all spiritual, social, and recreational times away from the clinic.

#### **CAUSES OF SPIRITUAL DRYNESS**

Sometimes clinical burnout can result from "spiritual dryness." This type of burnout can result from experiencing a "dry period" of spiritual insight and perception. It can occur during clinical observations and treatments, resulting in frustration for the doctor. Spiritual dryness is commonly due to one or more of the following five conditions.

1. If the doctor is tired, hungry, or sick, the fo-

- cus will tend to be on the doctor's own particular needs instead of the patient's.
2. A disconnection from the divine is caused by guilt, lack of forgiveness (self-blame), shame, etc., resulting in a loss of spiritual vision. It is important for the Qigong doctor to have an open and honest connection with the divine to receive the more subtle spiritual insights. Without this type of transpersonal relationship, the Qigong doctor's ability to dissolve into the Wuji surrounding the patient's tissues can be hindered.
  3. Rushing personal meditation time is caused by failing to relax during the preparation meditation practice (the divine hook-up). This condition is normally caused by worries or preoccupations due to hidden agendas, that disturb the doctor's Shen prior to meditation. It is important for the doctor to relax and return to a state of quiescent peace, in order to truly listen to the divine.
  4. Getting into a rut is caused by the doctor performing repetitive Shengong meditations in a mechanical way (i.e., the same way an individual will routinely brush his or her teeth), thus losing the emotional and spiritual connection with the core self. The meditation then becomes meaningless and powerless (just words and no spirit). To avoid getting into a rut, the doctor should try to experience each meditation as a time of new beginnings and enlightenment, and not as a mandatory routine.
  5. It is important for the doctor to be able to share emotional and spiritual insights with other colleagues in the same field of work, and when appropriate, with the patient. This sharing of spiritual insights, observations, fears, and triumphs renews the doctor's confidence in his or her spiritual gifts, and maintains a strong faith in the healing potential of Medical Qigong therapy.





## **SECTION VII**

# **THE TREATMENT PRINCIPLES OF MEDICAL QIGONG THERAPY**



**CHAPTER 29**  
**PRINCIPLES AND PARAMETERS OF MEDICAL QIGONG**  
**THERAPY**

The foundational factors of the patient's state of health originate from their actions, thoughts, and feelings. A Qigong doctor, studying a patient's physical problems, understands that the origin and solution to these problems are to be found within a patient's recurring thought patterns, both conscious and unconscious.

The brain processes data consistent with what it is familiar with; patients will generally experience and accept information that coincides with their own belief system. Their consciousness then, creates its own reality, resulting in either health or disease.

Good health is a result of bringing the patient's own unique spiritual and emotional essence back into consciousness and increasing the awareness of the physical body. Both health and disease are created through this process which is the foundational base for clinical Qigong treatments.

**THE FIVE METHODS FOR TREATING PATIENTS**

Qigong doctors generally use five methods for treating their patients' diseases (Figure 29.1). These methods initiate an energetic restructuring

within the patient's body. The five methods are described as follows.

1. The doctor uses his or her own Qi to initiate the healing.
2. Qi is drawn, by the doctor, from the surrounding natural environment (from the energetic fields of the Earth) to be emitted to the patients.
3. Qi is drawn, by the doctor, from the surrounding universe (from the energetic fields of the Heavens) to be emitted to the patients.
4. Divine energy is channeled through the doctor to treat the patients.
5. Homework is prescribed in the form of self-regulation exercises and meditations to support the healing process.

**THE NINE STAGES OF TREATMENT**

Using these five methods of treatment, the Qigong doctor initiates nine stages of healing within the patient's body. The healing process will always vary according to the belief structure of the patients, their acceptance and performance of the Medical Qigong prescriptions, and their willingness to change. The Qigong doctor's nine specific stages in treating a patient are described as follows.

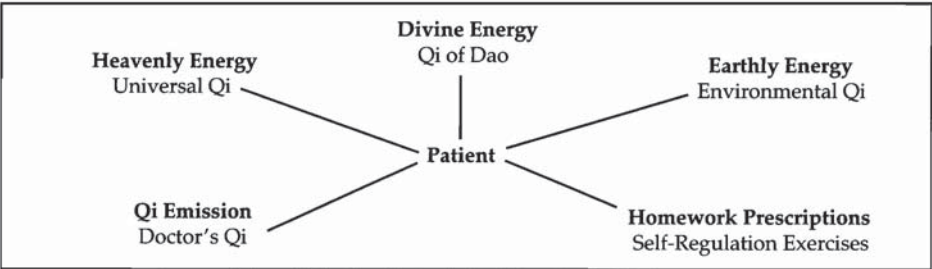


Figure 29.1. Five Methods Used For Treating Patients



<b>The Subtle Wonders</b>	Expensive or Contracted, Heavy or Weightlessness, Cold or Hot, and Tingling, or Vibrating Sensations
<b>The Mysterious Wonders</b>	Flashing Light Sensations, Sound Sensations, Smell Sensations, and Fainting (Syncope) Sensations
<b>The Incredible Wonders</b>	The patient will experience various colored lights, sounds, smells and other sensations according to the doctor's intention.

Figure 29.2. The Three Wonders

1. Activate, connect, and energize the patient's energetic field;
2. Dredge the patient's channels and collaterals;
3. Purge and eliminate any energetic Excess;
4. Tonify any energetic Deficiencies;
5. Regulate the Qi and Blood content of the patient's Yin and Yang organs (harmonize the organ Jing);
6. Regulate the patient's Prenatal and Postnatal Qi (harmonize the Qi of the Three Dantians and Taiji Pole);
7. Balance the patient's Yin and Yang Shen (harmonize the Heart/Mind and Emotions);
8. Seal the patient's external field of energy;
9. Give prescriptions.

### THE THREE WONDERS OF MEDICAL QIGONG THERAPY

The cultivation of Qi and Shen through Medical Qigong therapy generates what is described as the Three Wonders. These Three Wonders consist of the three separate transformations of energetic abilities that the Medical Qigong doctor and, sometimes, the patients experience (Figure 29.2). The Three Wonders are explained as follows:

#### THE SUBTLE WONDERS

The Subtle Wonders consist of subtle changes inside and outside the body, known as the Eight

Energetic Touches. These interactions of tissue and energy form the physical sensations and manifestations of Yuan Qi. When the doctor emits Qi to treat diseases, involuntary phenomena can occur instantly, or gradually, in local areas of the limbs, or the patient's whole body. In some cases the muscles stir slightly, while in other cases the limbs, or the body, will perform extreme, harsh movements. This results from the patient's external energy (Wei Qi) inducing spontaneous movements.

When the Qigong doctor emits energy to treat diseases, some patients produce, in local areas, electromagnetic, or stimulating, sensations of Qi similar to those felt in Qigong circulation/cultivation exercises and meditations. This includes: cold or hot sensations, feelings of compression or tugging, impressions of creeping or tingling, experiences of heaviness or lightness, and of floating or sinking, as well as other sensations. The Subtle Wonders result from energy in the channels circulating and responding to the doctor's intention.

Generally, the effects of Qi on the body are manifested in physical sensations and sensory phenomena during Qigong exercises. These phenomena are all manifestations of the free movement of Qi in the channels, collaterals, and inner body circulation.

The doctor may also experience these same sen-

sations while extending energy into the patient. The doctor should be able to sense the patient's Qi circulation, density, direction, as well as his or her own energy. The sensations known as the Eight Energetic Touches of the Subtle Wonders are: Expansive, Contracted, Heavy, Light or Weightlessness, Cold, Hot, Tingling or Itching, and either Vibrating, Shaking, Rippling or Moving.

1. When the Qi is circulating freely within the body, the capillaries expand as the body's energetic field expands, resulting in the sensation of being very large, tall, and expanded.
2. When the Qi enters from the outside of the body to gather in the Lower Dantian, the patient experiences the sensation of feeling very small or contracted.
3. When the Qi sinks down (upon exhalation), the body feels heavy, condensed, and solid as a rock.
4. When the Qi rises upward (overflowing the channels), the body feels light and weightless.
5. When the Qi circulates through the Microcosmic Orbit (balancing the Qi of the Heart and Kidneys), the Kidney-Yang becomes sufficient to allow the Kidney Yin to well up; this results in a pleasant cool sensation.
6. When the Qi is vigorous and thermal energy is gathered, the parts of the body where the Qi passes will feel hot.
7. Once Qi circulates vigorously and passes through the body's obstructed channels, collaterals and minute collaterals, the result is itching or tingling of the skin and scalp. This is an energetic manifestation of the body's obstructed channels, collaterals, and minute collaterals being cleansed.
8. When the Qi passes through the channels, collaterals, and parts of the body it has opened, the patient feels electrical and creeping sensations in the extremities as well as the body, causing the tissues to vibrate, shake, ripple, or move, etc.

These are all normal phenomena of Qi cultivation and circulation. As long as the patient remains calm and present, these sensations will appear and disappear as spontaneously as they were formed.

### THE MYSTERIOUS WONDERS

Patients may also experience elusive as well as dynamic transitions inside and outside of the body, called the Mysterious Wonders. These energetic changes are sometimes present, but are rare, and may be confusing to the patient. The sensations known as the Mysterious Wonders are: Flashing Light Sensations, Sound Sensations, Smell Sensations, and Fainting (Syncope).

1. Flashing Light Sensations sometimes occur in some patients during Qigong treatment. The photoelectric phenomena is due to the interaction of light with matter. In some cases, patients feel electric sensations in the limbs and body, and in other cases light patterns may be seen in different forms, most of which present as round, sheet light, or lightning patterns.

One of the manifestations of the Qigong doctor's cultivation through Shen Gong meditations is a flashing light sensation which is seen and felt within the doctor's head and body. This glow may sway back and forth, pulse like a white neon light, or pierce into the doctor's brain, and illuminate the spinal column. It may also appear as a ball of white light rotating at high speed through the Microcosmic Orbit.

This ball or beam of light may exist continuously at the Qigong doctor's Baihui GV-20 point throughout the duration of the meditation and several hours afterwards. The degrees of light sensations and their colors will vary in accordance with the doctor's skill level. Also, it is this beam of light that the Qigong doctor will later utilize for inner vision diagnosis.

2. Sound Sensations are sometimes experienced during treatment, such as a rustling, rumbling, or high-pitched sound.
3. Specific Smell Sensations may occur, such as the sweet scent of sandalwood, or fragrances of various flowers, or incenses.
4. Fainting (Syncope) can occur during Qigong treatment. A few patients may suffer from perspiration and accelerated heart rate, fol-



lowed by syncope (fainting). When this occurs, the doctor lightly presses the patient's channel points: Baihui (GV-20), Mingmen (GV-4), Jiangjing (GB-21), and Yintang (Extra Point). The doctor then grasps the shoulders and presses down on the GB-21 points with force. Finally, the doctor emits Qi along the Governing and Conceptual Vessels and leads the patient's Qi to the Lower Dantian. This allows the patient to recover consciousness.

#### THE INCREDIBLE WONDERS

The Qigong doctor's ability to have complete conscious and automatic control over the patient's reaction to energetic projections constitutes what is known as the Incredible Wonders. When the Qigong doctor takes control over the patient's energetic projections, he or she can willfully initiate the patient to experience various colored lights, sounds, smells and other sensations according to the Qigong doctor's will. This procedure is commonly known as Cultivating the Spirit to Generate Wonders.

When the Qigong doctor emits energy towards patients to treat their diseases, most patients will either instantly or gradually feel some form of energetic sensation from the increased life-force energy. The degree of energetic sensation felt by patients is in accordance with their emotional/spiritual sensitivity and degree of connection to their own physical body.

The sensations of Yuan Qi are the most common reactions felt by both the Qigong doctors and their patients. In rare instances some patients display no physical effects and experience no Qi sensations during treatment. These patients can still achieve good therapeutic results by improving the degree of their emotional/spiritual connection to their body.

In some cases, patients may even feel miserable or uncomfortable. When this occurs, they should continue training so that their Righteous Qi can overcome their Evil Qi. This ongoing battle will also affect their spiritual and emotional being. Fear usually arises at this point causing them to question their ability to continue in their practice. This is a normal transition and can be resolved through encouragement, patience and continual practice.

#### CONTRAINDICATIONS FOR MEDICAL QIGONG THERAPY

There are several contraindications that the Qigong doctor should be aware of before treating patients, or even prescribing Medical Qigong exercises. The following is a list of different personality types that may be encountered in the clinical settings that require special treatment modifications.

1. The very "nervous" type of patient should not practice Medical Qigong, or must be under strict supervision due to the patient's emotional instability.
  2. The "extreme temperament" type of patient who has a fanatical type of personality should also avoid Medical Qigong training or remain under strict supervision. Patients of extreme temperament generally suffer from Excess disorders and compulsive overtraining. They are therefore prone to Qi deviations.
  3. The "extremely introverted" type should be careful when practicing Medical Qigong meditations because strong emotions may be set into motion, and even certain mental disorders may be violently released that the patient may have been unaware of.
  4. The "narrow minded" type will generally condense Qi into smaller areas of the body causing stagnations. Such patients should be instructed to relax and let go of their stress to allow the condensed energy to disperse.
  5. Patients with the following conditions should be restricted to very specific Medical Qigong therapy: serious mental disorders, congestive Heart failure and severe organ failure, severe hemorrhaging, menstruation, nerve suppression, bone fracture, pregnancy, geriatric patients, young children, and cancer patients (Figure 29.3).
- Patients with mental disorders such as schizophrenia and bipolar (previously called manic depression) disorders (or individuals with a family history of such mental diseases), should refrain from training. The Qigong exercises and meditations could induce symptoms of these said disorders, or could enhance



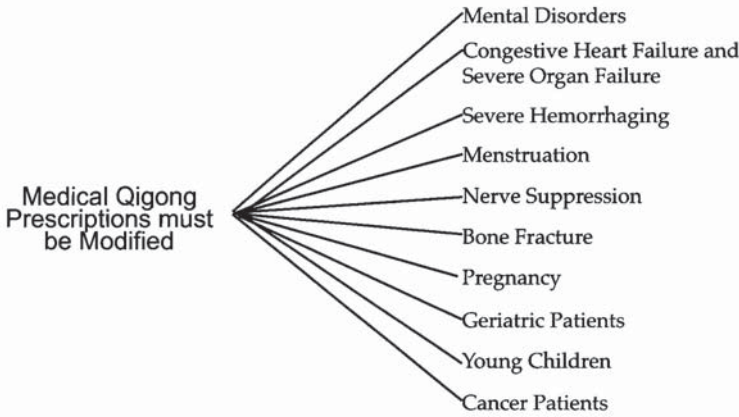


Figure 29.3. Restricted Conditions for Prescribing Medical Qigong Exercises and Meditations

the symptoms due to the patient's mental and emotional instability.

- Patients with congestive Heart failure and severe organ failure (any internal organ that has experienced an energetic collapse), require that the treatment be specifically oriented towards this condition.
- Patients with severe hemorrhaging require prescriptions that prevent the leakage of Blood and Qi, since Blood and Qi flow together.
- Women during their menstruation cycle should not store Qi in their Lower Dantian. Any Blood and Qi stored in the uterus will purge from the woman's body naturally, drawing with it any Qi stored within the Lower Dantian.
- Patients suffering from nerve suppression (cervical spondylosis) may experience a worsening of their condition. In severe cases, the additional pressure on the nerve roots may complicate the patient's condition, especially when the body's energy field expands causing the Marrow within the spinal column to ascend.
- Patients with bone fractures must first have the bones set correctly and immobilized to

prevent further injury. The subtle involuntary movements of the limbs during Qigong treatment or practice can disturb the bone's healing process.

- Pregnant women must be treated by a Medical Qigong doctor who specializes in obstetrics, otherwise the risk of involuntary abortion (miscarriage) or other complications can arise.
- The treatment of geriatric patients prohibits Dynamic Qigong because of the delicate nature of their internal tissues. All exercises and meditations should be kept slow, quiescent, and tranquil.
- The treatment of young children requires that all exercises and meditations be age appropriate, and be specifically oriented toward healing his or her disease. Some Qigong exercises, meditations and treatment methods may interfere with the natural development of the child's internal organs and tissues.
- The treatment of cancer patients requires modified prescriptions in accordance to the specific disease. With certain cancers, Dynamic Qigong is contraindicated to prevent the cancer from further metastasizing.



## CHAPTER 30

# BALANCING THE BODY'S ENERGETIC SYSTEM

### PURGING, TONIFYING, AND REGULATING

In Medical Qigong therapy, successful results can be achieved only when the doctor adheres to the principle of "treating Deficient syndromes with tonification and Excess syndromes with purgation." Tonification supplements the insufficiency and strengthens the body's resistance, while purgation reduces the Excess and expels pathogenic factors. The final aim is to balance Yin and Yang to regulate the physiological functions of the body.

Medical Qigong Therapy adheres to the traditional Chinese medical explanations of illnesses and general principles of healing. Only the techniques used during treatment differ. Qigong doctors Purge the patient's body, then emit Hot or Cold Qi in conjunction with the Five Elemental energies, using various hand manipulations, including: pushing, pulling, rotating, leading, and shaking.

Through energy extension, the doctor can reinforce the patients body's resistance to pathogenic factors, replenish the Yin and Yang organ energy and enhance mental clarity.

### THE THREE TREATMENT MODALITIES

Medical Qigong therapy is divided into three treatment modalities (Figure 30.1). These treatment modalities enable the Qigong doctor to purge, tonify, and regulate the patients' body. These techniques are described as follows.

1. Medical Qigong Purging techniques are used by the doctor to treat the patient's Excess syndromes, and to detoxify the body of pathogenic Qi. The "lower aspect" of classical Chinese medicine governs the treatment of the patient's illness and corresponds to Earth. It involves purging pathogenic influences and dispersing stagnations in order to cure the patient's illnesses. This allows the patient the ability to remove Excess Qi from organs and tissues.
2. Medical Qigong Tonification techniques are used by the doctor to treat the patient's Deficient syndromes, as well as strengthen and stabilize the organs and organ systems. The "middle aspect" of classical Chinese medicine governs the nourishment of the patient's nature and corresponds to Man. It involves helping the patient prevent illness by tonifying

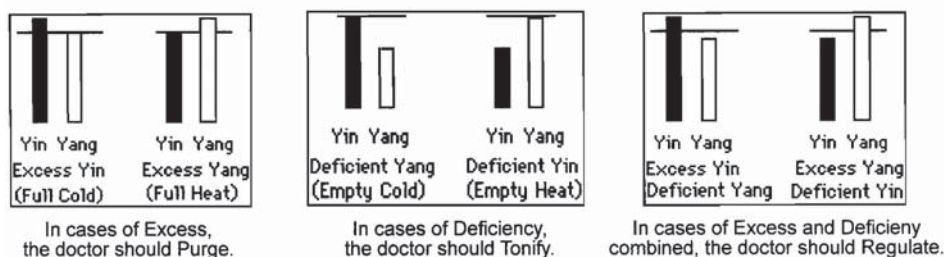


Figure 30.1. Purgation, Tonification, and Regulation



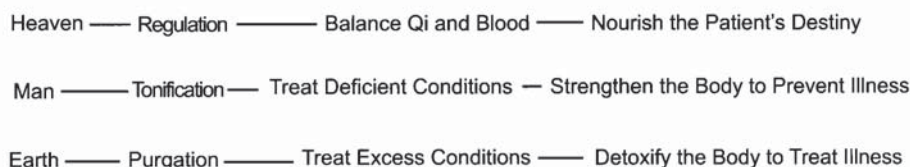


Figure 30.2. Ancient Chinese Perspective on Purgation, Tonification, and Regulation

organ energy Deficiencies. This allows the patient the ability to replenish organ energy depletions and tissue emaciation.

3. Medical Qigong Regulation techniques are used by the doctor to balance the patient's Yin and Yang energy, as well as organ Qi. The "highest aspect" of classical Chinese medicine governs the nourishment of the patient's destiny and corresponds to Heaven. It involves regulating the patient's Three Dantians, Taiji Pole, Yin and Yang organs and energy fields. Regulation techniques promote a balance of Jing, Qi and Shen for the optimal development of all the aspects of man, i.e., body, mind, emotion, spirit and energy. Thus, in China, Medical Qigong regulation is said to "nourish the patient's destiny" (Figure 30.2).

### PURGATION TECHNIQUES

The patient's body can be dredged and purged by using two different expelling methods. The first method is the direct removal of pathogens from the patient's tissues and organs. The second method is the indirect purging of the patient's tissues and organs through the channels and points of the patient's body. These two methods serve two different purposes: The Direct Removal of Pathogenic Factors, and The Purgation of Channels and Points.

1. The Direct Removal of Pathogenic Factors is achieved through extending Qi into the tissues and organs where they are lodged, and

dredging the Toxic Qi directly out of these locations. This method is used to expel pain due to Excess Heat or Cold. The various techniques used in this type of purging employs stationary Qi-guiding manipulations. The various hand manipulations used for the direct removal of pathogenic factors consists of such techniques as: The Five Thunder Fingers Hand Posture, Shaking and Trembling Hand Posture, Bellows Palm, Vibrating Palm, Dragon's Mouth Palm, Tiger Kneading Palm, and Spiraling Palm (see Chapter 33).

2. The Purgation of Channels and Points techniques are used to expel External pathogenic Evils (such as the invasion of Wind, Fire, Heat, Dry, Damp, Cold, and environmental toxins, etc.), or Internal pathogenic Evils (such as fear, anger, and grief, etc.) from the organs and tissues of the body. It is also used to redirect Rebellious Qi (e.g., Stomach Qi). The various techniques used in this type of purging employs dynamic-linear Qi-guiding manipulations such as the Pulling, Leading, and Guiding methods (see Chapter 34).

### TONIFICATION AND PURGATION METHODS

The doctor should always purge before tonifying the patient's body. In the clinical setting, these two methods are often used together in combination with other methods in treatment. These combined methods are as follows.

### TONIFICATION AND PURGATION WITH RESPIRATION

Tonification occurs as the doctor exhales while guiding and directing Qi into the channels, points, and the internal organs and tissues of the patient's body. Purgation happens when the doctor inhales while guiding, emitting, and leading the patient's Qi, or pulling the pathogenic Evils out of the patient's body.

During treatment, it is important that the patient cooperate with the doctor by matching (if possible), per the doctor's instruction, his or her breathing rhythm to the doctor's treatment. The patient should assume a proper posture (lying, sitting or standing), relax, and concentrate his or her mind on the location being worked on. When the doctor exhales and emits Qi toward the patient, the patient should inhale to absorb the doctor's Qi into the designated location. When the doctor performs purgation, the patient should exhale to release Toxic Qi out of his or her body.

### TONIFICATION AND PURGATION ALONG AND AGAINST THE CHANNEL FLOW

With regard to acupuncture therapy, the classics say that, "puncturing along the direction of the channels yields a tonifying effect, while going against it induces purgation." In Medical Qigong, however, due to the Qigong doctor's nature of emitting, leading and guiding the energetic flow of Qi, certain modifications are used. The following are a few examples of tonification and purgation techniques used along and against the energetic flow of the channels:

- Causing Qi to flow up the Yin channels of the legs and into their associated organs in the torso is considered tonification (think of following the river to the sea). One example of this type of treatment therapy is emitting energy into the base of the patient's feet (at the Kd-1 points); this causes the energy to flow into the torso to strengthen the Kidneys.
- Moving Qi from the torso down the legs against the flow of the leg Yin channels is considered purgation (following the river from the sea). One example of this treatment therapy would be pulling Excess Qi from the Liver organ, down the right Liver channel and

out the feet to sedate the Liver Fire (the Gall Bladder Channels can be used to purge Excess energy from the Liver organ down the leg Yang channels).

- Moving Qi against the flow of the arm Yin channels into their associated organs is considered tonification (think of following the river to the sea). One example of this treatment would be emitting energy from the base of the thumbs, at the Lu-11 points, into the torso to strengthen the Lungs.
- Moving Qi against the flow of the arm Yang channels into their associated organs is considered purgation (following the river from the sea). One example of this treatment would be pulling Qi against the flow of the Large Intestine Channels down and out the hands to purge Excess Qi in the head.

### TONIFICATION AND PURGATION POINT THERAPY WITH THE HORARY CYCLE

When prescribing Jing Point therapy as a means of self-regulated homework, the Qigong doctor encourages the patients to follow the formula of tonification and purgation according to the energetic flow of the Horary cycle. According to ancient Chinese medical theory, the ebb and flow of Qi and Blood along the different channels is related to designated days and hours (see Chapter 11). This theory applies to two specific tissue manipulations: Holding the Point for Tonification, and Closing the Point for Purgation.

- Holding the point for tonification requires the patient to use the Massage Tapping method (see Chapter 37) on specific points two hours prior to its opening or peak flourishing time (high-tide).
- Closing the point for purgation of the internal organs or channels requires that the Qigong doctor drain the diseased area at high-tide (when it is most full of Qi and Blood). When the patient is applying Jing Point therapy for homework prescriptions, however, the application is quite different. This technique requires the patient to use the Massage Tapping method on specific points two hours after its opening time.



The patients may also be instructed in self-massage using the Tapping method for self-healing. If the patient has a Kidney disease, for example, the specific points should not be tapped during its peak time (5–7 p.m.), but rather two hours prior to its peak time (3–5 p.m.). This will improve the Kidneys' function.

### **TONIFICATION AND PURGATION GUIDELINES**

When the Qigong doctor purges and tonifies a patient, he or she must remember to adhere to the following guidelines carefully.

#### **GUIDELINES FOR THE DOCTOR**

When treating the patient, the doctor must always consciously direct and be aware of the movements of each hand.

- Generally, the right hand is used for tonification, while the left hand is for purgation. Diseases that require purgation are treated by draining Toxic Qi with the left hand. Diseases that require tonification are treated by extending Qi through the right hand.
- Turning hands towards the body is used for tonification, while turning the hands away from the body is used for purgation.
- Moving the hands away from the body and upward can regulate the Yang energy, causing it to rise, and is inclined to tonify. Moving the hands downward pulls the Yang energy down, and is inclined to purge.
- Clockwise drilling (the palm or extended fingers move in a clockwise direction over an area) is used for tonification and increasing Qi; counterclockwise drilling is used for purgation and decreasing Qi.

#### **GUIDELINES FOR THE PATIENT**

The patient, (like the Qigong doctor), must be aware of hand movements when practicing Qigong prescriptions. In addition, the patient must be aware of his or her posture, respiration, and mental attitude.

- The eyes are open for purgation; closed eyes are used for tonification. The patient should apply these principles according to the symptoms of the disease.

- Inhalation is used for tonification, exhalation is used for purgation. During purgation treatments, the patients assume the proper postures, relax, and concentrate their mind on the disease area while exhaling the pathogenic Qi. This exhalation technique is used not only to promote the removal of the surfacing toxins, but is also used to enhance the doctor's efficacy in purging the diseased area.
- The audible and silent tone resonations (see Chapter 40) also have the function of either tonification and purgation. Speaking the silent tone when inhaling can be used for tonification; while exhaling, the tone is used for purgation.

### **UNDERSTANDING MEDICAL QIGONG REGULATION**

The Qigong doctor must master three main techniques of Qi regulation to facilitate clinical healing through Qi emission. These techniques include: Training the Qi, Guiding and Inducing, Tonifying and Purging the Qi, and Emitting the Qi.

1. Training the Qi exercises and meditations are used to gather Qi and to promote its circulation within the body. The Qigong doctor must have an extensive comprehension of several Medical Qigong techniques used to gather and circulate energy throughout the body. This includes a complete understanding of Postural, Respiratory, and Mental Dao Yin modalities, as well as the static and dynamic clinical modalities. These training techniques provide the Qigong doctor with the ability to regulate and balance the patients' Qi, and set the foundation for the patients' Medical Qigong prescriptions.
2. Guiding and Inducing, Tonifying and Purging the Qi are used to circulate Qi within the external field of energy (Wei Qi). These techniques require a complete understanding of guiding and inducing (leading the Qi), and tonifying and purgation techniques, to being able to rectify Qi deviations and remove energy blocks.



These training techniques provide the Qigong doctor with the foundation for the patients' Medical Qigong therapy.

3. Emitting Qi techniques must be learned and perfected by the doctor. The Qigong doctor must have an extensive understanding of the multiple techniques used to extend Qi into the patient's body. These include electromagnetic energy, light, sound, and hot and cold Qi projections. These training techniques and abilities also set the foundation for the patients' Medical Qigong therapy (see Chapter 34).

### QI REGULATION AND GUIDING PRINCIPLES

Qi regulation is considered a combination technique for reinforcing and reducing. It is used to readjust and balance the Yin and Yang energy. If the patient's Qi rises adversely, the doctor should guide and secure it downward. The same principle is applicable for any Deficiency or Excess of Qi in the left or right sides of the patient's body.

Qi regulation also includes purgation after tonification, and tonification after purgation. This method of guidance is used when Qi stagnation, stasis of Blood, or disorders of the channel Qi develop. Under pathogenic conditions, Qi of the viscera and channels may become weak and stagnant. This is manifested by symptoms such as listlessness, general weakness, and the hypofunction of certain organs or tissues. Stagnation of Qi and stasis of Blood can also obstruct the channels causing pain. Pain may also be caused by outside pathogenic factors such as trauma, inflammation, muscular spasms, and adhesive degeneration. In these circumstances, the channels are dredged to promote Blood circulation, and to remove the stasis in order to relieve spasms, and dispel pain.

Every organ in the body has its own Qi that circulates and interacts with the rest of the body. When the normal function of the organ is affected, the circulation of Qi may become disturbed. This disturbance of Qi in one organ may influence the functional balance of the whole Qi system.

The doctor regulates the patient's channel Qi by dredging the channels and collaterals. This fa-

cilitates Qi circulation and leads Qi back to its origin. In the case of a weak and hypofunctional Lung Qi, for example, emitting Metal-Qi plus Pushing, Shaking and Leading manipulations (see Chapter 34) can be adopted to activate the Lungs' Qi. The combination of these techniques causes the channels' Qi to overflow freely, thus improving the function of the Lungs.

### ENERGY BALANCING PROCEDURES

When extending energy into the patient the main emphasis is placed on balancing the patient's energetic fields. The doctor must have both physical and emotional releases from the patient's body, to detoxify and liberate the trapped Qi.

It is important to not let the patients avoid facing their problems; keep them centered around the troubled area, focused on the awareness of what they are feeling. Basic energy balancing procedures are as follows.

1. If the treatment area is Hot, cool it down. The doctor must continue treating the patient until the Hot area has cooled. A strong and quick moving hand gesture is best used to treat a Heat syndrome.
2. If the treatment area is Cold, heat it up. For a Cold syndrome, use a longer treatment to warm up the channel in the area treated, to eliminate the Cold.
3. If the tissue's energy is dark or cloudy, change it to light and clear.
4. If you feel tingling on any area or organ, remain there until the tingling subsides and the organ or area completes its energetic unwinding. Tingling in an area indicates that the patient's body is releasing an energetic cluster. The patient may or may not be aware of any feelings or sensations when this occurs.
5. If the area is emitting electric shocks, dampen or sedate it by connecting it with its associated organ. Connecting Yang (positive) into Yin (negative) will ground the energy.
6. If you sense pressure or Excess, dredge the area, and circulate the Qi.
7. If you feel intense pulsation, decrease the intensity and make it rhythmical.
8. When treating an energetic field that is De-

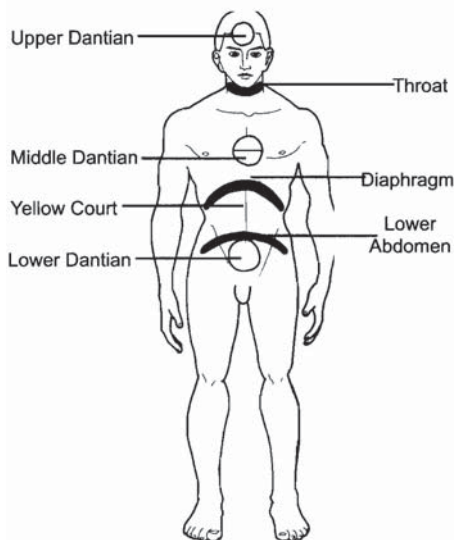


Figure 30.3. Locations of Energetic Blockages

pressed (sinking or contracting inward), use an “ascending method” of Qi manipulation for tonification (i.e., move and emit Qi from the lower areas of the body upwards). Some examples of this type of ailment are:

- Lower Burner Depression
  - Middle Burner Depression
  - Immune System Depression and Breakdown
  - Autoimmune Diseases (Lupus and Fibromyalgia)
  - Chronic Fatigue Syndrome
  - Heart Failure
  - Kidney Failure
  - Prolapse of the Stomach
9. Assign Medical Qigong prescriptions for patients, including meditations and exercises, as needed.
  10. Treat patients with severe diseases by:
    - Stopping and controlling the spread and development of the disease,
    - Stopping the patient’s Excess consumption of Qi,

- Treating the cause and root of the disease, after the patient’s condition is under control, and
- Assigning homework.

11. For chronic diseases, use the method of purging and dredging stagnation to move any impacted Qi.
12. For sprains, use Qi compression (using the Qi to press the tissues) around the local area. Close the channels surrounding the sprain first, isolating the trauma. Then pull out the stagnant Qi. If the doctor immediately treats the local area, he or she will disturb and further complicate the injury. It is important to close off the surrounding channels around the wound first, leaving only the affected channel open, before pulling out the stagnant Qi. This controls the flow of energy in to the stagnated area.

Check the patient after seven treatments to determine if the therapy has been effective. Re-evaluate each patient according to each individual’s constitution.

## CLINICAL OBSERVATIONS OF PATHOLOGICAL ENERGETIC PATTERNS

When the Qigong doctor begins to treat patients, certain energetic observations and phenomenon will be experienced while diagnosing the energy inside the patient’s tissues. These energetic experiences are quite different from the Eight Energetic Touches which focus on the feelings of the body after meditation practice (see Chapter 29). The Internal conditions of the patients’ disease, its energetic nature, as well as its clinical manifestation, are expressed through the following: Hot, Cold, Deficient, Excess, moving, stagnant, Damp, Dry, Clear (Clean), Turbid (Impure), open (accessible), closed (armored), and leaking.

## LOCATIONS OF ENERGETIC BLOCKAGES

In clinical practice we generally observe six main areas in the patient’s body where energy becomes trapped and blocked. Each energetic block-



age is an expression of the patient's ability to armor and protect him or herself from emotional wounding. These six main areas in the patient's body can be the foundational base and the root cause for the patient's disease (Figure 30.3). These six main areas are described as follows.

#### THE AREA OF THE HEAD

The area in the cranium that is most commonly obstructed is within the base of the occiput, at the back of the head. This obstruction is usually noted within patients who suffer from migraine headaches and brain tumors. This barrier is often created through chronic stress patterns which cause the Liver's Heat to rise up the patients' back and become trapped inside the head. This condition is usually caused by intense concentration. Too much hard focusing can also cause Qi to condense and stagnate. The location of Qi obstructions due to physical trauma vary according to each type of trauma, and the and the severity of the injury.

#### THE AREA OF THE THROAT

This area separates the Upper Dantian (the spiritual/perceptive center) from the Middle Dantian (the emotional/empathic center). Messages of divine inspiration and awareness descend downward from the Heavens through the Baihui area seeking to stir the emotions of the Heart. If the patient is not receptive (due, for example, to a disconnection or even a resistance to spiritual growth) a barrier is sometimes formed within the patient's throat, dividing the Upper Dantian from the Middle and Lower Dantians.

This barrier can also be created to stop emotions from flowing through the Heart and rising upward to be released through the windows and caverns of the soul (the eyes, ears, nose, tongue, body, and spirit). If, for example, the teeth become clenched and the throat tightens from feelings of grief or anger, these emotions can become trapped in the throat, forming a "plum seed" or "knot." When the Lungs' Qi congeals in the areas of the upper chest, shoulder blades, neck and the back of the occiput, this indicates chronic suppression of these emotions. It is also evidence of the mind and body struggling to reconnect and express the emotional and spiritual self.

#### THE AREA OF THE HEART

The Heart is energetically divided into two main chambers. The upper chamber houses and responds to spiritual emotions, while the lower chamber houses and responds to sensual emotions.

Patients will tend to suffer not only from repressing their basic biological drives (the sensual emotions based in the lower chamber of the Heart), but also by repressing their emotional connections with the divine (by failing to accept their higher spiritual calling or spiritual enlightenment associated with the upper chamber of the Heart). The higher self is the focal point of the superconscious realm; it is all-inclusive and at the very center of our being where individuality and universality blend (center core).

Patients who have chronically armored their Heart tend to exist in a state of guarded suspicion. This pattern of emotional suppression tends to lead to Qi stagnation and the creation of disease. When patients armor their upper chamber, they tend to hide in the emotions of their lower chamber and visa versa. Patients who armor the upper chambers of the Heart, for example, may become involved in relationships of extreme sensual passions related to the Heart's lower chamber, to avoid painful unresolved issues hidden within the past. The deeper and more energetically charged the issues, the stronger the sensual passions. Whereas, patients who armor the lower chamber of the Heart, might become involved in relationships of extreme spiritual, or religious passions related to the Heart's upper chamber to hide from their painful unresolved issues. The deeper and more energetically charged the issues, the stronger the spiritual or religious passion.

#### THE AREA OF THE DIAPHRAGM

The diaphragm area separates the Middle Dantian (the emotional center) from the Lower Dantian (the physical/sexual center). When a barrier in this particular area is created, it separates the emotional Heart from feeling the sexual passion which rises up from the Lower Dantian and the Kidneys' area.

It is interesting to note that patients with a



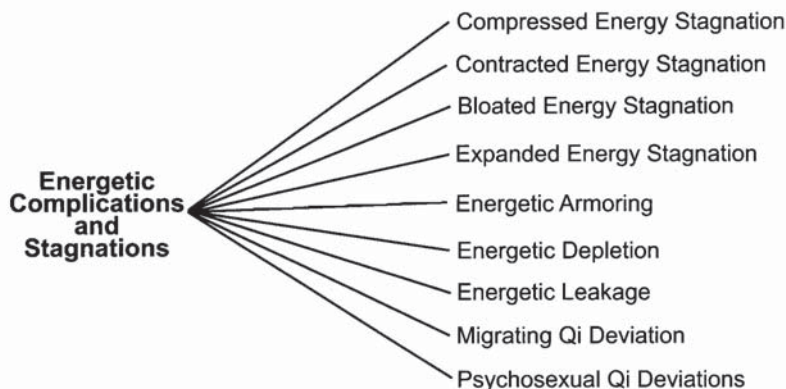


Figure 30.4. The Body's Energetic Complications and Stagnations

barrier in the diaphragm sometimes enjoy the physical sensations of sexual intercourse, but are separate from their spiritual/emotional connection to true bonding or "oneness" with their partner. Again, the connection between the emotional spirit and body/mind has been severed.

#### THE AREA OF THE YELLOW COURT

The Yellow Court (CV-12) is an area located in the center of the chest, just below the diaphragm and xiphoid process of the sternum. Its function is that of being the access area to release the body's internal organs' emotional memories. Its location is also attributed to the Third (solar plexus) Chakra.

To access the patient's stored emotional memories and release them from the Yellow Court, the Qigong doctor supports the patient's Shendao GV-11 (Spirit Gate) with the left hand while energetically manipulating the patient's Yellow Court area with the right hand. If the patient is not energy sensitive, the doctor uses a slight Compression/Release technique (see Chapter 37) to disperse the patient's armoring system.

The patient should be in a supine position, with knees pointed upward, feet flat, arms by his or her sides, mouth open, inhaling deeply into the Lower Dantian. As the patient exhales, the doctor lightly compresses the patient's Yellow Court un-

til a deep groaning sound begins to resonate from the patient's thorax. The doctor circulates the energy from the patient's Yellow Court into the Shendao, filling up the patient's Heart with energy. The doctor then moves this energy back into the patient's Yellow Court. This process continues until the patient's suppressed emotions surface and are released.

Note: It is important to first purge and release the Lungs of grief before attempting to access the patient's Yellow Court.

#### THE AREA OF THE LOWER ABDOMEN

This area also separates the Lower Dantian from the Middle Dantian, insulating the sexual feelings from the middle and lower torso. This energetic freezing of the pelvis is usually found in victims of rape, sexual molestation, or in women who have had one or more abortions. The Qi flowing into the lower pelvis and legs becomes blocked due to stored fear, shame, guilt, and sorrow. Sometimes the patient's physiology in that particular area may become obese; the abdomen, thighs or hips may be heavily padded and armored due to Qi stagnation. Often times, victims of childhood sexual abuse become overall obese to avoid attracting the opposite sex, or to block and pacify these hidden traumatic memories.

### TYPES OF ENERGETIC COMPLICATIONS

Each organ and channel has the potential to carry or create several types of energetic complications and stagnations. The doctor should observe and feel the shifts in the patient's energetic balance to determine the specific conditions of the disorder (Figure 30.4).

#### COMPRESSED AND CONTRACTED ENERGY STAGNATION

Compressed or Contracted energy stagnations are sometimes considered a Yin condition due to the type of energetic compression involved in its formation.

- Compressed Stagnation is caused by the patient's energy pressing downward (externally moving inward) and will feel armored and hollow (Figure 30.5). When this type of energetic stagnation disperses it does not energetically unwind, but disperses and dissolves into the surrounding tissue areas. Because the patient's surrounded consciousness has armored the tissue area, the energetic dispersion can sometimes cause spontaneously released emotions or behavior such as crying, laughing, shouting, screaming, sighing, coughing, etc.
- Contracted Stagnation is caused by the patient's energy pulling inward, and will generally feel armored and solid (Figure 30.6). This type of energetic stagnation can be formed by an emotional core, or focused concentration, that draws additional Qi into its center, compacting the belief structure, layer after layer with energy. When this type of energetic stagnation disperses it can sometimes begin energetically unwinding throughout the entire body. This energetic unwinding sometimes creates involuntary muscle twitches and physical undulations.

Body tissues and muscles accumulate emotional energy, becoming hard and tense in the adjacent areas. Denseness indicates the accumulation of pathogenic stagnant Qi. If this energy block remains, disease can manifest as ovarian cysts and tumors, or even in extreme cases as cervical cancer. Breast cysts, tumors, and cancer can

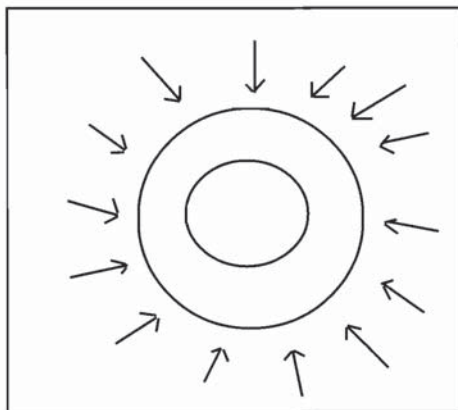


Figure 30.5. Compressed Stagnation

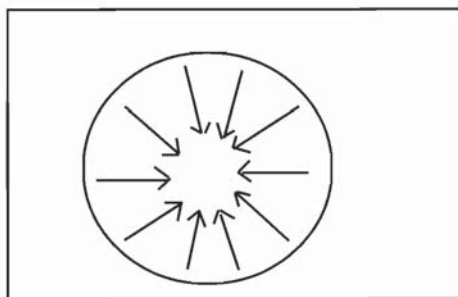


Figure 30.6. Contracted Stagnation

result from stagnant Qi in the Lungs, or from a combination of Lung and Liver Qi stagnation. This type of stagnant energy feels very Hot and volatile because of the accumulated anger and rage.

#### Treatment Principles for Compressed and Contracted Energy Stagnation

The Qigong doctor disperses and purges the patient's stagnant Qi using the Thunder Palm technique, Tiger Kneading techniques, and counterclockwise Circular Spiraling (see Chapter 34).

**BLOATED AND EXPANDED ENERGY STAGNATION**

Bloated and Expanded energy stagnations are sometimes considered a Yang conditions due to the type of energetic expansion involved in their formation. Qi stagnation, with a characteristically expansive or bloated appearance, can be caused from an accumulation of Phlegm and Body Fluids (in addition to Qi and Blood) in the adjacent tissue areas of the body (Figure 30.7 and 30.8). This type of stagnation usually occurs in the Lower Dantian and abdominal areas. These are examples of Excess syndromes of stagnant energy and manifest as: distending, turbid, leaking, tingling, and dense Qi.

If this type of energy stagnation remains obstructed, the resulting disease can manifest as edema within the tissues, colitis, or angina pectoralis due to unprocessed despair and grief (in the Lungs) with anxiety (in the Spleen). The energy of grief and despair feels thick, heavy, and slimy like phlegm or mucus. Often this energy is felt in the Lungs, as well as in the Spleen.

**Treatment Principals for Bloated and Expanded Energy Stagnation**

The Qigong doctor disperses or dissolves the patient's stagnant Qi by using the Tiger Kneading, Vibrating Palm, and Shaking Palm techniques (see Chapter 34).

**ENERGETIC ARMORING**

This condition can result from the patient protecting specific tissues, organs, or areas of the body. Energetic armoring is initiated when the patient freezes certain emotional feelings to maintain the denial system. Patients may be unaware of this armoring condition because they dissociate from the original trauma, or minimizing its severity. Emotions attributed to energetic armoring are generally manifested as anger, fear, guilt, and shame. The angry patient's denial system is maintained through physically or emotionally attacking others; the anxious patient, full of fears, guilt, and shame, copes by "Shening out." Both of these reactions shield the patients in emotional situations from their own feelings, while reinforcing the energetic armoring.

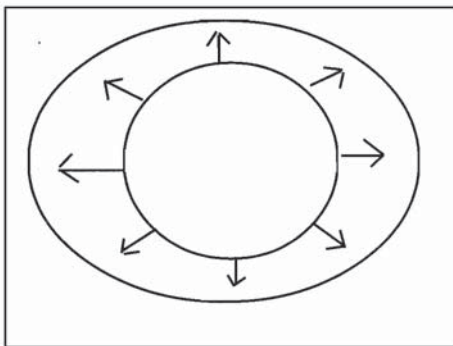


Figure 30.7. Bloated Stagnation

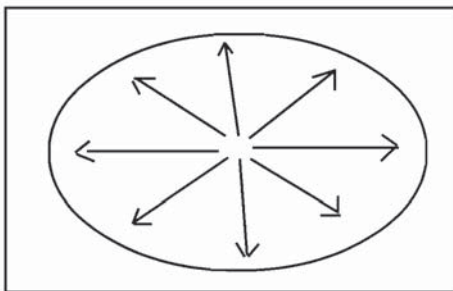


Figure 30.8. Expanded Stagnation

Armoring results in tense organs and tissues. When patients cannot feel their body, other complications can arise, such as compressed, contracted, bloated or expanded energetic stagnations.

**Treatment Principals for Energetic Armoring**

The Qigong doctor can assist the patient through "soul retrieval" to unlock the feelings logged deep within the body's tissues (see Chapter 19). The primary goal is to first help the patients acquire a sense of security within their own body, then address the root of the disease.

**ENERGETIC DEPLETION**

Whole body depletion results from the following conditions:



- Not receiving enough Postnatal Qi for restoration, resulting in improper internal organ functioning,
- From suppressing emotions (e.g., worry or fear),
- Experiencing a damaged energetic field due to trauma, or
- Being born with a Deficient prenatal constitution.

Generally, energetic depletion can result in physically undeveloped areas in the body. In some cases, emotional traumas can cause specific organs or tissues to become energetically depleted to the degree that their natural development cannot take place.

#### **Treatment Principles for Energetic Depletion**

The Qigong doctor, if qualified, can assist the patient by prescribing herbal tonics. The patient should also be encouraged to eat regular, nutritional meals and to balance work with relaxation time. If the patient's energetic field has been damaged, the Qigong doctor can repair it by using Flat Palm and Circle Spiraling techniques (see Chapter 34).

#### **ENERGETIC LEAKAGE**

Energetic leakage is a result of the patients releasing Qi from out of their joints, due to injury or unconscious sabotage. When energy drains from the patients' joints, the specific areas along the channels become depleted, resulting in a Deficient Qi which can cause an atrophy syndrome. Any type of energetic thinness along the Wei Qi field indicates an insufficiency of Qi. A Deficient energetic field can result in an empty, numb, or weak feeling of Qi within the tissue areas.

#### **Treatment Principles for Energetic Leakage**

The doctor envelops the patient's depleted tissue area (which is leaking) with Spiral Wrapping techniques to create an energetic cast that allows the patient's energetic field to completely heal (see Chapter 34).

#### **MIGRATING QI DEVIATION**

Migrating Qi Deviations can result from either the patient's suppressing and avoiding feelings, or from Wind invasion (either Internal or External). In Traditional Chinese Medicine this condition is known as Wind Bi (Wind Pain) or Wan-

dering Bi (Migrating Pain). Once patients feel cornered by a specific memory, they subconsciously shift the toxic energy to another part of their body; this energetic shifting requires the treatment to be restarted. When treating these patients, it is important to first connect the original trauma to the Heart to prevent these energetic shifts, and to stabilize the condition. Once stabilized, disperse the Wind Invasion and tonify any Deficient organ.

#### **Treatment Principles for Migrating Qi Deviation**

The Qigong doctor first envelops the primary area of complaint, isolating the pain, and then begins to internally Spiral Circulate the patient's internal Qi. Once the energy is in motion, the doctor leads the Toxic Qi out of the patient's body.

#### **PSYCHOSEXUAL QI DEVIATION**

Psychosexual Qi Deviations can result from an immediate energetic tissue over-stimulation. Patients with this condition experience intense sexual undulations and orgasms when being treated in a safe clinical environment. This reaction is due to their avoidance issues, brought about by an energetic trigger mechanism. This psychosexual reaction usually takes place when touching any part of the torso or extremities. Because the energy seeks balance (much like water), when it flows into the genital area, the sexual neurons become overstimulated, activating and releasing the energetic turbulence already stored therein. This condition is mostly found within patients who have either been raped or molested as children.

#### **Treatment Principles for Psychosexual Qi Deviation**

The doctor is encouraged to refer the patient to a psychotherapist who specializes in such trauma. Meanwhile, the doctor continues to treat the patient by rooting the patient's Heart (emotional chamber) to the patient's Lower Dantian (sexual chamber). Once this connection is established, the doctor reconnects the patient's Lower Dantian to the patient's Upper Dantian (spiritual chamber), forming a complete body connection within the patient's Taiji Pole. By reconnecting the sexual chamber with the spiritual chamber, the doctor empowers the patient, allowing the patient to reclaim his or her true sexual/spiritual identity.

### PATIENT'S ENERGETIC FACIAL DISTORTION

Sometimes, when treating a patient, the Qigong doctor will notice the patient's facial features energetically distort, changing their facial pattern. These facial distortions can appear and disappear rapidly, or maintain their illusion for several seconds. The cause for the patient's energetic facial distortion can be brought on by several factors: The Patient Reliving A Past Trauma, The Ancestral Patterning of the Patient's Jing, or The Energetic Manifestations of the Patient's Active Spiritual Guardians.

1. The patient reliving a past trauma can release an energetic distortion that expresses itself on the energy field of the patient's face. This projected image reflects the age and time frame wherein the patient received the initial trauma. Often, as the doctor connects with the energetic root of the patient's disease, the patient's face will regress to reveal the delicate features of the patient as a young child. This visual facial pattern of energetic age regression reveals the exact age the patient suffered the initial trauma.
2. The ancestral patterning of the patient's Jing can also be released as energetic distortions that express themselves on the energy field of the patient's face. Occasionally, these projected images can reflect the patient's ancestry, or reveal an ancestral guide. Multiple projections of racially identifying features; images of men, women, and sometimes children will appear to shadow the patient's features, much as a projected image over an original form.
3. The energetic manifestations of the patient's spiritual guardians are believed to project their image onto the face of the patient during treatment. Some cultures accept that these guides manifest in the form of animals. The animal form will appear to flicker across the patient's face and then dissipate. This phenomenon is the most rarely seen of all the energetic facial distortions.

### PATIENT RESISTANCE TO ENERGETIC THERAPY

Sometimes, in order to avoid the painful memories, the patient will subconsciously sabotage the treatments. Resistance can manifest in one of four ways.

1. Falling asleep is a form of physical escape.
2. Excessive talking is a mental form of avoidance behavior.
3. Irritability or sexual response is a form of emotional escape.
4. "Shening out," also called "spacing out," is a form of spiritual escape.

When observing these patterns, the doctor encourages the patient back into the body to feel the emotions and memories trapped in the particular areas being treated. It is important for the doctor to let the patient know the cause and effect of the patient's chosen defense mechanism. These personal conversations are necessary for the patient's growth and emotional healing. In cases of sexual response, tact and appropriate professional boundaries are especially important.

When emitting Qi, the doctor can encourage the patient's Shen to stay in its residence by asking the patient to focus his or her breathing on the tissue areas being treated. This focused attention causes the patient's Po to settle and calm themselves within the patient's body, allowing the patient's Hun to communicate the feelings surfacing within the patient's Heart.

### UNBLOCKING THE FIVE PASSES

The Wu Guan or Five Passes refer to the five important gates on the Governing Vessel. These gates, or passes, are sometimes called Tie Bi, which translates as the "iron wall," and are the areas of the body where it is most difficult for the energy to pass through when circulating the Microcosmic Orbit. Free passage through the Governing Vessel is important, especially when tonifying the patient's body or regulating the patient's Qi. To circulate the Qi up the Governing and down the Conception Vessels, these five gates must remain open.



Opening these Five Passes are essential for the treatment of diseases in the neck and lumbar-sacral regions. In Medical Qigong therapy, disease is sometimes an indication that both the Governing and Conception Vessels have been, or are, in a state of disconnection. If disorders of Qi, along with Qi obstruction, develop along the Governing and Conception Vessels, the doctor should emit Qi into one of the Five Passes (depending upon the affected area) to facilitate the regulation of Qi (Figure 30.9).

#### THE LOWER SPINAL PASS

The Lower Spinal Pass or "Coccyx Pass" (Wei Lu Guan) is located on the lowest segment of the spine just posterior to the anus, near the Chang Qiang GV-1 point. If Qi becomes blocked in this area the patient suffers a dull persistent pain by the coccyx, along with feelings of heaviness.

To treat, have the patient direct energy up the Lower Spinal Pass, using mild or gentle intention; have the patient position the tongue against the upper palate and inhale deeply while gently contracting the anus and abdominal muscles. These gentle contractions of the muscles along with the position of the tongue on the upper palate create an energetic sacral pump, which facilitates the release of the energetic block.

#### THE MIDDLE SPINAL PASS

The Middle Spinal Pass consists of the Mingmen (GV-4) area and two points (Jia Ji Guan) located on the lateral sides of the Mingmen. If Qi becomes blocked in these areas the patient suffers a dull persistent pain in the middle of the spine, or on one or both sides of the Mingmen. This obstruction causes a physical sensation that feels like a spinal rupture, break, or herniated disc near the waist area when Qi circulates through these points.

To treat this disorder, the doctor extends Qi into the patient's Middle Spinal Pass, while leading the patient's energy upward along the Governing Vessel.

#### THE UPPER SPINAL PASS

The Upper Spinal Pass is located between the shoulders on the Shendao point (GV-11) Spirit Gate. If Qi becomes blocked in this area, the patient suffers a dull persistent pain on the midline

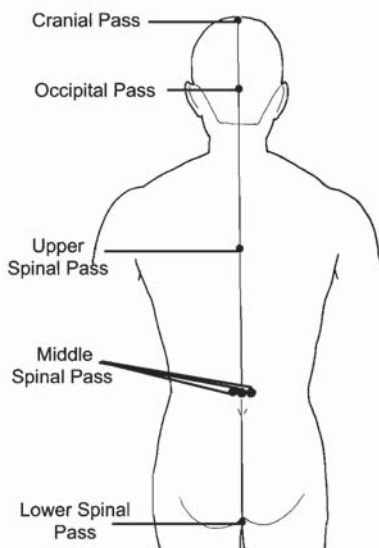


Figure 30.9. The Five Spinal Passes

of the upper back below the fifth thoracic vertebra. This obstruction causes a physical sensation that feels like a spinal rupture, or causes intense Heart pain when Qi circulates through this point.

To treat this condition, the doctor extends Qi into the patient's Upper Spinal Pass, while leading the patient's energy upward along the Governing Vessel.

#### THE OCCIPITAL PASS

The Occipital Pass (Yu Zhen Guan) is located just inferior to the occipital bone where the brain originates. If the Qi becomes blocked at this area, the patient suffers a dull persistent pain around the occiput, stiff neck, feelings of heaviness, as if there is something were stuck inside the back of the head.

To treat this problem, the doctor should instruct the patient to close the eyes, raise the head slightly and look upward, while gently concentrating on the Baihui GV-20 point. Have the pa-



tient imagine the energy block as a cube of ice. The ice melts into water, the water dissolves into vapor, and travels upward along the Governing Vessel into (and through) the Baihui area, then proceeds down the Conception Vessel toward the Lower Dantian.

#### THE CRANIAL PASS

The Cranial Pass is located at the vertex on the midline of the skull. If the Qi becomes blocked at this area, the patient suffers a dull persistent pain around the eyes and the top of the head, as well as feelings of heaviness, as if there is something were stuck inside the top of the head.

To treat this condition, the doctor instructs the patient to close the eyes, raise the head slightly, while gently concentrating on the Lower Dantian. Have the patient imagine the energy block as a cube of ice. The ice melts into water, the water dissolves into vapor, and travels downward along the Conception Vessel toward the Lower Dantian.

#### FURTHER COMPLICATIONS

In balancing the patient's energetic body, the doctor first locates the Excess or Deficient condition, determines if the tissues should be tonified, purged, or regulated, then ascertains which energetic complications have initiated the patient's disease.

The doctor must also determine if the patient is sensitive to treatment or resistant to energetic

therapy. Below is a summary listing several energetic complications and suggestions on how to rectify them.

1. For Compressed Stagnation, break up the stagnation, purge the pathogens, then tonify and regulate the patient's Qi.
2. For Contracted Stagnation, break up the stagnation, purge the pathogens, then tonify and regulate the patient's Qi.
3. For Bloated Stagnation, break up the stagnation, purge the pathogens, then tonify and regulate the patient's Qi.
4. For Expanded Stagnation, break up the stagnation, purge the pathogens, then tonify and regulate the patient's Qi.
5. For Energetic Armoring, access the patient's Heart (through the Shendao GV-11 area), and induce "soul retrieval" (see Chapter 19).
6. For Energetic Depletion, tonify and regulate the patient's Qi.
7. For Energetic Leakage, envelop the patient's tissues creating an energetic cast to stabilize the energetic fields.
8. For Migrating (Wandering) Qi Deviations, purge the pathogens and then isolate and stabilize before tonifying and regulating the patient's Qi.
9. For Psychosexual Deviations, root the patient's Heart, then regulate the patient's Taiji Pole with divine healing light.

CHAPTER 31

THE MAGIC SQUARE OF THE YELLOW RIVER

The configuration known as the Lo Shu (Lo Writings) or Magic Square of the Yellow River, is shown below. It is said to have been derived from markings on the shell of a “spiritual turtle” that crawled out of the River Lo when the Emperor Yu was draining off the floods. It is considered a mathematical model of the universe. The relationship between the numbers presented in this chart may be used to diagnose the energetic relationship between universal and environmental phenomena, as well as the various pathologies within the occurring internal organ correspondence.

It corresponds to the Later Heaven sequence of the trigrams of the Yi-Jing (I-Ching) and is arranged in accordance with the directions of the compass, with the number “5” at the center of the compass, in an arrangement known as the “Magic Square.”

The numerals 1–9 are assigned to each position in accordance with the Lo Scroll markings and represent the Acquired Essences (Postnatal Jing).

Understanding the concept of balance is paramount in Qigong medicine. When Yin and Yang energies in the body are balanced, health is established. The Chinese have given numerical relationships to Yin and Yang properties representing this dynamic connection.

Yang energy is represented by all the odd numbers (1, 3, 5, 7, and 9). Yin energy is represented by all the even numbers (2, 4, 6, and 8).

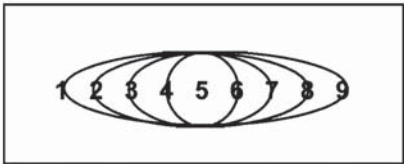


Figure 31.1. Yin and Yang Number Balance

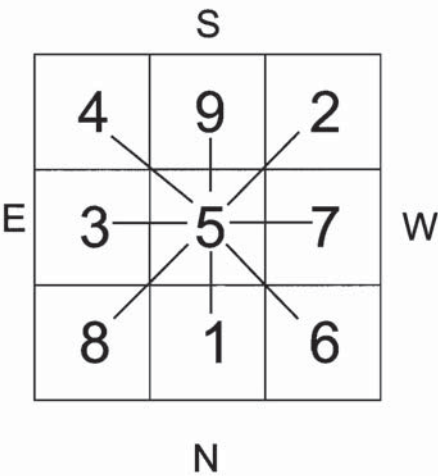


Figure 31.2. The Magic Square

The cycling of Yang (odd numbers) and Yin (even numbers) indicates the law of motion of Yin and Yang in all things. In Chinese medicine the numerical configuration is based on the sum totaling ten (Figure 31.1).

The numbers arranged together create what is known as the Magic Square. Investigation will uncover several numerological correspondences (Figure 31.2). The sum of any two numbers opposite each other in a row, column, or diagonal (with the number “5” between them) equals 10; thus the sum in any of these rows, columns, or diagonals equals 15. Fifteen is the number that represents “Man,” who lives between Heaven above (the number being 20, which equals the sum total of the four primary directions) and Earth below (the number also being 20, which equals the sum total

SW = 2 }		SE = 4 }	
NE = 8 }		NW = 6 }	
	10	+	10 = 20 Yin Earth Qi
S = 9 }		W = 7 }	
N = 1 }		E = 3 }	
	10	+	10 = 20 Yang Heaven Qi

Figure 31.3. Heaven and Earth Numbers

of the four secondary directions). The numbers in the four primary directions (north, south, east and west) are odd and represent Yang Heaven Energy, while the numbers on the corners are even and represent Yin Earthly Energy (Figure 31.3).

#### EARTHLY YIN ENERGETIC FLOW

The numbers on the corners of the Magic Square are "terrestrial" in design. All the terrestrial numbers are even numbers. They represent the Earth's energetic field and flow counterclockwise in their circular progression. These terrestrial cycle phases are expressions of Earthly Yin energy and are designed in progressions of "times two." For example, (2) Fire:  $2 \times 2 = (4)$  Metal:  $4 \times 2 = (8)$  Wood:  $8 \times 2 = (16)$  Water (which is reduced to 6, as the ten position is not counted):  $16 \times 2 = 32$  (which is reduced to 2). This completes one cycle in the terrestrial progression, which then returns to the element Fire and begins all over again in the same fashion, continuing in an endless progression of "times two." (Figure 31.4).

Through understanding the Yin energetic progression, the Qigong doctor rotates the patient's energy in a counterclockwise direction to purge

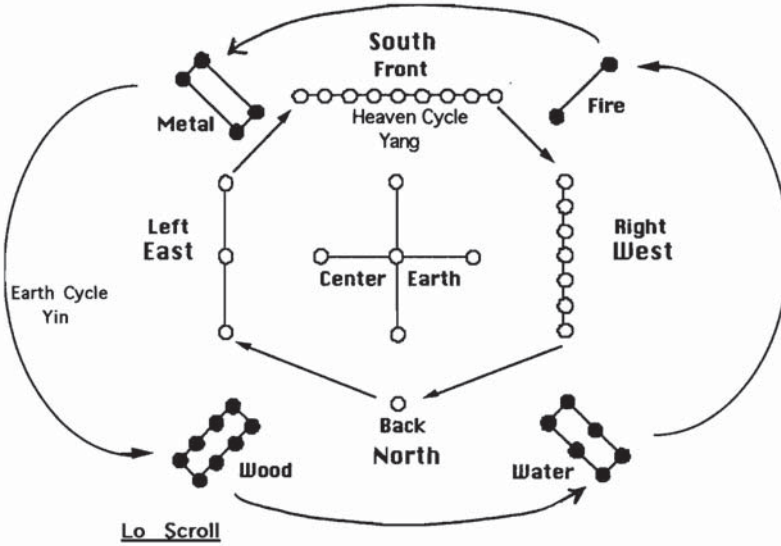
Excess conditions and expel pathogenic Qi (called "Yin destroying Evils").

#### HEAVENLY YANG ENERGETIC FLOW

The numbers on the sides of the Magic Square are "celestial." All the celestial numbers are odd numbers. They represent the Heaven's energetic field and flow in a clockwise circular progression. These celestial cycle phases are expressions of Heavenly Yang energy and are designed in progression of "times three." For example, (1) North:  $1 \times 3 = (3)$  East:  $3 \times 3 = (9)$  South:  $9 \times 3 = (27)$  West (which is reduced to 7, as the ten position is not counted):  $7 \times 3 = 21$  (which is reduced to 1). This completes one cycle in the celestial progression, which then returns to the North and begins all over again in the same fashion, continuing in an endless progression of "times three."

In understanding the Yang energetic progression, the Qigong doctor will rotate the patient's energy in a clockwise direction to tonify. This technique facilitates the continuous circulation of Yang Qi and is used in order to help the tonification of Qi and Blood and replenish Deficiencies (called "Yang promoting growth").





South East		South		South West	
☰ (GB-41)		☷ (Lu-7)		☷ (Kd-6)	
4		9		2	
Belt Vessel		Heart Conception		Yin Heel	
Liver (TB-5)		Spleen Earth		Lungs (SI-3) Metal	
☳ 3		5		☰ 7	
Yang Linking		Yang Heel (Bl-62)		Thrusting	
Yin Linking		Kidneys 1		6	
☷ (Pc-6)		☷		☷ (Sp-4)	
North East		North		North West	

The Magic Square

Figure 31.4. The reason the South is positioned on the top of the page is because, in China, maps were specifically designed for the convenience of the Emperor, whose throne was always positioned facing South, the direction of Yang energy. As the magistrates of his court unrolled the maps before him, the East would be positioned on his left, the West to his right, and the South furthest away at the top of the map (whereas, in the Western culture North is at the top).

### THE MAGIC SQUARE AND EIGHT TRIGRAMS

The following Eight Trigram Hand chart represents the terrestrial aspect of the body's acquired structures, evolution, and exchange of Yin/Yang energy.

It should be noted that if the trigrams associated with the numbers shown in the Magic Square are placed in their correct positions, the postnatal or "Later Heaven" trigram arrangement will form. The middle number "5" does not correspond to a trigram because it is the unifying number placed in the center.

In order to use the Eight Trigrams in conjunction with the Magic Square, the patient's palm is divided into nine sections. The Eight Trigrams form the exterior of the palm, while the heart of the palm (known as the Bright Hall or Ming Tang) aligns the Magic Square to the patient's internal organs. The Qigong doctor observes the color, luster, sinking or bulging of skin, as well as any prominent blue veins appearing on the surface of the patient's skin. These observations are compared to the organs and functions associated with each trigram that rules that particular area of the patient's palm (Figure 31.5).

1. The Trigram Kan, located at the base of the palm's heel, is associated with the patient's Kidney and Bladder organs, as well as the function of their urogenital and reproductive systems.
2. The Trigram Kun, located on the palm just below the little finger, is associated with the patient's left Lung organ and the left side of the chest (the left breast in women).
3. The Trigram Zhen, located on the upper part of the patient's thenar eminence, is associated with the function of the patient's Liver and Gall Bladder organs.
4. The Trigram Sun, located on the palm, just under the index finger, is associated with the patient's right Lung, and the right side of the chest (the right breast in women).
5. The Bright Hall (Ming Tang), located on the center of the palm is associated with the patient's Heart, blood vessels, and mental health.

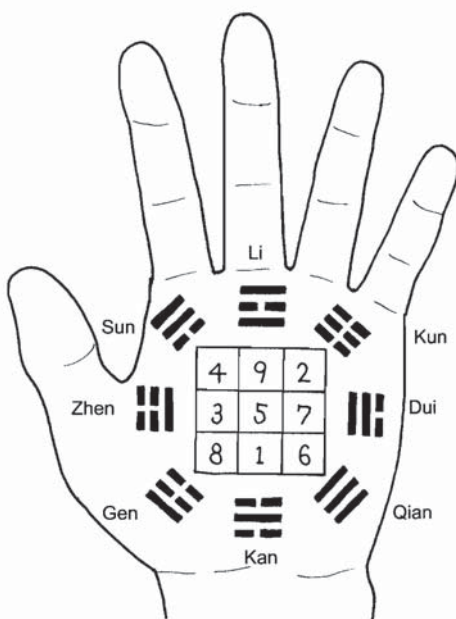


Figure 31.5. The "Magic Square" can be superimposed on the human body for observation, diagnosis, and treatment. For example:

- 2 and 4 represent the location of the Lungs
- 3 and 7 represent the location of the Liver and Spleen
- 8 and 6 represent the location of the Kidneys
- 9 represents the location of the Upper Burner
- 5 represents the location of the Middle Burner
- 1 represents the location of the Lower Burner
6. The Trigram Qian, located on the lateral edge of the palm's heel, just above the wrist crease, is associated with the patient's descending and sigmoid colon.
7. The Trigram Dui, located on the lateral edge of the palm's heel, midway between the little finger and the wrist crease, is associated with the patient's Spleen, pancreas, and Stomach organs.
8. The Trigram Gen, is located on the lower half of the thenar eminence, is associated with

## Trigram Correspondences









Trigram	Name	Meaning	Channel	Shu Point	Direction	Number	Season
	Li	Fire (Clinging)	Conception	Lu-7	South	9	Mid Summer
	Kun	Earth (Receptive)	Yin Heel	Kd-6	South West	2	Start of Fall
	Dui	Lake (Joyful)	Governing	SI-3	West	7	Dividing of Fall
	Qian	Heaven (Creative)	Thrusting	Sp-4	North West	6	Beginning of Winter
	Kan	Water (Abysmal)	Yang Heel	Bl-62	North	1	Absolute Winter
	Gen	Mountain (Keeping Still)	Yin Linking	Pc-6	North East	8	Start Of Spring
	Zhen	Thunder (Arousing)	Yang Linking	TB-5	East	3	Dividing of Spring
	Sun	Wind (Gentle)	Belt	GB-41	South East	4	Start of Summer

Figure 31.6. The Eight Trigram Correspondence

patient's appendix and ascending colon.

- The Trigram Li, located on the palm between the middle and ring finger, is associated with the patient's blood circulation, Heart and eyesight.

#### THE MAGIC SQUARE AND THE EIGHT EXTRAORDINARY VESSELS

In Chinese medicine, the Lo Writings and their correspondences form the model which is the basis for the Ling Gui Pa Fa (The Eight Techniques of the Mysterious Turtle) system of acupuncture. In this system there are Eight Confluent Points that are associated with the Eight Trigrams (Figure 31.6). These points are where the Eight Extraordinary Vessels and Twelve Primary Channels intersect each other.

This method describes the theory that all the points on the body are dominated by the Shu Points, which are in turn dominated by the Eight

Confluent Points. The confluent points and their trigram correspondences are Kd-6 (Kun Gua), Lu-7 (Li Gua), GB-41 (Sun Gua), TB-5 (Zhen Gua), Pc-6 (Gan Gua), Sp-4 (Qian Gua), SI-3 (Dui Gua), and Bl-62 (Kan Gua).

#### UNDERSTANDING THE METAPHYSICAL ASPECT OF NUMBERS

The Chinese medical text of the Nei Jing explains numerology and its mystical significance, as well as the practical utilization of the correspondences between numbers and natural phenomena. Man's physical, mental, emotional, energetic, and spiritual form manifest as part of the microcosm of these nine correspondences, and are explained as follows.

- Number One corresponds to Heaven, the Center Taiji Pole, and represents the skin.
- Number Two corresponds to Earth and represents the muscles. The number two also cor-



responds to the two primary forms of Yin and Yang.

3. Number Three corresponds to Man and represents the blood vessels. The number three also corresponds to the Triple Burners, Three Powers, Three Treasures, Three Dantians, and Three External Fields of Wei Qi.
4. Number Four corresponds to the four seasons and represents the muscles corresponding to the body's four extremities, the Four Earthly Quadrants and the Four Divisions of Heaven (N.S.E.W.), and the Four Prenatal Trigram Essences (Great Yang, Small Yang, Great Yin, and Small Yin).
5. Number Five corresponds to the Five Notes of the Chinese pentatonic scale and represents the voice. The number five also corresponds to the Five Elements, Five Colors, Five Tastes, Five Planets, and the Five Elemental Constitutions.
6. Number Six corresponds to the Six Divisions (Tai Yang, Shao Yang, Yang Ming, Tai Yin, Shao Yin, Jue Yin) and represents the union of Yin and Yang. The number six also corresponds to the Six Yao lines and their correspondence to the body, and the Six Accomplishments (intelligence, humanity, holiness, sincerity, moderation, and benevolence).
7. Number Seven corresponds to the Seven Luminaries (sun, moon, and the five planets), which represent the Seven Openings of Man (two eyes, two ears, two nostrils, and one mouth). The number seven also corresponds to the Seven Emotions, and the Seven Stars of the Big Dipper.
8. Number Eight corresponds to the Eight Extraordinary Channels from which the body's prenatal energy flows and represents the breath. The number eight also relates to the Eight Trigrams and their various correspondences.
9. Number Nine corresponds to the formless Void or Wuji, as well as the Nine Heavens (one is centered, and the others are in the eight separate divisions of the Lo Pan compass) and the Nine Lo River Chart (Magic Square). The

number nine also represents the nine openings of man (two eyes, two nostrils, two ears, one mouth, one anus, and one urethra).

### THE FIVE ELEMENT ENERGETIC FLOW OF THE MAGIC SQUARE

The number formations on the Magic Square are not only considered the energetic ebb and flow, evolution and exchange of Yin and Yang Qi, but also correspond to the energetic harmony of the Five Elements. The energetic harmony of the Five Elements are arranged as follows.

- The Kidneys are positioned in the North; their element is Water and number is 1.
- The Liver is positioned in the East; its element is Wood and number is 3.
- The Heart is positioned in the South; its element is Fire and number is 9.
- The Lungs are positioned in the West; their element is Metal and number is 7.
- The Spleen is positioned in the Center; its element is Earth and number is 5.

These five numbers are arranged in accordance to their energetic progression and are used as a templet for observation and diagnosis of the patient's body, according to their Five-Element postnatal structure.

### CROSSOVER ENERGY PATTERNS

According to the theory of energetic harmony, when one area of the body lacks Qi, there is generally an Excess energy accumulation in another area. Because the body is symmetrical, one can naturally look on the opposite side for the misplaced Qi. The Qigong doctor may dredge the full side in order to drain the Excess and support the Deficient area.

If the imbalance is not on the opposite side, the doctor can scan for Excess Qi using a figure eight pattern (Figure 31.7). Classically, the Crossover Energy Pattern is one of the most powerful pathways by which Qi flow in the body can be stimulated, and is excellent for balancing internal body energy. The figure "8" pattern can also be used in order to balance all sides of the body (top and bottom, as well as left and right).

When the Qigong doctor must balance the energy in the left and right sides of the brain, the patient may be assigned homework that requires them moving Qi in a figure "8" pattern sideways (i.e., drawing the infinity symbol). This exercise prescription stimulates, strengthens, and balances the right and left hemispheres of the patient's brain. It is used successfully in the treatment of patients with dyslexia.

When patients have internal problems that affect the function of the whole body, it may be necessary to treat two areas simultaneously. The Spleen and Stomach areas, for example, may be tonified along with the Lung areas to strengthen and increase the patient's resistance to External pathogenic factors.

Because organ imbalances are deeper, and tend to be the result of years of energetic deviations, they may take longer to reverse.

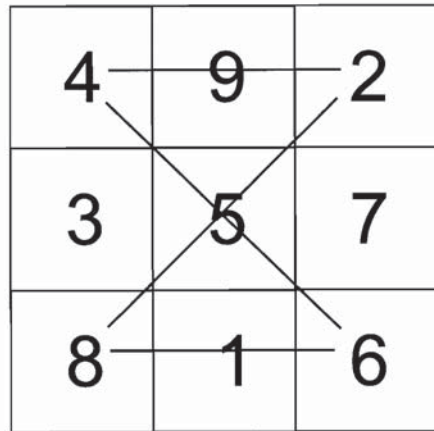


Figure 31.7. In this Crossover Energy Pattern, area 4 is treated using area 6 and so on.

## SECTION 7: THE TREATMENT PRINCIPLES OF MEDICAL QIGONG THERAPY



## CHAPTER 32

# HEALING THE PATIENT'S EMOTIONAL TRAUMAS

### INTRODUCTION

In my personal practice I feel the main problem for patients is in dealing with their own "hurt," which may have been inflicted upon them several years prior to the manifestation of their disease. It is a recognized truth that when people isolate themselves from each other, their environment, and their spiritual life, it is because they feel the need to guard themselves.

They guard and protect themselves and their belief structures from invasion, criticism, exploitation, or attacks, whether real or imagined, allowing interchange only if it supports their beliefs.

People build energetic walls, and when the walls are penetrated they often experience anger, self-hatred, pain, fear, and shame. Consequently, masks and defence mechanisms are created to hide and support these hidden belief structures.

How the patients develop and maintain their energetic patterning will determine which clinical modality the Qigong doctor will utilize to initiate healing. To free themselves from personal hurt the patients must reconnect with their anger, pain, fear, or worry. Eventually, with the unconditional loving support of the doctor, patients are able to reintegrate the hurt and anger, and accept parts of themselves they had rejected for so long. This acceptance of painful feelings and memories affects the Heart and frees the patients from the emotional traumas of the past.

To heal and release these pathogenic emotions, the patients go through a five-stage detoxifying process during which they feel, experience, and release the emotional trauma that initiated their disease. This is a natural progression in the process of Medical Qigong therapy and healing.

### THE PHYSIOLOGICAL EFFECTS OF BENIGN AND CHRONIC EMOTIONS

Within the clinic it is observed that benign emotions (love, joy, peace, etc.) bring about a calm and restful condition within the patient's physiology. Chronic emotions however, create a detrimental stressful physiology, adversely affecting the quality of the patient's life-force energy. As discussed previously, emotional internal and external environmental factors can and do affect the quality of the body's Qi.

1. Excessive joy from the Heart slows down the Qi.
2. Excessive worry and thinking from the Spleen stagnates the Qi.
3. Excessive sadness from the Lungs obstructs the Qi.
4. Fear from the Kidneys descends the Qi.
5. Excessive anger from the Liver ascends the Qi.

### FIVE LEVELS OF FEELING AND THEIR GOVERNING ORGANS

To complete their initial healing, the patients go through five stages of emotional resolution. These stages act as a template for the patients' emotional healing, allowing them to progress through, and detoxify each of their Five Yin Organs. The Five Yin Organs store the patients' emotional history in their tissues. Each of the Five Yin Organs also affects different functions and parts of the body (Figure 32.1).

1. The Liver governs the emotions dealing with the past. The Liver stores the negative emotions of irritability, jealousy, anger, rage, blame, and resentment. These emotions and mental states affect the flow of Qi in the channels, influencing the patient's tendons, ligaments, nails, small muscles, peripheral nerves,

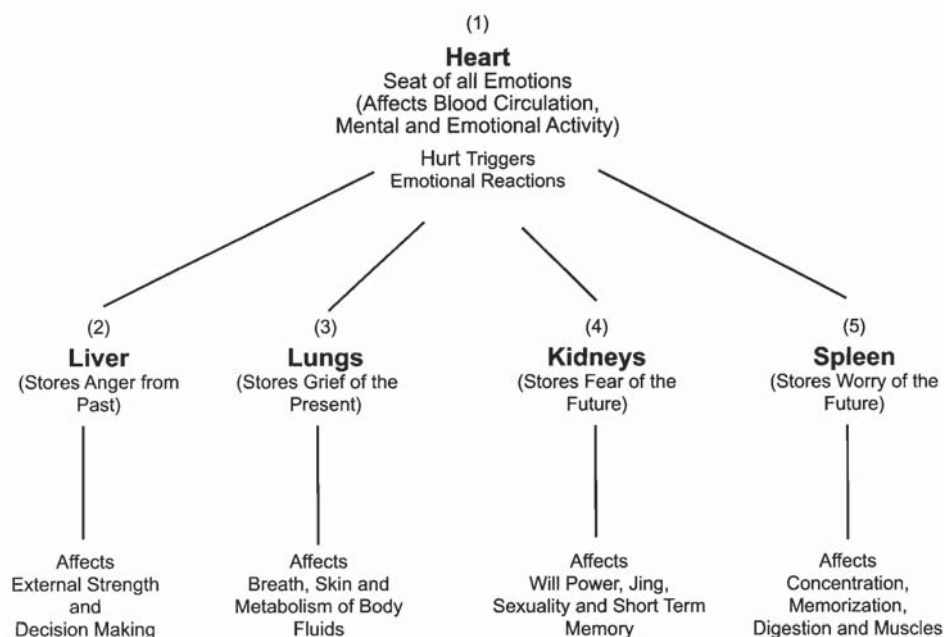


Figure 32.1. Diagram of Five Elemental Emotional Transitions

external strength, the iris of the eyes, vision, tears, the Gall Bladder, bile, decision making, the external genitalia, and the Hun (Three Ethereal Souls).

2. The Lungs govern the emotions dealing with the present. The Lungs store the negative emotions of grief, sorrow, sadness, anxiety, shame, guilt and disappointment. These emotions and mental states affect the flow of Qi in the channels, as well as the patient's breath, skin, Large Intestine, mucous membranes, the metabolism of the Body Fluids, body hair, smell, and the Po (Seven Corporeal Souls).
3. The Kidneys govern the emotions dealing with the future. The Kidneys store the negative emotions of fear, loneliness, and insecurity. These emotions and mental states affect

the patient's energetic channel flow, as well as the Jing, bones, brain, bone marrow, inner ear, hearing, head hair, pubic hair, spinal cord, cerebrospinal fluid, ovaries, testes, anus and urethra, sexual fluid, reproduction, short term memory, and the Zhi (Will Power).

4. The Spleen governs the emotions dealing with resolution and responsibility. The Spleen also stores the negative emotions of worry, remorse and regret, which can create obsessions. These emotions and mental states affect the flow of Qi within the channels, as well as the patient's large muscles, lymph and saliva secretions, the mouth, lips, taste, the Stomach, digestion, concentration, the ability to memorize, and the Yi (Intention).
5. The Heart governs the emotions dealing with



shock, nervousness and excitement, as well as the final stages of healing (i.e., peace, love and forgiveness). These emotions and mental states affect the patient's energetic channel flow, as well as the patient's blood vessels and circulation, complexion, perspiration, mental and emotional activity, long term memory, Small Intestine, and the Shen (Spirit).

In the process of forgiveness, the anger and resentment are traversed to reach through to the levels of original hurt, sadness and grief. Only after reaching this level, and working through the pain, can the patient begin the process of letting go of the anger, blame, and resentments that protect them from feeling the full impact of the original trauma. Forgiveness begins only after the anger and crying ends. There are three stages of forgiveness: forgiving oneself, accepting the situation, and forgiving the abuser.

1. The forgiving oneself stage deals with the energy involved in healing oneself, and is divided into two specific stages:
  - Forgiving oneself for allowing the hurt to occur in the first place (even if the patient had no choice in being victimized), or for not fighting back strongly enough, if at all, and
  - Forgiving oneself for hanging on to all that anger and pain for so many years.
2. The accepting the situation stage deals with releasing the energetic emotional charge within the environment, or the unwanted consequences connected to the original trauma (e.g., forgiving the accident, injury, handicap, illness, trauma) within the patient.
3. The forgiving the abuser stage is the most difficult final step. Many factors can interfere with this process, such as the patient's fear of re-abuse or continued abuse if forgiveness is genuinely given. Another major factor is the negative, toxic, external energy projected by the abuser upon the patient, sometimes over many years. This energy is absorbed by the patient over time and often leads to the patient identifying with the abuser. The fear of being, or becoming, just like the abuser can be overwhelming. Anger at the abuser may

seem to be the only thing standing between them; and allowing any feelings of love, compassion, or understanding may appear to be an acceptance of "evil," not only within the abuser, but within the patient's own self. An acceptance of a dark side within each of us is necessary to forgive the abuser. Often victims of abuse cannot tolerate the idea that they are anything like their abuser. Only the conscious mind, working in concert with the patient's spirit, can reintegrate this essential part of the self that has been utterly rejected and denied.

Children who have experienced abuse may be especially hard pressed to accept anger as a natural, integral part of themselves without which they cannot feel whole. They frequently view all and any anger as not only dangerous but an "evil" force. Thus, forgiveness of the abuser requires restructuring of belief systems, and the acceptance of one's own dark side, as well as the abuser's.

Through conscious intent and creative subconscious intuition, it is possible to come to an understanding that the "evil" experienced stems not from the devil, but from ignorance and pain. In most cases the abuser's intent was not to harm and destroy, but ironically, to teach and discipline for the good of the patient. The abuser did the best that he or she could at the time, given all the unresolved pain and anger within the self.

When patients experience extreme abuse, or prolonged abuse, they may lose the ability to distinguish the difference between wrong actions and the abuser. The abuser is not evil incarnate though evil deeds were done. This often leads victims to see the world only in terms of black and white with no shades or colors. The true healing requires acquiring the ability to see anew (as a little child), to reawaken to the amazing diversity of life.

These skills sometimes require teaching the patient and may necessitate referring the person out to a professional, especially if the patient suffers from a character disorder (e.g., borderline personality disorder, schizo-affective disorder, and so on).

Generally, after performing specific Qigong



exercises and meditations which release the patient's pent-up, toxic emotions, the patient begins to come out of denial and awaken to genuine spontaneous emotions and feelings. This transition can be very painful at first. I usually tell the patients that this transition is similar to having their arm frozen, and then thawed out.

Imagine if the arm is placed into ice cold water, and left there. The first thing the body would feel is shock, followed by pain. As the feelings slowly begin to leave, the pain begins to diminish, and the arm becomes numb. As the mind shifts its attention away from the feelings in the arm, it begins to establish a denial system, ignoring, minimizing, or suppressing the condition in which the arm has been placed. When first removing the arm from the ice water, the tissues are still numb. After awhile, however, as the numbness begins to wear off, feelings begin to return to that particular area of the body, and pain is felt. The body is no longer in shock and is now feeling the pain and the memory of the past experience.

Our lives are the same way, in regard to physical, mental, emotional, and spiritual pain. While growing up, we are subject to constant trauma on all four levels of existence. Through an instinctive ability, we adapt and learn to become numb to our true feelings in order to survive. When we begin to awaken, we are suddenly thrust into shock, then pain, as we begin to face the source and cause of our trauma.

From a Traditional Chinese Medical perspective, pain is a means by which the body communicates its needs to the mind. In cases of chronic pain, the patient generally learns to divert awareness away from the area of pain through distracting thoughts and emotions. This helps the patient to cope with the pain, but also interferes with the healing process. If the patient reduces conscious awareness of the painful area(s) in the body, the mind/body connection becomes blocked and slows or prevents healing. The initial clarification of the "Message" regarding the disturbance can cause both a sensation of increased pain and an activation of the healing process.

By comprehending the five levels of feeling and

their progressive transitions, the patient gains understanding and healing from these past traumas.

## STAGES OF EMOTIONAL HISTORY AND RESOLUTION

After the patient understands the five levels of feeling and how they affect their respective organs, the Qigong doctor can assist patients in the cognitive restructuring of their disease-causing belief structures. This emotional re-patterning is initiated through the unveiling of several stages of painful emotional history, which affect the energetic healing abilities within the patient's body.

It is important for the Qigong doctor to remember that all physical matter is conscious energy activated and focused by consciousness. The patient's perceptions create the physical presence of the disease. Since all matter and energy is unified, all matter down to the smallest subatomic particle has awareness, makes choices, and communicates simultaneously with all other matter in the universe. Choices are initiated in the patient's body through the active fields of environmental and universal energy.

Understanding these subatomic communications allows the Qigong doctor to assist the patient in discharging toxic energy trapped and stored within the tissues. The experience of the emotional trauma, and its destructive emotional energetic patterning, is clinically explained and described in the following stages.

1. The patient is hurt (physically, mentally, emotionally, and/or spiritually). The patient receives the original trauma through either an aggressive, direct attack (i.e., being struck, screamed at, belittled, or shamed, etc.), or by a passive, indirect attack (i.e., being abandoned, rejected, ignored, betrayed, etc.). In this stage of development, the patient's trusting connection to life is violated.
2. The patient registers the hurt, feels the pain, and naturally expresses this trauma in an outburst of emotion (i.e., screaming, crying, laughing, groaning, etc.). In this stage the patient recognizes the wounding.
3. The patient seeks attention and looks for a

human emotional response, seeking validation and self-affirmation. In this stage, if the patient does not seek and receive attention for healing the trauma or, if the individual is not free to express his or her real feelings, healing will not take place.

4. The patient's hurt remains unresolved and becomes history. At this point in the transition it is important that the patient feel the hurt, understand the circumstances surrounding the hurt, then discharge the pain. If the patient's hurt does not become completely discharged from the body, it becomes stored within the patient's tissues. Thus, the patient's hurt becomes internalized; the emotions of unexpressed anger, fear, pain, and shame begin to accumulate in the body. The trauma remains as an active charge of unexpressed emotional energy.
5. The patient's whole body stores the distressful emotional memories. This distress gets restimulated in the present (through various trigger mechanisms), and alters or blocks the patient's flow of energy and thinking.
6. The patient learns defense mechanisms to survive. The patient develops strong defense mechanisms instead of healing from the emotional wounds (known as a pathological recovery). At this point the patient's denial system is reinforced, and kept active to protect the patient from any further hurt, in order to ensure survival and maintain at least the semblance of a normal, functional life.
7. A dynamic polarity arises that seems to take on a life of its own. The patient swings back and forth between overcontrolling emotions and losing control over them completely. The patient becomes obsessed with the painful feelings, either hiding from them or becoming overwhelmed by them. The patient then chooses either one of two options:
  - To become isolated, emotionally removed and distant, or
  - To become needy, co-dependent and attention hungry.
8. The patient develops addictions to continu-

ally hide from the pain. The patient's actions become based on the unhealed feelings resulting in four overlapping ways to hide:

- Physically through sports, excessive exercise, food, sleeping, etc.,
  - Mentally through compulsive behavior (e.g., studying, being a work-a-holic, compulsive book reading, etc.).
  - Emotionally through either chronic rage, grief, obsessive worrying, and chronic fear, or through a compulsive search for love, joy, and excitement (sex/love addiction), etc., and
  - Spiritually through fanaticism of various types, or extreme spirituality.
9. The patient begins to recover from the trauma. To heal and recover, the patient must cease concentrating on the pain and redirect his or her full attention towards setting healthy boundaries and positive affirmations. Some patients' boundaries are too solid and immovable (i.e., they won't allow for any meaningful interaction with others). These patients do not really need to set boundaries, they need to allow their boundaries to become more permeable. Patients' boundaries need to be flexible in order for them to be healthy. Patients must learn when to open and when to close their boundary system, and not just constantly shut everything out (people, relationships, responsibilities, etc.) or let everyone and everything in.

It is important for patients to understand that perpetrators of abuse are in a state of denial of their own shame and imperfection; thus they inflict pain and suffering onto anyone present at the time. Some perpetrators single out one family member as a recipient for their pain. Sometimes the chosen victim reminds the perpetrator of his or her younger innocent self; thus all the accumulated self-hate is projected onto this one child through no fault of the victim. The resemblance may be real (slight physical similarities for instance) or imaginary (the child's vulnerability, for example, or a singled out personality trait that triggers the abuser's anger). The one common factor among abusers is their inability to see their victims for who they really are. Abusers make no ef-



fort to know the victim, to really see the whole person; instead they see a distorting mirror which reflects their own image back to them, magnifying their own flaws and fears. Through setting boundaries and affirming their own self-worth, the patients will be able to release years of toxic emotions stored within their tissues. This can initiate health and healing on every level of their being (physical, mental, emotional, and spiritual).

#### **ASSISTING THE PATIENT IN ESTABLISHING HEALTHY BOUNDARIES**

The patient is generally informed that in order to make it through the spiritual, emotional, and mental transitions brought about by Medical Qigong therapy, it is important to establish an active but flexible boundary system. The patients are then taught to divide their relationships into three categories: True Friends, Acquaintances, and Toxic Relationships (Figure 32.2).

1. True Friends consist of people with whom the patient can share and expose his or her most intimate hidden secrets and emotional feelings, without worrying about being judged. In the presence of true friends, the patient feels emotionally accepted and loved unconditionally. The boundary system should be down, and the patient should feel completely open. It is safe to be completely vulnerable.
2. Acquaintances consist of people with whom the patients should share only limited amounts of information regarding their personal/emotional life experiences. The most hidden secrets could be judged, misconstrued, and gossiped about. All conversation with these individuals should, and must be, kept on a fairly superficial level. The patient's boundary system should be up, and the patient should monitor the conversation, as it is not safe to be totally vulnerable.
3. Toxic Relationships consist of people with whom the patient cannot and should never share any knowledge of their personal/emotional life. These individuals chronically abuse, mistreat, belittle, and attack others (whether

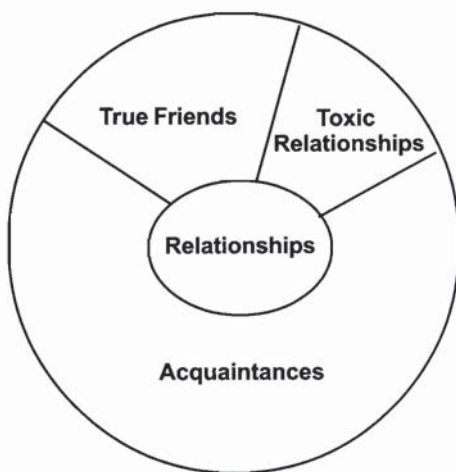


Figure 32.2. Types of Relationships for Setting Flexible Boundaries

they are members of the patient's own family, work, or neighborhood). All conversation with these individuals should be kept to a minimum. The patient's boundary system should be on full armor, and whenever possible, these individuals should be avoided.

#### **REJECTION, BETRAYAL, AND ABANDONMENT**

From a young age, people are introduced to the multidimensional experience of being hurt (physical, mental, emotional, and spiritual). This affects the individual's center core and initiates a coping response due to feelings of rejection, betrayal, and abandonment. The normal reaction to such emotions results in experiencing emotions ranging from fear to frustration. These individuals begin to develop masks, that warp and scar their developing personality. As these individuals continue to grow, the illusions of these masks demand more Qi to sustain their form, which in turn drains vital energy from the growing body, and weakens the immune system. This denial system, fortified by the individual's emotional patterning,



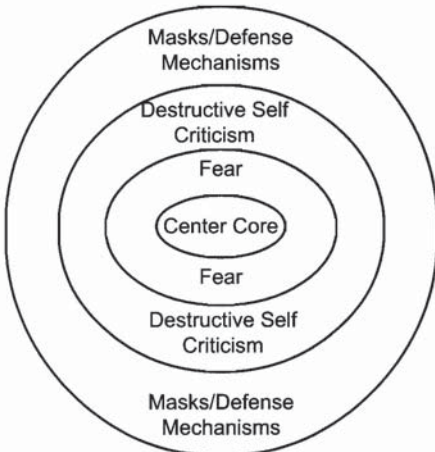


Figure 32.3. The True Self is contained within the Core Self.

sustains him or her until they can heal and re-pattern the no longer beneficial belief system.

To re-pattern their belief systems, patients and Qigong practitioners must first be made aware of their initial programming patterns and the reasons for which these were created in the first place. The following "spiritual template" is applied to all patients, regardless of culture, race, or religion.

To access the patient's center core, the Qigong doctor must help the patient identify the masks which have taken on a life of their own and created the false "ego self." Next, the patient must address personal self-hate issues, which have driven the patient to develop the masks and defense mechanisms. Finally, the patient must face the foundational fear that has severed his or her connection with their "true self" contained within the center core (Figure 32.3).

In the Medical Qigong clinics in China there is a saying, "Patients must first stop running from their fears, and face the 'Paper Tiger' (i.e., the illusions and fantasies that have been chasing them); in the West, it is considered 'stopping and facing your internal demons.'"

#### MASKS AND DEFENSE MECHANISMS

To armor the ego, individuals resort to what Sigmund Freud labeled as "ego defense mechanisms." There are nine strategies; and with the exception of the last one listed, i.e., "sublimation," they serve to mask the core self. The nine defense mechanisms and their strategies are: Repression, Displacement, Projection, Intellectualization, Regression, Fixation, Denial, Reaction-Formation, and Sublimation.

1. Repression is the pushing down of unwanted ideas and emotions into the unconscious;
2. Displacement is the shifting of impulses aroused by one person, or situation on to a safe target;
3. Projection is the attribution of unacceptable impulses within oneself to other people;
4. Intellectualization is an elaborate rationalization of a naked impulse, to justify it;
5. Regression is the return to an earlier childhood stage of behavior to reduce the demands on the ego;
6. Fixation has the same result as Regression, but the person becomes fixated at a particular stage of mental and emotional development;
7. Denial is a conscious refusal of an impulse-evoking fact, feeling or memory;
8. Reaction-Formation is the conversion of one feeling into its opposite, typically seen in love turning into hate;
9. Sublimation is the channeling of unacceptable impulses into acceptable, refined social forms and is the only defense mechanism considered to be a healthy reaction.

The ego mediates between the "id" (i.e., the primordial survival drives and impulses) and the "super ego." The super ego consists of the ideals and conscience of the individual.

#### EMOTIONAL SECURITY

Each individual has basic emotional needs that must be met to feel secure. Without the comfort of these needs being met an individual will sometimes lash out and react in an antisocial behavior. This reaction is generally due to the individual fostering feelings of rejection, betrayal, and abandonment. The three personal needs required

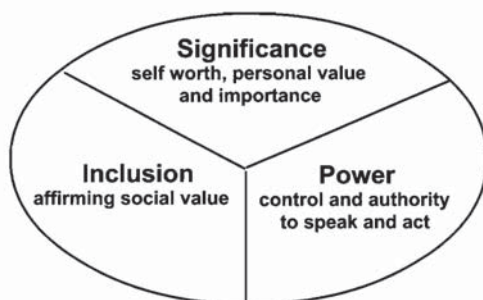


Figure 32.4. The Three Personal Needs That Foster Emotional Security

to foster emotional security are as follows: Significance, Inclusion and Power (Figure 32.4).

1. For an individual to feel significant, he or she must be given self worth, personal value and importance. Without personal value the individual will feel insignificant, unimportant, and worthless.
2. For an individual to feel included, he or she must be given affirming social value (knowing that they play an important role in the family, relationship, or society as a whole). Without personal acknowledgment the individual feels isolated, segregated, and separated.
3. For an individual to feel powerful, he or she must be given the ability to control and the authority to speak and act. Without personal power the individual feels powerless, weak, and incapable.

In addressing the patient's disease, it is important to sometimes address his or her living and work environment, as both can contribute and influence the patient's healing potential.

#### HEALING EMOTIONAL TRAUMAS

There are several techniques and methods used to assist patients in healing through emotional traumas (Figure 32.5). Such meditations as Pulling out the Pain are often prescribed as homework along with other treatment methods of Medical Qigong

therapy. Some of these methods used to heal emotional trauma are described as follows.

1. Medical Qigong Distance Therapy affects the body, mind and emotions. The Qigong doctor alters the patient's energetic tissues and fields to re-pattern the patient's emotional responses.
2. Medical Qigong Massage Therapy and Bodywork involves lightly touching and stimulating the patient's tissues, to release the trapped emotions so that they may be appropriately reprocessed.
3. Medical Qigong Respiration Therapy unites the body, mind, and emotions by moving the energy through specific breathing techniques. By changing the breathing pattern, the Qigong doctor changes the patient's energetic emotional patterns, releasing trapped memories deep within the patient's tissues.
4. Medical Qigong Dynamic Postural Therapy expands and stretches the patient's tissues. This active adjustment of the patient's body alignment increases the flow of Qi and Blood through his or her internal organs, facilitating an emotional release (e.g., the Dry Crying exercise).
5. Medical Qigong Imagery and Meditation Therapy uses awareness meditations and images to sedate the patient's reactive mind in order to connect with the higher self-identity. The doctor interrupts the patient's emotional



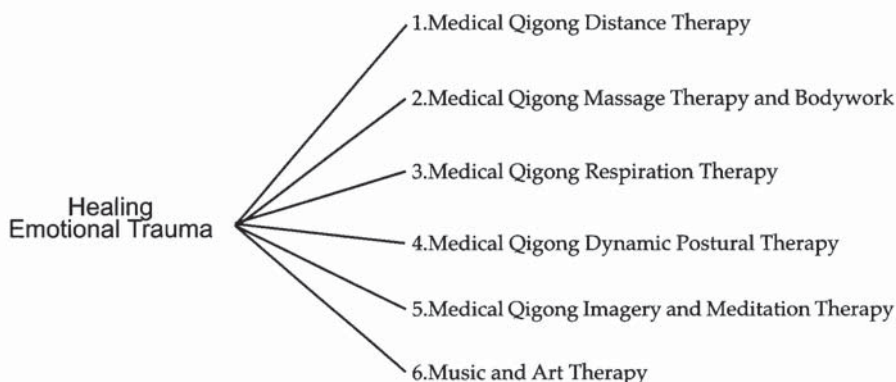


Figure 32.5. Six Methods Used For Healing Emotional Trauma

thought patterns by changing the patient's sequence of sensations, word pictures and feelings. This emotional reforming changes the meaning of the patient's interpretation and challenges his or her self-limiting beliefs.

6. Music and Art Therapy are sometimes prescribed to change the patient's mood and awareness. Through playing a musical instrument, dancing, singing, or creative free-association drawings, sculptures, pottery, and so on, patients can access their Creative Subconscious Mind to repattern old belief structures and enhance the body's energy. Some patients will resist this form of therapy as they do not consider themselves to be good artists. It is vital to explain that these creative endeavors are not for the purpose of creating art, but for expressing feelings and emotions. These art forms need not be pretty, perfect, or shared with anyone if the patient does not desire to do so. They need not even be kept so long as the patient has released some feelings and emotions. The process itself is the healing. This type of therapy is used to help the patient recreate, identify, and release trapped emotions deep within the subconscious mind.

#### PULLING OUT THE PAIN MEDITATION

This meditation uses part of the guided imagery used in the Soul Retrieval Meditation (found in Chapter 19). It releases and transforms the patient's conscious feelings and helps to change or remove the Personal Subconscious toxic holding patterns.

After the meditation, patients should feel as if they have been cleansed and purified of toxic emotional debris. This is, however, only the first level. Patients can only release and transform the surfacing emotions one level at a time. Like peeling an onion, the patients must continue to work through each level until reaching their core issues. These core issues surround the suppressed feelings of hurt and pain.

The doctor instructs and guides patients through this meditation matching the rhythm of his or her words to the patient's exhalations. Patients draw their painful memories and traumas out of their body in the form of dark smoke; they then separate the distilled wisdom and knowledge from this dark cloud, reabsorbing the healing light into every pore and cell of their body. The dark cloud must then be released with the help of an angelic being who severs the energetic cord(s) still attach-



ing the patients to their pain and suffering. When the patients reach this sixth step, the doctor assists them by clapping his or her hands as the patients visualize the "sword of truth", held by this holy being, severing the dark energetic cord(s). The sword of truth represents the patients' decision to regain their power by letting go of their attachment to their illness. This attachment creates very real energetic cords that bind the patients to their painful memories and toxic emotions. Severing these cords, or cord, symbolizes the end of the patients' investment in their disease, and the beginning of true healing. This releases all the pain and despair, i.e., the black cloud ascending into the Heaven into the hands of God or a "higher power," in accordance with the belief structure of the patients. As the cloud reaches the first wave of love and compassion emanating from God or a "higher power," a mighty explosion transmutes the black despair and pain into divine healing light. The doctor then assists the patients in accepting this healing, loving light back into their body to experience, perhaps for the first time in their lives, true forgiveness and a state of grace.

1. Begin by sitting comfortably in a chair, with both feet on the floor, hands resting on your thighs, eyes closed, tongue on the upper palate. Breathe naturally through the Lower Dantian.
2. Focus your attention on the Yellow Court area below the diaphragm where you store painful memories and trauma. Imagine opening up this area to release the toxic energy out of your body as a stream of dark steam releasing from a pot.
3. As the dark steam flows out of your body you are releasing feelings and memories of guilt, anger, rage, humiliation, abandonment, degradation, rejection, insecurity, and sorrow. These toxic emotions have, until now, prevented your healing through creating a deep distrust of self and others.
4. Focus your attention on this energetic cloud, and begin separating the pain and hurtful memories from the knowledge and wisdom gathered from these experiences. Visualize this knowledge and wisdom in the form of golden, white, and silver light energy gathering on the right side of the room. Continue to drain the dark cloud of misery and pain, now occupying the left side of the room, until you have extracted all the new insights from it. As you do so, you will notice the dark cloud becoming heavier and darker.
5. Focus on the right side of the room. Through your intention, begin to inhale and imagine this bright, illuminating energy flowing back into your body. Absorb this knowledge and wisdom gathered from past experiences, void of any feeling of hurt, pain, and judgement into every cell of your body. This distilled knowledge and wisdom empowers you to heal from your wounds on a physical, mental, emotional, energetic, and spiritual level.
6. Next focus your attention on the dark black cloud containing all your pain and suffering. Imagine an angelic being, righteous and holy, holding a "sword of Truth," standing by your side, ready to sever the dark energetic cord(s) still connecting your physical body to this dark cloud of despair. The sword descends and severs the cord(s) *(the doctor claps his or her hands as the sword severs the cord(s))*.
7. The cloud of darkness begins to float up, through the ceiling, through the sky into space. Far in the distance you begin to perceive God or a "higher power" emanating waves of compassion, love, and mercy descending towards the Earth. One of the waves touches the dark cloud of hurt and pain, exploding it into a brilliant light. The cloud is immediately transmuted into fluorescent crystal blue drops of light. This pure, clean energy descends from the Heavens like gentle rain. Breathe in this crystal blue healing energy, let it penetrate deeply into every pore, every tissue and cell, saturating your body completely. Feel the light cleansing and radiating throughout your being.

#### UNDERSTANDING WHY A PATIENT WON'T HEAL

Normally, in a clinical setting, 80% of the patients will respond favorably to Medical Qigong therapy. In some cases, complete remission of the

disease is achieved. An additional 10% will improve, but stabilize in their condition, while a final 10% will not respond at all to the treatments and will progressively get worse. When the patient does not respond to the treatments, the reason can usually be related to the following conditions: Failing to Carry Out the Prescriptions, The Pathogens are Just Too Strong, and Divine Will Guides the Outcome.

- Failing to carry out the prescriptions can be caused by the patient subconsciously sabotaging the healing. Refusing to practice is usually due to deep unresolved emotional issues, e.g., feeling unworthy to heal, fear of abandonment by spouse or others, and so on.
- The pathogens are just too strong to be healed by Medical Qigong therapy alone; when an illness is long-standing, additional complementary treatments, i.e., herbs, Western medicine, or surgery may become necessary to achieve healing.
- Divine will guides the outcome in some cases. The patient's time in the physical realm may be complete, and the soul is preparing to return back to the divine.

Sometimes the healing process takes more time than expected. I explain to patients that permanent transitions can sometimes be instantaneous, but are more likely to be gradual. I explain that they are like a sea captain, standing at the helm of a great ocean liner. If the captain decides that the present course is unsafe, and destructive to the ship and its crew, he quickly orders an immediate change in the course of the ship's direction. With a flick of a switch and a hard spin of the steering wheel, the direction of the rudder is immediately changed. However, because of the perpetual inertia of the massive ship, it will take some time to observe any alteration in the course of the ship's current direction. Although the eyes of the captain can be focused on the new direction, the ship still requires enough time to effectively move in the new direction. It is the patient's spiritual intentions and focused goals that eventually direct the patient's emotional belief system, which in turn, redirects their thoughts and body's

physical reactions.

Sometimes, toxic emotions and memories are released through diligent Qigong practice and treatments. With some patients, however, although major changes have already occurred in their conscious attitude, belief structure, and spirit, it may take longer for the unconscious reprogramming to take hold and stop reinforcing the old fears, and traumas. This impediment of unconscious reprogramming is due to the patient's conscious mind not being able to fully integrate the new reality and belief structure. A cancer patient may, for example, have been diligently practicing the prescriptions and the disease may now be in remission, but, the patient still visualizes the cancer as all-invasive. Rather than starting with an image of less cancer in the body, the patient continues to start the meditations with the cancer condition visualized at its worst peak. This sends a double message to the subconscious mind (heal and don't heal).

The same thing applies to observing the patient's transitions of chronically programmed patterns. New behaviors and attitudes cannot become habits overnight. It simply takes time, endurance, and constant encouragement in order to make progress. It is important for the patients to keep their eyes focused on their intended goal and not give up hope.

It is also important not to force mental imagery when feeling angry, depressed or upset. To be effective, creative visualization requires a quiet mind and soft focus; it should not be hard work. Time allotted to creative visualization can be brief (only a couple of minutes), several times a day, for it to be effective.

#### **FACING THE DEATH OF A PATIENT**

Because human beings are created from the energies of Heaven and Earth, they are subject to the transitions of nature, death being part of that transition. Sometimes, no matter who the doctor is, or what his or her specific training has been, there is nothing that can be done to physically heal the patient. Because patients have made attachments during their stay on Earth (physical, men-



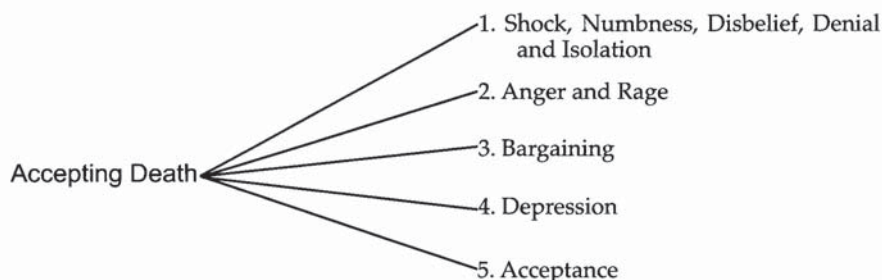


Figure 32.6. The Five Stages and Transitions of Accepting Death

tal, emotional, and spiritual), it is important for the doctor to assist them in their final transitions of releasing and letting go. The fear of death often causes patients to feel loss of control of their life, facing and conquering this fear allows them to regain a sense of control.

According to Dr. Elisabeth Kubler Ross, there are five stages of dying that facilitate closure for patients, especially in the life and death transition (denial, anger, bargaining, depression, and acceptance). These transitions also occur when facing the death and closure of any personal relationship or job, as well as the termination of one's life (Figure 32.6). Although these stages were originally believed to follow each other in an orderly fashion, further research has indicated that these stages need not, and most often do not occur one at a time. The different "stages" can occur at any time going from "denial" to "acceptance," back to "bargaining," etc., (sometimes in just a few minutes). Every individual reacts differently. Some never accept death and struggle to the very end. Medical Qigong therapy describes these transitions as follows: Shock, Numbness and Disbelief, Denial and Isolation, Anger and Rage, Bargaining, Depression, and Acceptance.

1. Shock, numbness, and disbelief occur when an individual is faced with the fact that his or her own death is near. Because of shock, the mind will generalize, rationalize, delete, or distort information to make the informa-

tion acceptable to the patient's belief system. When these initial feelings of shock, numbness, or stoicism begin to disappear, most patients then experience disbelief. They can not believe or will not accept what is happening to them.

Some patients bypass this stage all together. They feel great relief at learning of their impending death. They look forward to the cessation of pain and rejoining those close to them who have passed on.

2. Denial and isolation is the first semi-conscious choice the patient makes after hearing the news. The patients' disbelief allows them to establish their own denial system. This denial system functions as a shield to protect them, as they emerge from the shock. Denial and isolation further allows these patients time to gather additional knowledge, hoping that the original diagnosis was incorrect.
3. Anger and rage arise as the denial system breaks down. Patients experience anger, rage, envy, and resentment, as they view their terminal progress as an injustice. The patients' discomfort and anger are usually displaced and projected towards anything and everyone (usually people and God). Patterned, fear-based behaviors get stored in the body and mind. These emotions affect the patients' future perceptions, diminishing their belief system in personal survival.



4. Bargaining is the next stage in the process of adjusting to the verdict. Patients offer counterproposals (usually with God), hoping to change or alter the course of events and postpone the inevitable from happening.
5. Depression replaces hope and the patient experiences a deep sense of loss. Still resisting the outcome, patients sink into depression, sometimes lingering for quite some time before death. Depression is divided into two different categories, each one is different in nature.
  - Regretful depression is caused by guilt and shame for not having lived life to the fullest. The patients regret having given in to fears and having held on to past hurts (both real and imaginary) for so long, that many dreams were abandoned. Opportunities for healing and enjoyment were missed, and old sorrows and conflicts never resolved. Patients with this type of depression often seek to voice their regrets. Many ask to let go of the bitterness and open up to a spiritual healing, rather than a physical healing.
  - Preparatory depression is not caused by regrets, but by mourning the loss of projected future experiences. These patients are usually quiet and reflective, as they face the process of losing everything and everyone that they love.
6. Acceptance is the final stage before death. Having nowhere else to go, patients evaluate what was learned in life. They are now able to express their feelings of envy for the living and the healthy, as well as anger at those who do not have to face their fate so soon. They finally accept the inevitability of death. Depression gives way to a time of rest before the divine journey home. The patients, having faced their life's work, fears, and feelings, now have a new outlook on life and are prepared for the spiritual transition of death.

Facing death is an important transition in life and must be approached with a reverent respect for spiritual transformation. When a patient is dying it is extremely important for the doctor to accept the "higher order" or "divine will" for the

patient, and not harbor a win or lose attitude. No matter what stage of transition the patients are in, they will almost always maintain some glimmer of hope, even though they may claim otherwise, to the very last moment of their life. It is the doctor's responsibility to accept and support patients to their inevitable end and not cease to treat them for reasons of personal fears, sorrows, or regrets. Listen to your patients, and allow them to release their fears. This continued support, acceptance, and encouragement for the patient allows them to die in peace and with dignity.

### SUMMARY

Death is considered merely a change of residence for the patient's spirit. The ailing body is sometimes viewed as "a house with rotting walls." Once the dying body becomes unusable, it is best to abandon it, and look for another place to stay. The spirit-body is immortal and will exist forever in accordance with the will of the divine. This is why one is taught to be unattached to the physical transformations of this world and accept and embrace death as part of the natural process of existence.

Think of the transition of death as similar to that of a baby chick which is about to be hatched. Although it has lived and existed within its shell all its formative life, as the baby chick continues to develop, it has slowly begun to outgrow its place of existence. The baby chick is now becoming harshly compressed and crushed within the security of its own shell. As the little chick exhausts itself, trying to get free from what has now become its prison, it seemingly faces death. With its apparent last breaths, the little chick shatters the surrounding shell. Immediately, an intense light appears, followed by a whole new world that reveals itself in new wonderment. The baby chick is now reborn into a fresh new realm of existence, with new room to grow and the ability to experience true freedom.

Once, while in China, I was talking to Dr. Wong of the Xi Yuan Hospital, in Beijing. He made the profound statement that everyone he had ever treated had gotten healed. I have never heard such a bold statement being made by a Qigong master,

or by any doctor for that matter, so I immediately began to inquire as to what his special techniques were. Dr. Wong responded, "Everyone I treat gets healed; some get healed spiritually, others emotionally, some mentally, and some physically. Not all get cured, but all do get healed. Some patients that come to me for therapy are supposed to die. It is their time of passage, and I help them accept death with dignity and honor. This is achieved by helping the patients heal their spiritual, mental

and emotional wounds before they pass on. Other patients that come to me are in an active stage of energetic transition, and I help these patients to see where they've become stagnant, Excessive, or Deficient in their bodies and release their pathogenic Qi." Life is a pathway of transition and change, and so, in the field of energetic medicine, all patients are moving toward or away from healing their relationship with themselves and others.

**SECTION VIII**  
**QI EMITTING METHODS**





## CHAPTER 33

# ENERGY EXTENSION AND QI MANIPULATION TECHNIQUES

### ENERGY PROJECTION

The body's energetic constitution is a combined matrix of sound, light, heat, and electromagnetic energy. Studies on the effects of Qi projection conducted by Chinese scientists concluded that energy released by a Qigong doctor into a patient carries the properties of infrasound, electromagnetics, static electricity, infrared radiation, gamma rays, particle and wave flows, organic ion flows, and light. These properties produce the physiological changes in the patient's tissues during the Qigong treatment.

A Qigong doctor can emit energy during a treatment with or without touching the patient. The treatment with the doctor's hand moving at a distance from the patient's body is considered Qi Emission. If the doctor's hand touches the patient's body, it is considered Qi Massage, which combines both tissue manipulation and energy flow. Functionally, it is also helpful if the Qigong doctor also has a thorough grasp of the tissue manipulation skills of Chinese massage therapy (Jie Gu for bone setting, Tui Na for traumatology, and An Mo for Internal diseases and visceral manipulation), as well as acupressure and TCM theory, to ensure a highly proficient quality of treatment and to avoid misdiagnosis and erroneous treatments.

Qi is projected outside the body and travels in ripples and vibrational pulses similar to the ripples of an ocean wave. The frequency of this energy wave can be modulated into dense or dispersed resonating patterns depending on the Qigong doctor's needs.

Shen is projected outside the body as light and travels in light beam particles. This particle light extension can change in color and intensity depending on the doctor's intention. When Qi and Shen are combined, the light and wave frequencies facilitate maximum energy projection.

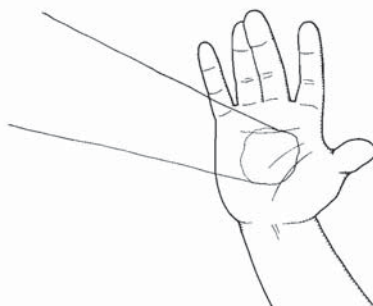


Figure 33.1. Palm Qi Extension

### TYPES OF ENERGY EXTENSION

There are nine types of energy extension and projection skills that are divided into three categories based on the source of the projected energy. The first three are projected from the extremities: palms, fingers, and soles of feet. The next category of Qi projection originates from the three Dantians: Upper, Middle, and Lower Dantian. The third category includes Qi emission from the eyes, throat (sound resonance), and thought projection.

#### ENERGETIC PROJECTION FROM THE EXTREMITIES

The first three energetic projections are released from the extremities (palms, fingers, and the soles of feet) in accordance with the doctor's imagination and intention.

- Palm extension is the ability to release emitted energy through the center of the doctor's palm (Pc-8). It is considered the primary hand posture used by all Medical Qigong doctors for emitting Qi (Figure 33.1).
- Finger extension is the ability to release emitted energy through the extended fingers (usually through the index and middle fingers).

## SECTION 8: Qi EMITTING METHODS

The finger extension techniques allow the Qigong doctors the ability to finely hone their energetic projections into a smaller, condensed energetic beam (Figure 33.2).

- Soles of feet extension is the ability to release energy through the bottom of the feet (Kd-1); this method is usually used to surround and envelop the treatment room as well as the patient (Figure 33.3).

### ENERGETIC PROJECTION FROM THE DANTIANS

The next three energetic projections are released from the Upper, Middle, and Lower Dantians. These energetic projections are based upon the doctor's kinesthetic, empathic and intuitive abilities.

- Upper Dantian (Yin Tang) extension from the Qigong doctor's Third Eye area can be used in conjunction with the eyes for intensifying the doctor's Shen projection towards the patient.
- Middle Dantian (CV-17) extension from the Qigong doctor's Heart area can be used in conjunction with projection from the doctor's hands or throat, for vibrational resonance. This technique intensifies the emotional connection between the doctor and the patient.
- Lower Dantian (CV-6) extension from the Qigong doctor's abdominal area can be used in conjunction with Qi emission from the feet for expansion or extension of Wei Qi. This method intensifies the projected External field of Qi around the patient (Figure 33.4).

### ENERGETIC THOUGHT PROJECTION OF Qi AND SHEN

The last three energetic projections are released from the eyes, throat and mouth (sound resonance) and thought projection. These techniques are a form of long-distance thought projections, based upon the doctor's ability to project Qi and Shen.

- Projection from the eyes releases energy through the eyes and is generally used to increase the doctor's intention and focus of Qi (Figure 33.5).
- Sound resonance projects the voice to tonify or disperse the patient's energy through visceral resonances (Figure 33.6).

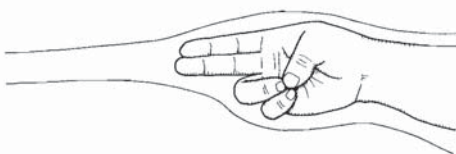


Figure 33.2. Finger Qi Extension



Figure 33.3. Extending Energy from the Soles of the Feet

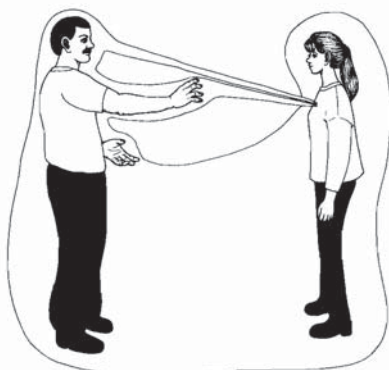


Figure 33.4. Qi Extension. When treating a patient, all Three Dantians extend their energy into the patient.



- Thought projection is another way to release Qi. It is used for long distance energy therapy and is a form of transmuting Qi into Shen, which is transmuted through the Wuji into the patient's Yuan Shen (Figure 33.7).

### CONTROLLING ENERGETIC PROJECTIONS

The problem with energy extension lies not in releasing life-force energy but in controlling the power and flow of its projection. If the doctor is distracted or unstable in his or her projection of energy, the doctor may induce more problems in the patient's body. Qi projection can be stabilized in two specific ways:

- First, by visualizing and projecting specific colors (blue, red, violet, etc.) with the energy extension. This causes the Qi to take on a dense and fuller projection, which facilitates the rooting and stabilizing of the energy into the patient's tissues.
- Second, by using intention to mentally focus the size and shape of the projected energy (like a laser), to intensify the Qi projection.

When treating a patient, the diseased tissue must be sufficiently energized. Inadequate energizing results in only slight improvement or a slower rate of healing; over-energizing may cause Qi congestion.

The degree of curative effect depends on the competence and versatility of the doctor, as well as the responsiveness of the patient. If the patient is not responsive, repeated stimulation and regulation of Qi is needed to raise their sensitivity.

Sometimes the patient's emotion and spirit are outside and disconnected from their body and mind. Although this is a perfect adaptation for a military environment, it is not conducive for an energetic healing environment. The patient must undergo a series of Shen Gong training sessions to retrieve their emotional spirit. This training is commonly referred to as "soul retrieval" because the patient's soul is in a state of shock (or suspended animation) due to severe emotional trauma, and must be returned to its Yuan Jing within the patient's tissues. (See Chapter 19).

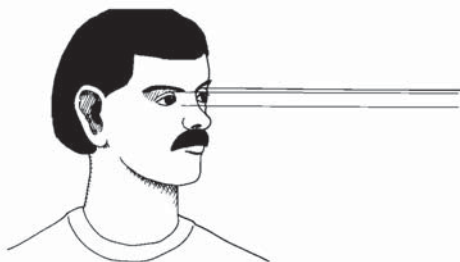


Figure 33.5. Energy Projection from the Eyes

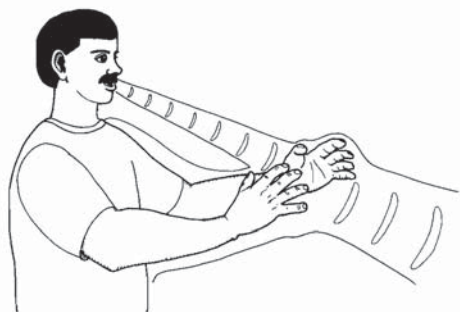


Figure 33.6. Sound Resonation Projection

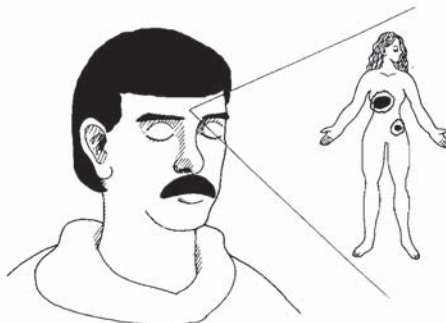


Figure 33.7. Thought Projection

In addition to Shen Gong training, the Qigong doctor must make the patient's Qigong meditations and prescriptions more active so that a satisfactory effect can be achieved. However, a desirable effect can only be attained when the patient is cooperative with the doctor and is consistent with the assigned homework.

## HAND POSTURES FOR QI EMISSION

There are many hand postures used in emitting and drawing in energy. Each variation depends on the skill and particular background of the doctor. Generally the doctor uses the entire hand to extend energy, constantly changing the intensity of the Qi being extended. By expanding and contracting the hand and fingers, the "beam of Qi" being emitted into the patient's body will expand and contract. Presented here are six hand postures most preferred by myself and many other Medical Qigong doctors in clinics throughout China.

### THE EXTENDED FAN PALM

This first hand posture is the most popular in terms of Qi emission. It releases the widest field of Qi emission. In the Extended Fan Palm hand posture, all five fingers stretch naturally, separate, and open like a Chinese fan (Figure 33.8). There should be no tension, and the focus of the energy should be in the center of the palm (Pc-8). This Extended Fan Palm is the primary hand posture for extending energy because it can be easily used for emitting either Hot or Cold energy. It can also be used in conjunction with other techniques as a reinforcing method to strengthen the flow of energy extension.

Note: Before beginning these exercises, it is important not to eat a heavy meal (at least one and a half hours before practicing).

### PALM BREATHING ENERGY EXERCISE—STAGE 1

1. From a Wuji posture, bring both hands up in front of the body, with the palms facing the Lower Dantian. Breathe naturally while concentrating on the Lower Dantian. Next, place



Figure 33.8. The Extended Fan. This palm is the primary hand posture used for emitting Qi.



Figure 33.9. The Image of Holding a Ball of Energy

the left palm facing the right palm, as if holding an imaginary ball. Allow the energy between both hands to build and increase its energetic field (Figure 33.9).

2. Press the Mingmen backwards and feel the energy absorbing through the arms into the Lower Dantian. Next, release the pressure from the Mingmen and feel the Qi return back into the center of the palms.
3. Shift the attention to the center of the right palm, and begin to extend energy into the center of the left palm. Next, shift the attention from the center of the right palm, and begin extending energy into the center of the left palm.
4. As a feeling of pressure begins to build between the hands, perform the "Pushing" (energy extension) and "Pulling" (energy retraction) manipulation technique. This technique is practiced by pushing the Qi of the right palm into the center of the left palm. Hold it there, feeling the pressure mount, then withdraw the Qi back into the center of the right palm. Repeat for several minutes, then move to step five.
5. After several minutes switch the mind's focus to the opposite hand and perform the exercise again. Do this exercise twice a day for 15-30 minutes each practice. Be careful not to let the hands touch when running the energy back and forth between the palms. After 100 days go to Stage #2.

When training to increase their own energetic field, the Qigong doctors must strive to overcome the Pituitary Pain Syndrome. This is a state of transition during which the body is overcome by pain to the extent that the mind gives up and the doctor quits practicing (e.g., feeling fatigue when practicing a Holding the Ball posture). It is important that as the doctor become stronger, the training posture be maintained longer, so that the pituitary gland is challenged to activate the hypothalamus. The hypothalamus causes the body to produce endorphins such as ACTH, which is a natural form of cortisone that helps to escalate the doctor's healing potential. This physical reaction

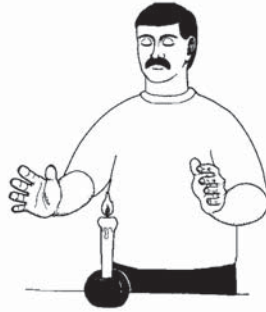


Figure 33.10. Posture for Palm Breathing Exercise

is similar to a runner who must overcome physical cramping when racing to obtain a second wind.

#### **PALM BREATHING ENERGY EXERCISE— STAGE 2**

1. Light a candle and place it on a table. From a Wuji posture place the center of the right palm several inches to the right of the tip of the flame (Figure 33.10). The left palm should be placed on the opposite side of the candle, facing the right palm. The Laogong points and the tip of the candle should be in a straight line with each other.
2. Breathe naturally while concentrating on the Lower Dantian. Shift the attention onto the center of the right palm, and begin extending energy into the center of the left palm.
3. Once a feeling of pressure begins to build between the palms, begin the Pushing and Pulling energy manipulation technique. Push the Qi of the right palm into the left palm. Hold it there for several minutes, feeling the pressure mount, then draw the Qi back into the center of the right palm. Practice this exercise for several minutes.
4. Next place the left palm on the Lower Dantian while continuing to extend and retract energy from the right palm. After several minutes, switch hands. Notice that as the Qi is being extended out of the palm that the flame bends away, and as the Qi is retracted back



into the palm the flame bends towards the center of the palm. Practice this exercise twice a day for 15-30 minutes each time.

Note that the Yin Tang area (the Upper Dantian's projection point) can grasp the flame and hold it stationary. Since this technique (grasping and rooting) is used for rooting and securing the patient's Qi, its application can be counter productive when trying to move the flame tip. To avoid this condition, the doctor should relax the mind and use the imagination when projecting Qi.

### THE SWORD FINGERS

In this second hand posture, the expansive field of Qi being released is reduced and condensed into a more solid beam of light. In the Sword Fingers hand posture, the index and middle fingers of the right hand are extended and joined together, the ring and little fingers curl into the center of the palm (Figure 33.11). The thumb should rest on the nails of the ring and little fingers forming a circle where Qi is gathered.

The index finger indicates Wood or Liver's Qi, and the middle finger indicates Fire or the Heart's Qi. Together, both fingers activate the Qi of Fire and Wood, which is a catalyst for the Yang energy needed for guiding Yang Heat with the intention (Yi). When extending energy, the Qi is gathered first in the palm and the circle between the thumb and last two fingers, then it is released through the tips of the index and middle fingers.

#### SWORD FINGER QI EXTENSION—STAGE 1

1. From a Wuji posture, extend both hands to form an imaginary circle of energy in front of the Lower Dantian. As soon as the Dantian is activated and full, bring the ball of energy in front of the body, level with the Middle Dantian (Heart/solar plexus level). Direct the Qi from the Lower Dantian into both hands (Figure 33.12).
2. Point the middle and index fingers of the right hand towards the left palm (Pc-8) and feel the energy press into the tissues (Figure 33.13). After a while, neutralize the energy by turning the palms towards each other, then switch and feel the energy of the left sword fingers



Figure 33.11. The Sword Fingers Technique

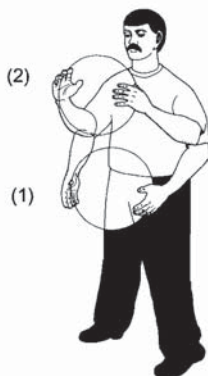


Figure 33.12. Imagine a ball of energy in front of the Lower Dantian, then raise it up to the level of the Middle Dantian.

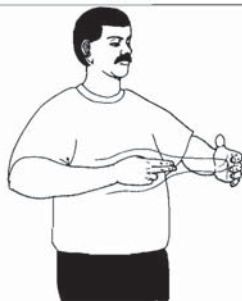


Figure 33.13. Point the Sword Fingers of the right hand towards the center of the left hand.

(index and middle finger) press into the center of the right palm. Practice this exercise twice a day for 15-30 minutes each practice. After 100 days go to the next stage.

#### SWORD FINGER QI EXTENSION—STAGE 2

1. Light a stick of incense and place it in a standing upright position on a table. From a Wuji posture, place the center of the left palm (Pc-8) several inches to the left of the incense. The right hand sword fingers point through the tip of the incense, extending Qi into the center of the left palm. All three points - left center palm (Pc-8), tip of the incense, and the right sword fingers - should be in a straight line (Figure 33.14).
2. Breathe naturally while concentrating on the Lower Dantian. Shift your attention onto the tip of the incense and focus your concentration there. Continue to extend Qi until you have a strong feeling of Qi in the center of your left palm. After a while switch to the right palm. Practice this exercise twice a day for 15-30 minutes each time.



Figure 33.14. The Sword Fingers point at the tip of the lit incense.



Figure 33.15. The use of the finger or thumb to emit Qi is an example of the One Finger Skill technique.

#### THE ONE FINGER SKILL

In this third hand posture, the field of Qi being released is further condensed into a more solid beam of light. In the One Finger Skill hand posture, the hand forms a soft fist with one appendage (finger or thumb) extended (Figure 33.15). The energy is projected in a straight line (like a laser beam) and can be used to Heat the patient's tissues, channels, or points, as well as to lead, extend, and tonify the energetic field (Figure 33.16).

One Finger Skill can be used to extend long range energy into the patient's channels, or for tissue and channel point regulation. The former technique is regarded as an internal application, and the later technique is regarded as an external application.

- The external application requires that the doctor make physical contact with the patient's tissues, extending the mind deep into the specific areas, channels, or points to be treated. The Qigong doctor physically rotates and shakes a specific finger (or thumb) from side

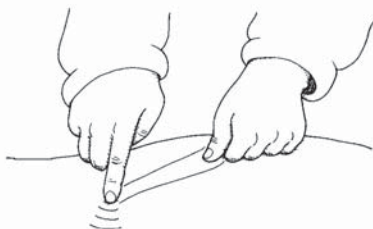


Figure 33.16. Energy is extended through the One Finger Skill technique.

to side while emitting Qi into the patient's tissues or energetic fields (Figure 33.17).

- The internal application requires that the Qigong doctor extend his or her arm, pointing a specific finger at a particular area on the patient's body. The doctor then focuses on that specific channel point, leading and directing the emitted Qi into or out of the patient's body.

#### ONE FINGER SKILL ENERGY EXTENSION EXERCISE

1. From a Wuji posture, focus the concentration on the Lower Dantian area and bring both arms up to chest level and form an energy ball. Once the Qi in the Lower Dantian becomes activated, direct its energy flow to the tip of the right index finger. Once a feeling of heat and expansion of energy is felt within the right index finger, point the energy beam into the heart of the left palm (Figure 33.18).
2. Once the energy is felt pressing into the left palm, begin to circle-rotate the energy beam in a clockwise direction for several minutes, then in a counterclockwise direction for several minutes.
3. Next, extend and focus the Qi from the Dantian into the left index finger, and repeat the exercise.

#### SOARING DRAGON TECHNIQUE

The Soaring Dragon technique is a variation of the One Finger Skill energy extension technique. If the pathogens are strong and too much Heat is being emitted from the patient's tissues (as in certain types of cancer), the Qigong doctor may decide to use this particular variation to avoid absorbing the dangerous toxins being released from the patient's body. The Qi is emitted out the doctor's middle finger into the patient's body while the other four fingers disperse the pathogenic Heat into the ground (Figure 33.19).

Before initiating the Soaring Dragon technique, it is important for the Qigong doctor to use his or her mind's intention to seal the wrist. This enables the doctor to pull the patient's Qi into the palm and to disperse it into the Earth via the other four fingers, while avoiding the absorption of the patient's pathogenic Qi.



Figure 33.17. The doctor makes contact with the patient's tissues, extending his or her intention along the patient's channels, leading the Toxic Qi out her body.



Figure 33.18. One Finger Skill Energy Extension Exercise

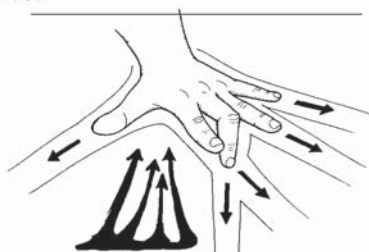


Figure 33.19. Soaring Dragon Hand Posture Technique



I have found this technique very effective in my personal practice. As the pathogenic Heat from the patient's tissues releases upward, the dispersing energy that flows from the four fingers cause the patient's toxic Heat to dissipate and be carried away from the doctor.

**BELLOWS PALM TECHNIQUE**

Another variation of the One Finger Skill is the Bellows Palms technique, which uses the Lao Gong Pc-8 point at the center of the palm as a pump, to expel Qi out the middle finger. Originally, while treating patients, the palm is Hot (in a Yang state). However, when pulling Qi from the center of the palm and directing it out the middle finger, the polarity of the palm changes from Yang to Yin, causing the center of the palm and the middle finger to turn white (Figure 33.20).

Because this technique is used to pull out Heat from the patient's body, before initiating the Bellows Palm it is important for the Qigong doctor to use his or her mind's intention to seal the wrist. The doctor then pulls the patient's Qi into the palm and disperses it into the Earth via his or her middle finger to avoid absorbing any of the patient's pathogenic Qi (Figure 33.21).

**THE BACK BRIDGE BAR TECHNIQUE**

The Bellows Palm technique is also used with the "back bridge bar" (where the trapezius muscles join both arms across the doctor's shoulders) to aspirate toxic energy from the patient's body. In this particular technique, the doctor's left palm is used as a vacuum to aspirate a specific area inside the patient's body. The toxic energy travels through the doctor's left arm, across the shoulders and back (never the front), and out through the right palm into the Earth. The right palm applies the "bellows" technique used to create the energetic suction applied by the left palm, for removing Toxic Qi. This technique is contraindicated when treating cancer patients.

**THE INVISIBLE NEEDLE PALM**

In this fourth hand posture, the field of Qi being released is further condensed into an intense beam of light, similar to that of a laser beam (Figure 33.22). In the Invisible Needle Palm hand posture,



Figure 33.20. When using the Bellows Palm technique, the center of the palm and middle finger remain white in color, while the rest of the palm remains red.

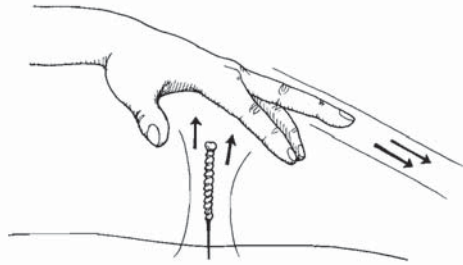


Figure 33.21. Absorb the patient's Toxic Qi from the middle of the palm and disperse the pathogens out the middle finger into the Earth.



Figure 33.22. The Invisible Needle Palm

three fingers on the right hand are curled into the center of the palm with the thumb resting against the tip of the index finger (see Chapter 35 for Invisible Needle Theory and Application).

### THE DRAGON'S MOUTH PALM

This hand posture is sometimes also called the Duck's Bill Palm, and is used to pull energy (like pulling a silk thread). The thumb and all four fingers perform the action of "pulling the golden thread" in order to lead or pull energy along and through the body's channels and points. The intensity of the Qi and movement between the thumb and fingers is determined by the relaxed movements of the wrist and finger joints. This hand technique is often used to purge energy away from specific points when treating areas of Excess (Figure 33.23).

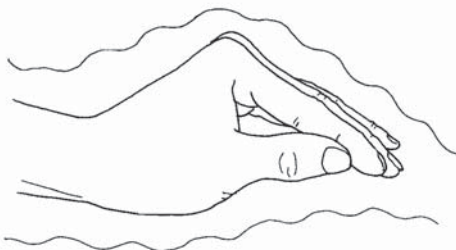


Figure 33.23. The Dragon's Mouth Palm

### THE KNEADING TIGER PALM

In this hand posture, all five fingers naturally curl as if embracing a ball. The wrist action is very fluid and supple, allowing the fingers to expand open like the Extended Fan Palm, and then gently close as if kneading a cotton ball. The entire action should be similar to a jellyfish moving in the ocean. This is an excellent technique for pulling, shaking, and rotating energy (Figure 33.24).

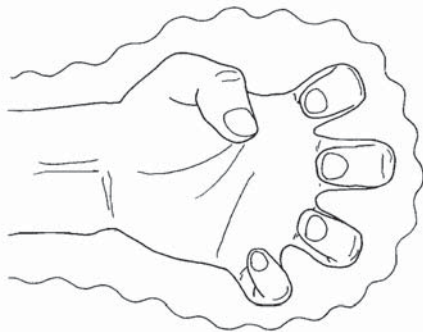


Figure 33.24. The Kneading Tiger Palm

### KNEADING TIGER TECHNIQUE

This hand posture is used for dispersing stagnations and dissolving energy blocks. Once the doctor has selected the proper hand posture and the area to be treated, the doctor places his or her hands and fingers above the patient's body, performing a circular kneading action (slightly opening and closing the palm) while simultaneously extending energy into the patient's body. The spiraling energetic frequency should be synchronized with the doctor's hand kneading and the patient's pulse and respiration. Both the pressure and the strength of energy extended into the patient are determined according to the severity of the illness. The Tiger Kneading technique is used for extending energy into energetic points of the chest, abdomen, and extremities to purge Qi stagnation and improve energetic circulation.



Figure 33.25. The Five Thunder Finger Palm

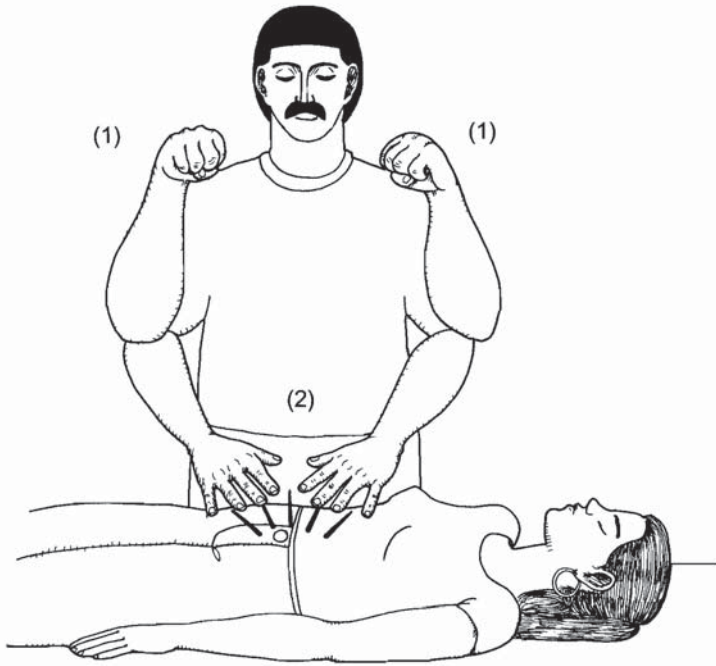


Figure 33.26. The Five Thunder Fingers. This technique is used primarily to destroy cysts, tumors and pathogens.

### THE FIVE THUNDER FINGERS

This hand posture is one of the most popular techniques used for dispersing stagnations, dissolving energy blocks and treating tumors and cysts. In the Five Thunder Fingers hand posture, all four fingers curl into the center of the palm with the thumb resting against the nail of each finger. Keep the center of the palm hollow. Qi is gathered and collected there upon inhalation (Figure 33.25).

When emitting or extending Qi, the doctor exhales while suddenly stretching the palm open like "a tiger exposing its claws." After extending the energy, the doctor inhales and resumes the Five Thunder Fingers posture while gathering Qi back into the center of the palm (Figure 33.26).

Note: Because it builds up the doctor's guid-

ing and gathering skill, this is an important technique and should be practiced consistently.

### QI BLAST EXERCISE

From a Wuji posture, raise both palms upward to shoulder level. Both hands form the Five Thunder Fingers posture. Concentrate on the Lower Dantian when inhaling. Imagine drawing the Qi up through the chest, gathering the energy into both palms as the arms raise upward. Upon exhalation, sink the body's weight, and suddenly stretch out the fingers (like a claw) at chest level, striking the air. This action should look like each hand is heaving a rubber ball. Perform this exercise once or twice a day, using 24 or 48 breaths each practice time.



**SECTION 8: Q1 EMITTING METHODS**

## CHAPTER 34

# QI EXTENSION, GUIDANCE, AND REGULATION TECHNIQUES

Qi extension is most effective in activating and balancing the patient's flow of Qi, since both the doctor and patient are enveloped in a strong field of Wei Qi. In Qigong massage the patient's channels are more easily dredged and their Yin and Yang energy are often adjusted much more quickly because of the stimulation produced by the doctor's hand on the patient's channels and points.

Therefore, both modalities - Qigong massage and Qi extension - are usually combined to provide the most effective and efficient means of energetic therapy.

### QI EXTENSION TECHNIQUES

The clinical guiding and directing of Qi is performed by extending energy outside of the doctor's body. The energy follows the dictates of the doctor's mind as to the pattern, amount, and direction in which to flow. Qi is emitted in three basic formats: linear, circular/spiral, and stationary flows of energy. The combination of these three forms insures that the patient is receiving the maximum benefit from the treatments, and may be combined with Hot and Cold energy extension, the Five Elemental energy extension, as well as with Qigong massage. These following exercises lay a foundation for guiding and directing the patient's Qi within the channels, points, and Wei Qi fields.

### GUIDING THE LINEAR FLOW OF ENERGY

This method refers to a straight line of energy being emitted either between both hands or between one of the doctor's hands (usually the right) and a certain point or area on the patient's body. This is the primary Qi guiding method used in Medical Qigong therapy to sweep over the patient's body in a straight line in the direction of the outgoing flow of energy.

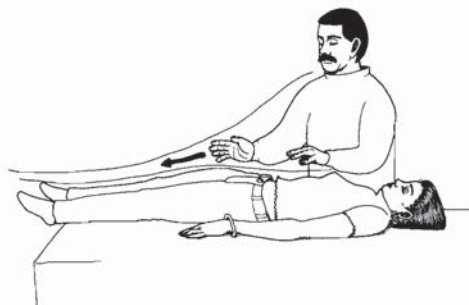


Figure 34.1. An example of a Qigong doctor using the Pushing Energy technique in a Straight Linear energy flow

Because patients vary in their sensitivity to transverse energy wave flow, the doctor should be aware of the influence of the different wave patterns affecting the patient during treatment. Linear energy is relatively mild and often gives the patient a sensation of constriction, of heat or cold, or of heaviness, pressing, tugging, tingling, or pulling. This is the basic means of inducing the channel Qi to purge Excess and to supplement any Deficiencies. Energy is directed within the body through either pushing, pulling, or leading the patient's Qi.

### PUSHING ENERGY

Pushing energy is initiated by first extending energy over the surface area of the patient's body (Figure 34.1). Once the doctor has selected the appropriate hand posture above the patient (between 4 inches to 3.5 feet from the channel point or area), he or she will decide whether to push the energy in a linear or circular fashion.

Using intention, the Qigong doctor gently extends energy to the desired area and begins treatment. Pushing energy is an essential energetic



Figure 34.2. An example of a Qigong doctor using the Pulling Energy technique in a Straight Linear energy flow

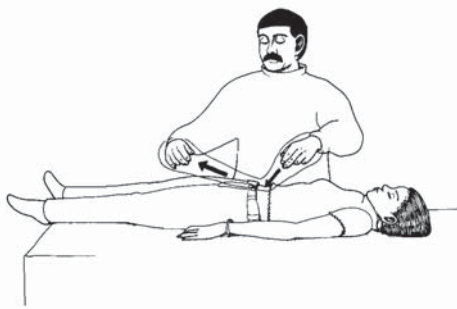


Figure 34.3. An example of a Qigong doctor using the Leading Energy technique (with the left hand) while Pulling Toxic Energy (with the right hand) from the patient's body

manipulation used to open up the points to activate or replenish the body's Qi. The patient feels pressure from the doctor's Qi, and may experience heat, tingling, condensation, expansion, swelling, or heaviness.

Sometimes when the doctor uses the pushing energy technique, the patient may spontaneously lift the stimulated body area towards the hand of the doctor. This spontaneous reaction enables the doctor to implement a combination of manipulation therapies such as push-pull, push-pull-rotate (spiral), push-pull-shake, etc.

#### PULLING ENERGY

Pulling energy is initiated first by extending energy over the surface area of the patient's body. After selecting the appropriate hand position, the doctor chooses to either pull the energy in a straight line or spiral it along the channels.

Using intention, the Qigong doctor usually begins to pull the patient's toxic energy along the channels while extending clean energy to the affected area (Figure 34.2). Pulling energy is an essential energetic manipulation used for dredging and expelling pathogenic factors from the patient's body, and can also be used to open up channel points to activate or replenish the patient's Qi.

During treatment the doctor actually feels the pathogenic factors being pulled out of the patient's body. This causes the patient to feel heavy, tin-

gling, dryness, heat, cold, or chills. When combining multiple manipulation methods, the pushing and pulling actions cause the energy inside and outside of the patient's body to flow into each other, opening up the patient's channel points.

The combination of pulling and shaking techniques promotes the flow of the patient's Qi, and induces spontaneous reactions of the tissue's energetic fields.

#### LEADING ENERGY

Leading energy is initiated first by extending energy over the surface area of the patient's body. After selecting the appropriate hand posture, the doctor extends energy towards the affected area and begins to lead the patient's channel Qi up, down, left, right, with, or against the flow of the body's channels (Figure 34.3).

The Qigong doctor bases the decision of whether or not to lead the patient's energy (and which technique should be used) upon the patient's condition and severity of the illness. This manipulation technique is used for guiding the circulation of channel Qi, regulating any Excess or Deficiency of Yin and Yang energy and to transfer Qi back to its origin. Once the channel Qi and point Qi have been stimulated, it is important that the doctor immediately use the "leading energy" technique to guide the patient's energy in as smooth a transition as possible.



### CIRCULATING THE QI IN A CIRCLING PATTERN

Emitting a flow of energy in a circling pattern is used to move and circulate stagnant Qi. The flow of energy can be moved in a continuous pattern with or against the channel flow, and is used to regulate the patient's channel and organ Qi (Figure 34.4).

This method refers to techniques of rotating Qi in a circle pattern inside the patient's body. When using circling energy, the doctor extends Qi into the patient's body and implements the circle technique with the right (Yang) hand, while rooting and discharging the patient's toxic Qi with the left (Yin) hand, which points to the Earth. There are many variations of this technique and the doctor must become familiar with each modality of healing and its potential for treating the patient.

#### ENERGETIC CIRCULAR PATTERNS

The following patterns are specific templates used for circulating the body's internal and external Qi. Each pattern has an advantage over the others when used for the regulation of Yin and Yang disharmony. The depth of energetic penetra-

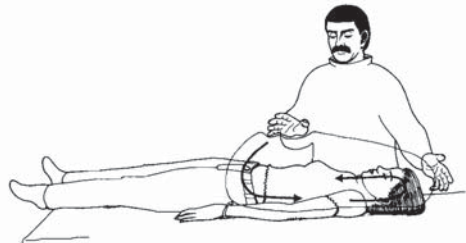


Figure 34.4. An example of a Qigong doctor using the Circling Energy technique to regulate the Heart Fire and Kidney Water, through the Microcosmic Orbit

tion will vary in accordance with the doctor's intention. Each pattern's movement will utilize the ring of energy that surrounds the center of each Dantian (Figure 34.5).

1. **The Eternity Pattern** is used for balancing the energy between the Lower Dantian and the Middle Dantian. The doctor moves the energy in a figure "8" pattern, Guiding and Leading the Qi from the Lower Dantian

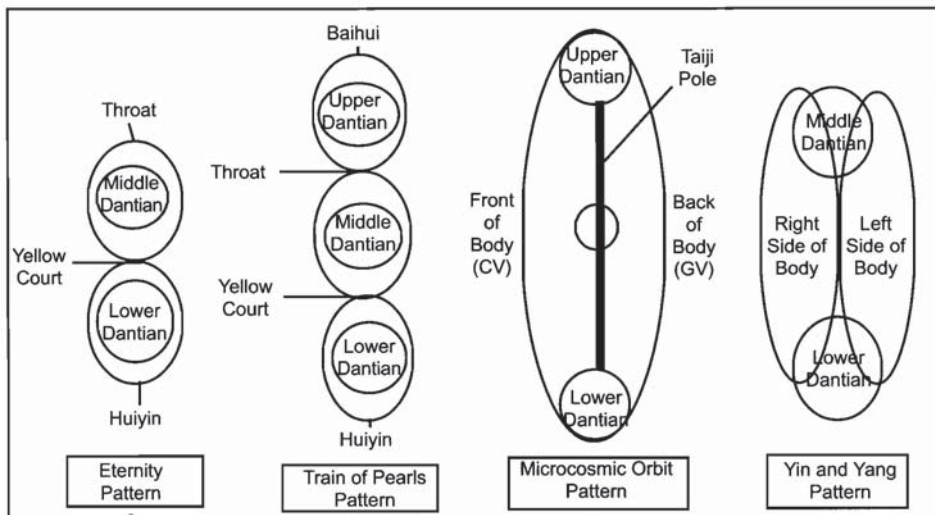


Figure 34.5. A Qigong Doctor Using Circling Energy

(through the Yellow Court) to the Middle Dantian, and back again. The doctor continues this pattern until the patient's energy is regulated. If the patients are suffering from an Excess Yang condition in the upper part of the body, and a Deficient Yin condition in the lower part of the body, the doctor must regulate this condition by using the Eternity Pattern of Qi regulation.

**2. The Train of Pearls Pattern** is used for balancing the energy between all three Dantians. The doctor moves the energy from the Lower Dantian (through the Yellow Court) to the Middle Dantian (through the throat), and into the Upper Dantian, then back down again. The Qi is swept up and down the entire torso, combining and regulating the energies of the patient's Wei Qi, Channel Qi and Organ Qi. The doctor continues this pattern until the patient's energy feels regulated. If the patients are energetically disconnected from the upper and lower parts of their body due to emotional congestion and energetic stagnation in the throat and Yellow Court areas, the doctor reconnects these areas by using the Train of Pearls Pattern of Qi regulation.

**3. The Microcosmic Orbit Pattern** is used for balancing the energy between the Three Dantians, Taiji Pole, the Heart's Fire and the Kidneys' Water. The doctor moves the energy from the Lower Dantian (Mingmen area) to the Middle Dantian (Shendao Area), then back down again, completing the Fire Cycle of the Microcosmic Orbit. The doctor continues this pattern until the patient's energy is regulated. The Microcosmic Orbit Pattern is used for the complete regulation of the body's Yin and Yang energy, naturally purging, tonifying, and regulating any Excess or Deficient condition along the Governing and Conception Vessels.

**4. The Yin and Yang Pattern** is used for balancing the energy between the right and the left sides of the body. The doctor moves the energy in a horizontal figure "8" pattern, Guiding and Leading the Qi through the left and right quadrants of the patient's body. In

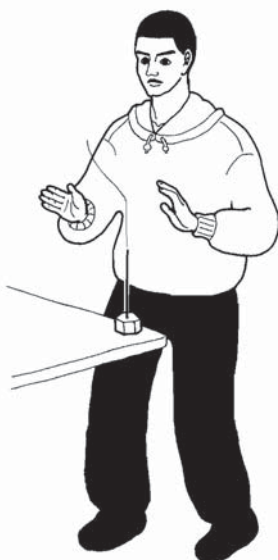


Figure 34.6. An example of a Qigong doctor moving the incense smoke, using the image of an energy ball

cases of paralysis after a stroke, for example, the doctor regulates the Qi of the patient's left and right quadrants and energetically balance these areas by using the Yin and Yang Pattern of Qi regulation.

The Qigong doctor selects the appropriate energetic pattern according to the patient's condition.

#### ENERGY BALL ROTATION FOR DEVELOPING CIRCLE ENERGY FLOW

- Light a stick of incense and stand it on a table. From a Wuji posture, place the center of both palms on opposite sides of the tip of the incense. All three points, the tip of the incense, and the heart of each palm (Pc-8), should form a triangle (a tree or flower can be substituted for the incense).
- Breathe naturally while focusing on the Lower Dantian. Slowly shift the attention to lead the energy into the center of each palm to form a ball of energy (basketball size). Concentrate and

imagine the ball condensing to form a powerfully compacted ball of energy (about the size of a marble). Next, imagine a circle or rounded triangle between both palms and the tip of incense. Exhale lightly while extending the energy ball toward the tip of the incense. Imagine the ball of energy moving counterclockwise from the right palm to the incense and then to the left palm, moving in a circle. The right hand pushes while the left hand pulls. The incense smoke should move in accordance with the Qi movement. After a while reverse the flow of the circle. Practice this exercise twice a day for 15-30 minutes each time (Figure 34.6).

### SPIRALING ENERGY FLOW

A spiraling flow of energy moves the energy in a spiral pattern (clockwise or counterclockwise) to drill the energy deep inside the patient's body (Figure 34.7). This "drilling" action, caused by the spiraling energy, allows for deeper penetration and is excellent for breaking up stagnations when combined with the Kneading Tiger Palm or the Five Thunder Fingers techniques.

Spiraling energy can also be used in the clinic to regulate the patient's Qi activities. Patients may feel the energy penetrating deep into their body and experience light, sound, and mild electric shock. When patients are lying supine, the doctor may choose to spiral the energy superior to the internal organs to pull toxic Qi out of the tissues of the organ; or the doctor may spiral the energy inferior to the internal organs to push the Qi back into the tissues of the organs (Figure 34.8).

Spiraling energy is an essential energetic manipulation used for activating the channel Qi, guiding the energy to spiral in, up, or down, much like a cyclone. The Qigong doctor chooses to use either the circle or spiral energy flow, based upon the patient's condition. Most often these two energetic flows are combined to achieve a more functional treatment. The Qigong doctor will, for example, use "spiraling" energy to drill deep into the body to access the toxic energy stored deep inside the patient's organs. Once the patient's toxic Qi has been reached, the doctor utilizes purging techniques to remove the energetic debris. After



Figure 34.7. A Qigong doctor using the Spiraling Energy technique, to purge Toxic Qi from the patient's body

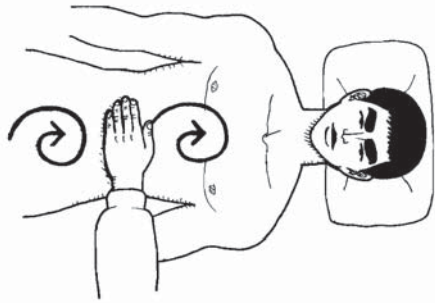


Figure 34.8. A Qigong doctor Spiraling the Qi in order to penetrate the patient's tissues

purging the doctor can circulate the patient's energy to move the stagnant Qi out of the organs. This may be followed by the Microcosmic Orbit to regulate the patient's energy.

### CLOCKWISE AND COUNTERCLOCKWISE ENERGY FLOW

The doctor focuses on sensing and creating an internal energy vortex within the Lower Dantian that moves up the body in a clockwise or counterclockwise spiral pattern. Only then is the spiraling Qi projected out through the doctor's right hand into the patient's body.

Using the appropriate hand position, the doctor slowly spirals the energy in either a clockwise direction to guide the patient's energy into the affected area, or in a counterclockwise direction



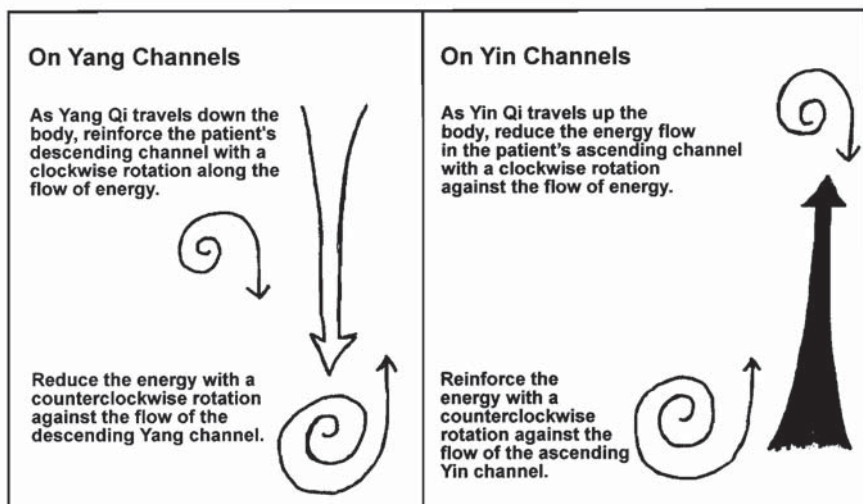


Figure 34.9. The reinforcing and reducing techniques of moving energy along the patient's channels is determined by the direction of the Spiraling Energy flow.

to remove the patient's Toxic Qi out of the diseased area.

- The counterclockwise rotation is considered Yin and is used to reduce Heat and to cool the patient. It is generally used to purge conditions of Excess (think of unscrewing the pathogens from the diseased area when purging).
- The clockwise rotation is considered Yang and is used to increase energy and warm the patient. Generally, it is used to tonify conditions of Deficiency (think of drilling and filling the Deficient area when tonifying).

The clockwise spiraling energy originating in the Lower Dantian is emitted and synchronized with the doctor's circling hand movements to reinforce the patient's Qi. To reduce the flow of the channel's Qi, the counterclockwise spiraling technique is used (Figure 34.9).

The Qigong doctor must cultivate these movements into a conditioned reflex before applying these treatment methods in a clinical environment.

#### SPIRALING ENERGY EXERCISE

- From a Wuji posture, place the left palm on the Lower Dantian. Slowly extend the right palm (keep elbow bent) in front of the chest, aligned with the center line at the Middle Dantian (CV-17), palm facing outward.
- Breathe naturally, while focusing on the Lower Dantian. With the mind's intention, begin to spiral the Qi in the Lower Dantian in a clockwise circle. Lead the energy up through the chest and out the extended right palm. Make sure that the spiraling of the Lower Dantian is synchronized with that of the right palm, making the inner Lao Gong Pc-8 points the center of concentration (Figure 34.10). Start off slowly, and gradually increase speed. The energy circle spirals outward with increasing or decreasing radius, depending upon the doctor's intent.

Repeat the exercise, only this time use counterclockwise spiraling.

### ENERGETIC CUPPING

One popular clinical technique called “energetic cupping” is initiated by creating an energetic vortex which remains on the patient, pulling or drawing in energy, similar to that of an acupuncturist’s cupping method. These energetic vortices can be used to drain or purge pathogens from a specific point or area on the patient’s body. These energetic vortices can also be used to fill or tonify the patient’s body. For example, when the patient is prone, the Qigong doctor can stimulate points LI-15, GV-4, and GV-14 (Figure 34.11). Then, using his or her intention, the doctor can pull with one hand while the other hand pushes, increasing the spiraling action already set in motion. This initiated energetic torque can sometimes cause the patient’s body to turn, twist, bend, and sway. This modality of treatment simultaneously activates the patient’s channel Qi, regulates the Yin and Yang organs, and balances the patient’s Yin and Yang energies.

The doctor is advised to rely on intuition or divine guidance in choosing the right method, after careful consideration of the patient’s condition (age, sex, personality, illness, etc.).

Note: If combined with the “shaking” technique, the circle/spiraling energy becomes especially effective for relieving pain.

### GUIDING THE STATIONARY FLOW OF ENERGY

Stationary energy is emitted from a non-mobile position and can be used to stimulate the channel Qi, points, and Dantians, while restoring and replenishing the patient’s Qi. After selecting the appropriate hand posture, the doctor positions his or her hand above the area being treated and emits energy from a fixed or stationary position. This is the most common energy projection technique, in which Qi flows like dense waves or is spaced like a chain of moving pearls flowing outward one after another (Figure 34.12). The patient often feels the sensation of vibration, tingling, or heat. It is not uncommon for the patient to develop spontaneous involuntary reactions such as full body spasms or shaking, leg jerking, etc.

Stationary energy is emitted from a station-

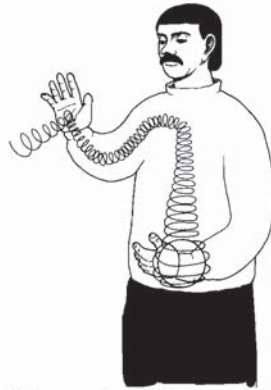


Figure 34.10. An example of a Qigong doctor practicing the Spiraling Energy exercise

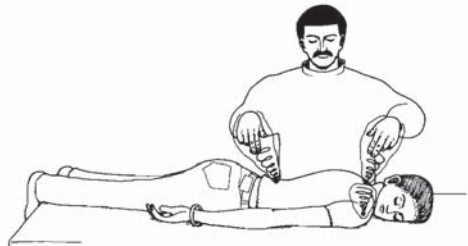


Figure 34.11. An example of a Qigong doctor performing multiple point stimulation with the Energetic Cupping Technique

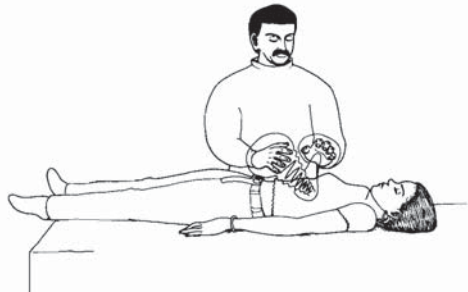


Figure 34.12. When a Qigong doctor extends energy from a stationary position, the Qi flows either like a dense wave, or is spaced like a chain of moving pearls.



Figure 34.13. An example of a Qigong doctor using the Shaking Energy technique along with the Kneading Tiger Palm

ary palm position. There are two main energetic pulsations utilized in the Stationary Palm techniques: Shaking Energy technique and Vibrating Energy technique.

#### SHAKING ENERGY TECHNIQUE

The Shaking Energy technique is initiated by the doctor first extending his or her energy over the surface area of the patient's body. After using the Tiger Kneading Palm technique to grasp the Turbid Qi, the doctor slowly begins to guide the patient's Qi out of the tissue area with a stationary manipulation. The doctor then shakes his or her hand from side to side, while continuing to pull the Qi from the area being treated (Figure 34.13).

To practice this particular skill, the Qigong doctor begins from a Wuji posture, using natural and slow breathing. The doctor imagines the waist as the axis and the abdomen as a pump and vibrates the Qi inside his or her Lower Dantian. The doctor then allows the energy to flow upward and out the palm, into the patient. It is important for the doctor to use the mind's intent to follow, guide, and direct this vibration of energy flow, instead of forcing the muscles and palm to shake.

#### VIBRATING ENERGY TECHNIQUE

Vibrational trembling is one way that memory is stored or processed in the physical body. The Qigong doctor's vibration penetrates the patient's field of "vibrational activity" (the body's natural vibrational rhythm), awakening this memory, al-

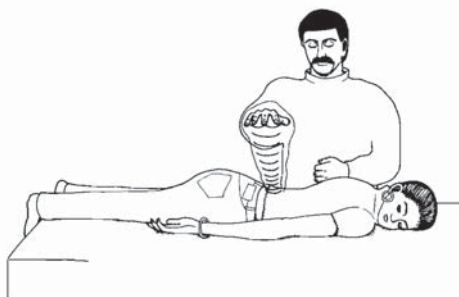


Figure 34.14. An example of a Qigong doctor using Vibrating Energy through the Extended Fan Palm technique

lowing the patient to release trapped thoughts and emotions (Figure 34.14).

Qi naturally oscillates and vibrates in the doctor's Three Dantians, each Dantian vibrating at its own unique frequency pattern. The body's bone structure is built with natural formations similar to that of "tuning forks," positioned in both the arms and the legs. These tuning forks are connected together through the body's spinal column and are used to vibrate and increase the body's energetic resonance. Through a balanced interplay of stretching and releasing the body's tendon, ligament, and muscle fibers (in a rhythmic pattern), a natural vibration is produced. After some time of training (through naturally twisting and stretching the tendons), the Qigong doctor, using proper hand postures and intention, is able to direct and lead this vibration throughout his or her entire torso and extend it outwards through the hands.

Vibration is released through three forms of resonance:

1. Jing vibrational resonance is felt within the patient's external tissues and bones. It is related to the energetic release of Heat and the energy of the doctor's Lower Dantian.
2. Qi vibrational resonance is felt deep within the patient's internal organs. It is related to the energetic release of the patient's emotions and the energy of the doctor's Middle Dantian.
3. Shen vibrational resonance is felt within the patient's center core. It is related to the ener-



getic release of the patient's spirit and the energy of the doctor's Upper Dantian.

The release of energetic vibration is primarily used to activate the patient's channel Qi. Clinically, it is most effective when the frequency of the doctor's hand vibrations matches and synchronizes with the vibrational frequency of the patient.

While treating the patient, the doctor's palm usually gets hot and vibrates when coming in contact with Qi stagnation. If a patient's channel point becomes blocked, energy builds up causes Qi stagnation. Once the Qi stagnation is removed, the doctor's hands will cease to vibrate as the channels open and flow freely. When cleared, the patient feels fatigue as the toxins are released from the body and the energy seeks to balance itself.

To apply the Vibrating Technique, the doctor selects the proper hand posture and the area to be treated, then barely touches the patient's body. Any firm pressure should be avoided so as not to hinder the extending and directing of Qi. The doctor initiates the vibrational extension of Qi from the Lower Dantian, slowly turning clockwise or counterclockwise, while directing the vibration out through the hands. The doctor focuses on his or her own breath to adjust the frequency and amplitude of the vibration, the shape and nature of the emitted Qi (Yin or Yang, etc.), and the strength of the energy.

Some examples of hand postures and tissue regulation techniques for emitting vibrational energy include:

- a. The Extended Fan Palm is used for activating and regulating Qi activities by:
  - Vibrating the Extended Fan Palm on the Baihui GV-20 point, to descend the patient's Yang Qi, tranquilize the patient's mind, regulate Qi in the Upper Burner, and induce sleep;
  - Vibrating the Zhong Wan CV-12 point to replenish the patient's Qi, to regulate the Stomach's energy and to induce sleep;
  - Vibrating the patient's Lower Dantian, to Lead the Qi back to its origin through supplementing its Qi;
- Vibrating the Mingmen GV-4 and Da Zhui GV-14 points, to activate Qi in the Governing Vessel.
- b. The Sword Finger Palm is used for directing and emitting concentrated vibrational energy into channel points, to stimulate the patient's energetic field.
- c. The Invisible Needle Palm is used for directing and emitting the most condensed form of concentrated vibrational energy into the channel points, to stimulate the patient's energetic field.

#### VIBRATING PALM EXERCISE

The training for this kind of vibrational extension usually begins from a static Wuji posture, then gradually progresses into a dynamic state of energy projection.

- From a Wuji posture, press both palms together at the center of the chest forming a "Buddhist greeting" posture (see Chapter 15). Press the Baihui point upward and the Mingmen backward, while slightly drawing in the chest. Keep hips relaxed, knees bent, tongue on palate, and eyes closed.
- Breathe naturally while focusing the mind on the Lower Dantian. When the Heat and Qi begin to circulate, exhale while mentally guiding the Qi up the chest into both of the palms, by sending the energy through the three Yin channels of the hands.

When inhaling, mentally guide the Qi along the three Yang channels of the hands, back down the back into the Lower Dantian. Maintain natural breathing, and continue to focus attention on both the palms and the fingertips. The palms should heat up and the fingertips tingle, as they expand with Qi (Figure 34.15).

Lead the vibrating energy in the Lower Dantian up into the palms and fingertips, feeling the tissues dissolve inch by inch, cell by cell. The Qi is always centered on the inner Lao Gong PC-8 point, gathering and collecting but not dispersing. Practice this exercise once or twice a day for 3-10 minutes.

Note: It is imperative that the doctor, when using the technique of "stationary energy pro-

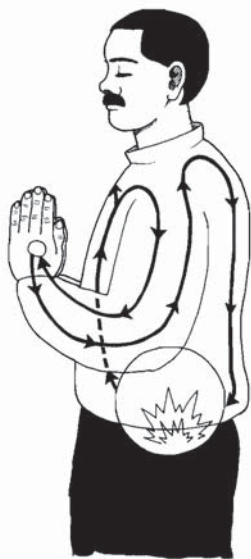


Figure 34.15. The Vibrating Palm exercise helps to increase the Qigong doctor's projected vibration.

jection," never hold his or her breath, or purposely make the hand vibrate by forcefully shaking the muscles. To do so causes Qi stagnation which results in pain and stiffness in the chest and sharp pain in the arms that feels similar to having a fractured bone or a laceration of the muscles. To ensure that there are no difficulties, the doctor should first master the Vibrating Qi method, allowing the vibrating energy to extend and project naturally.

#### **GUIDING THE HOT AND COLD FLOW OF ENERGY**

This method refers to the doctor's release of energy being emitted into the patient's body to either regulate Hot syndromes with Cold energy, or Cold syndromes with Hot energy. These two Yin and Yang energetic properties are used to develop the emission of both Hot and Cold energetic flows, through breathing, mental concentration and finger placement.

When Yin Qi is applied, the patient will feel "cold as iron," when Yang Qi is applied, the patient will feel "hot as fire." The mind plays an important role in regulating the doctor's and patient's Yin and Yang energy. When the Qigong doctor thinks of fire, the doctor's body will naturally become hot; conversely, when the doctor thinks of water, his or her body will naturally become cold.

#### **HAND MANIPULATION OF YIN AND YANG ENERGY EXTENSION**

The Yin (Cold) and Yang (Hot) energy extension utilizes specific palm and finger arrangements. The index and middle fingers together are assigned Yang properties, whereas the ring and little fingers together are assigned Yin properties. The doctor's left thumb connects with the selected two fingers, to determine the release of Yin or Yang energies. This energy is first gathered from the doctor's left hand, through the arm into the Lower Dantian, then emitted out through the right hand. The Qi that is emitted when the doctor's thumb, index and middle fingers connect, for example, releases the Heart's Yang Qi through the right hand. This technique is used to replenish the patient's Yang and regulate the patient's Heart energy.

#### **GATHERING AND ISSUING YANG (HOT) ENERGY**

Before emitting Hot energy into the patient, the doctor's Qi is first gathered into his or her left palm by imagining a small "fiery red sun" radiating heat, light, and fire. This small sun is imagined within the circle created between the thumb and first two fingers on the left hand. The hot energy of the sun is then absorbed through the doctor's left arm into the Lower Dantian. The Heat is then blended with the Lower Dantian's Qi and released out the doctor's right arm through either the tips of the index and middle fingers (the Yang Sword Fingers hand technique) for a deeper, concentrated type of penetration, or through the Extended Fan Palm hand technique for a dispersing type of penetration.

To extend Hot energy deeper into the patient, the right hand Yang Sword Finger posture is used. The doctor's index and middle fingers are extended and joined together, the ring and little fin-



gers curl into the center of the palm. The thumb should rest on the nails of the ring and little finger, forming a circle.

The first or "index" finger indicates the Wood Element, i.e., the Liver's energy, and the middle finger indicates the Fire Element or the Heart's Qi. Together, both fingers activate the Qi of Fire and Wood, which catalyze the Yang energy needed for guiding Heat during point concentration.

#### Guiding Hot Yang Qi Exercise

This particular meditation is used to increase Heat and light in specific areas of the patient's body (usually for chronic, Deficient, or Cold syndromes). The following meditation, for example, can be used to Heat and tonify the Kidneys in chronic fatigue patients.

- Sit on the edge of a chair in front of a table, feet flat, eyes closed, with the left hand resting comfortably on the left thigh. The right palm is extended face down suspended over the table.
- Breathe naturally while concentrating the mind on the Lower Dantian. Imagine the energy in the Lower Dantian is a hot, burning sun expanding out and enveloping the entire body. Gather the energy back into the Lower Dantian, transforming it into heat and light. Draw the heat and light up into the chest, down the arms, and out the right palm. Concentrate and imagine the heat and light burning and extending into the table, penetrating deep into it. After awhile, switch palms. In China, this exercise is practiced while standing or sitting in the sunshine, facing south or east. Practice for 20-40 minutes (Figure 34.16).

#### GATHERING AND ISSUING YIN (COLD) ENERGY

Before extending Cold energy into the patient, the doctor's Qi is first gathered into his or her left palm by imagining a small, watery blue moon, radiating cool light. This small moon is imagined within the circle created between the thumb and last two fingers. The cool blue energy of the moon is then absorbed through the doctor's left arm, into the Lower Dantian. The cool blue energy is then blended with the Qi of the doctor's Lower Dantian and released out the doctor's right



Figure 34.16. Guiding Hot Yang Qi Exercise

arm through either the tips of the ring and little fingers (the Yin Sword Fingers hand technique) for a deeper, concentrated type of penetration, or through the Extended Fan Palm hand technique for a dispersing type of penetration.

In extending cool blue energy into the patient, the right hand Yin Sword Finger posture is generally used. The doctor's ring and little fingers are extended and joined together, and the index and middle fingers curl into the center of the palm. The thumb should rest on the nails of the index and middle finger forming a circle.

The ring finger indicates the Metal Element or the Lungs' energy, and the little finger indicates the Water Element or the Kidneys' energy. Together, both fingers activate the Qi of Metal and Water, which is a catalyst for the Yin energy needed for guiding cool Yin Qi during point concentration.

#### Guiding Cold Yin Qi Exercise

This meditation is used to cool specific areas in the patient's body in acute, inflamed Excess or Heat syndromes. It can also be used, to cool down and dredge the Liver in cases of chronic depression.



- Sit on the edge of a chair in front of a table, feet flat, eyes closed, with the left hand resting comfortably on the left thigh. The right palm is extended face down suspended over a table.
- Breathe naturally while concentrating the mind on the Lower Dantian. Begin to gather energy from the heels and Bubbling Well (Kd-1) points, directing the energy through the chest (CV-17), out the arms, and into the right palm. Imagine the right palm turning as cold as ice. Focus the mind on the coldness of the right palm and imagine the cold energy penetrating deep into the table. In China, this exercise is practiced at night, facing north or west for 20-40 minutes (Figure 34.17).

Note: While practicing the Cold Yin Guiding exercise, never imagine that the whole body is cold, also do not direct and keep the cold energy into your body (only through it). Otherwise the Cold energy will affect the balance and energetic harmony of the Qi's flow. You can, however, use the image of cool blue water or vapor flowing through your body into the right hand (which is freezing cold), without causing harm to your body's energetic balance.

#### CLINICAL APPLICATION OF YIN AND YANG ENERGY EXTENSION

Traditionally, the Qigong doctor would emit Hot Yang Qi during the Yang period of the day (from midnight to high noon) to warm the patient's Cold areas. During the Yin periods of the day (from high noon to midnight) the doctor would apply the Cold Yin Qi to cool the Hot areas of the patient's body.

In China today, the clinical application of issuing Hot or Cold energy is no longer limited to the position of the sun and moon, but is applied according to the doctor's ability to regulate the Excess or Deficient condition of the patient's disease.

#### GUIDING THE ENERGETIC FLOW OF THE FIVE ELEMENTS

This particular Medical Qigong healing system is divided into two popular methods of energy extension: The Five Elemental Organ Energies Method and The Five Elemental Channel Energies Method.



Figure 34.17. Guiding Cold Yin Qi Exercise

Both systems can be used for diagnosing the patient (using palm detection) or for treating Excess or Deficient conditions within the patient's body (using energy extension techniques). Each of these two powerful systems of treatment has its own unique advantage in application. Both systems combine healing sound resonances with energy light extension of various colors, and are used in accordance with the theory of the Five Elements.

#### THE SIX CHARACTER FORMULA

When utilizing either the Five Elemental Organ, or Five Elemental Channel system of energy projection, the Qigong doctor will guide the energy of the Five Elements in conjunction with the Six Character Formula. The Six Character Formula includes: The Five Elemental Energies, Time of Treatment, Direction of Energy, Position of the Thumb, Guiding Energy, and Emitting Energy and Sound.

1. The Five Elemental Energies of Wood, Fire, Earth, Metal, and Water relate to either the Five Elemental Channel system of energy projection and the Blood / Heat Cycles; or the relate to Five

Elemental Organ system and the energy of the Five Yin Organs. The decision regarding which of the two methods to choose is determined by the patient's condition.

2. The time of treatment is traditionally determined by the doctor in accordance with the patient's Blood/Heat Cycle, the time of day (sunrise, noon, sunset, and midnight) and the season (summer, winter, autumn, or spring).
3. The direction of energy emitted into the patient's body is determined by the doctor in accordance with his or her intention to purge, tonify or regulate the patient's tissues.
4. The position of the thumb is determined in accordance with the type and amount of energy the doctor wishes to absorb into his or her Lower Dantian.
5. Guiding (Pushing, Pulling and Leading) the energy is determined by the doctor in accordance with the Excess or Deficiency of the patient's Five Yin Organs: Liver (Wood), Heart (Fire), Spleen (Earth), Lungs (Metal), and Kidneys (Water).
6. The type of energy (Qi or Shen) and the choice of sound to be emitted are determined by the doctor's intention and the condition of the patient's organs and channels. Qi and sound are emitted like water, Shen is emitted like light.

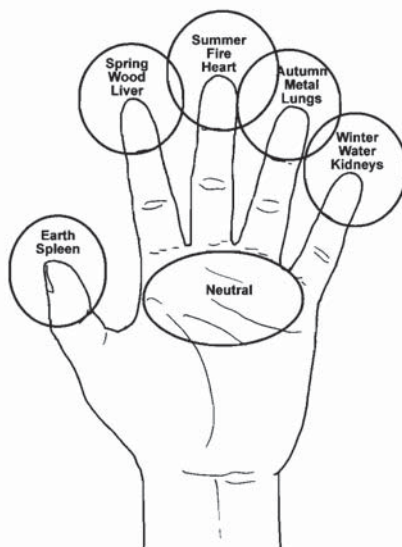


Figure 34.18. Left Palm - The Five Element Organ Energy Pattern: the left hand is used in order to absorb the organ Qi into the doctor's Lower Dantian. This arrangement corresponds to the Five Seasonal Pattern Cycle and the Five Elements.

#### EMITTING THE ENERGY OF THE FIVE ELEMENTAL ORGANS

The method of projecting the Five Elemental Organ Energies is utilized by blending a specific organ energy together with the Qi stored in the doctor's Lower Dantian. Both of these energies are combined and then issued out the doctor's right palm into the patient. The fusion of the doctor's Lower Dantian Qi with the selected organ Qi is very powerful. This synergized Qi is further combined with sound resonance and colored light to treat patients with extreme conditions of Deficiency.

The left thumb connects with either the tip of the index (Wood), middle (Fire), ring (Metal), little finger (Water) or upper pad of the palm (Neutral) to connect with the selected organ energy (Figure 34.18).

Five Fingers	Five Elements	Five Viscera
Thumb	Earth	Spleen
Index	Wood	Liver
Middle	Fire	Heart
Ring	Metal	Lungs
Little	Water	Kidneys

Figure 34.19. Hand Chart of the Five Elements



After choosing the appropriate thumb and finger position on the left hand to tap into the selected organ's energy, the doctor descends this energy into the Lower Dantian. This energy is then blended together with the energy of the Lower Dantian and led out of the doctor's body, to be emitted into the patient using the right hand, along with the sound and specific organ color (Figure 34.19).

#### EMITTING THE ENERGY OF THE FIVE ELEMENTAL CHANNELS

The method of projecting the Five Elemental Channel Energies is utilized by blending a specific channel energy together with the Qi stored in the doctor's Lower Dantian. To tap into the selected channel's energy, the thumb is positioned on the corresponding finger, or palm segment (Figure 34.20). The selected channel's energy is then blended with the Qi stored in the doctor's Lower Dantian. These combined energies are then issued out the doctor's right palm into the patient. The blending of channel and Lower Dantian Qi is strong but not as powerful as the doctor's organ energy.

The resonant sound and light emitted from the combined channel and Lower Dantian energy is considered appropriate for patients with moderate Deficiency conditions. Healing sounds in combination with specific colors can be emitted by the Qigong doctor to stimulate the internal tissues. When healing sounds are directed into the patients tissues they have a tonifying action, as opposed to the purging affect which happens when the patient's practice healing tones by themselves (see Chapter 40).

The treatment is conducted according to the Five Elemental Creative Cycle. First the energy of the "mother" element is gathered into the doctor's Lower Dantian to be combined with the doctor's Lower Dantian energy. After the doctor collects and mixes the mother's elemental channel energy with the Lower Dantian's energy, the doctor switches the left thumb's position to the mother's corresponding "child" element position. This enables the mother's channel energy to support the strength of the child's channel energy, which is emitted into the patient's body (Figure 34.21).

Note: The doctor first connects to the mother element, then to the child element. Thus the mother's elemental channel energy, Lower Dantian energy and the child's elemental channel Qi are synergized and projected into the patient's corresponding "child" organ. The patient's organ, into which the Qi is emitted, has the same elemental attribute as the doctor's "child" transmitted energy.

1. To Emit Liver Energy and Guide Wood Qi proceed as follows:

- First, from a Wuji posture, press the left thumb into the channel Water bands (9, 10). Inhale this Water energy into the Lower Dantian, mixing it together with your Lower Dantian energy.
- Second, extend the right hand facing outward from the chest, facing the patient. Then exhale and press the thumb onto the Wood channel bands (1, 2) while uttering the sound "Shu." Guide the Wood energy out of the right palm into the patient's Liver organ or channel. In this particular technique, the doctor is using Water energy to support the extension of Wood energy.

2. To Emit Heart Energy and Guide Fire Qi proceed as follows:

- First, from a Wuji posture, press the left thumb into the channel Wood bands (1, 2), while inhaling the Wood energy into the Lower Dantian, mixing it together with your Lower Dantian energy.
- Second, extend the right hand facing outward in front of the chest, towards the patient. When exhaling, press the thumb onto the Fire channel bands (7, 8) with the thumb while uttering the Heart sound "Haa." Guide the Fire energy out the right palm into the treatment area. In this particular technique, the doctor is using Wood energy to support the extension of Fire energy.

3. To Emit Spleen Energy and Guide Earth Qi proceed as follows:

- First, from a Wuji posture, press the left thumb into the channel Fire bands (7, 8) gathering this Fire energy into your Lower Dantian.
- Second, extend the right hand in front of the



	Colors	Element	Channel
1.	Green	Wood	Gall Bladder
2.	Green	Wood	Liver
3.	White	Metal	Lungs
4.	White	Metal	Large Intestine
5.	Yellow	Earth	Stomach
6.	Yellow	Earth	Spleen
7.	Red	Fire	Heart
8.	Red	Fire	Small Intestine
9.	Blue	Water	Bladder
10.	Blue	Water	Kidney
11.	Red	Fire	Pericardium
12.	Red	Fire	Triple Burner

Figure 34.20. The Twelve Channels are superimposed onto the Qigong doctor's left palm, arranged according to the progression of the Two Hour Qi and Blood/Heat Cycle.

This Blood/Heat Cycle also corresponds to the Four Principle Time Periods and can be divided into quarters and arranged according to the Midnight, Sunrise, Noon, and Sunset patterns of the Sun.

chest, facing outward towards the patient. When exhaling, press the thumb into the Earth's channel bands (5, 6) while uttering the Spleen sound "Who." Guide the Earth energy out of the right palm into the treatment area. In this particular technique the doctor is using Fire energy to support the extension of Earth energy.

4. To Emit Lung Energy and Guide Metal Qi proceed as follows:
  - First, from a Wuji posture, connect the left thumb onto the tip of the left index finger (i.e., the Earth channel bands #5, 6), thus forming

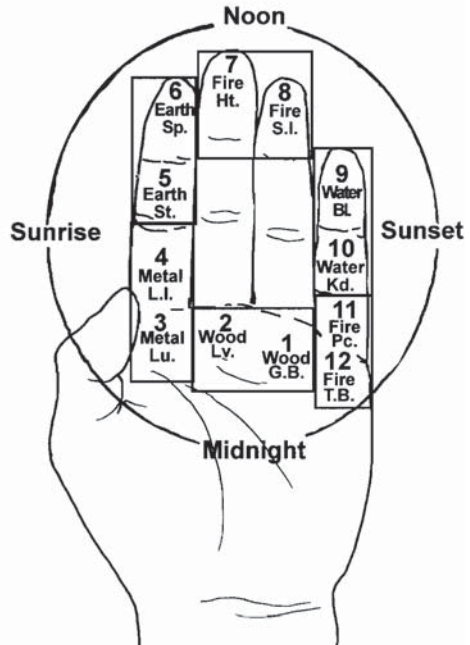


Figure 34.21. Left Palm - The Five Elemental Channel Pattern:

The left palm is used in gathering and absorbing the channel Qi of the doctor's Five Yin Organs. As the Qigong doctor's thumb touches the specific areas on the fingers, the energy is gathered into the doctor's Lower Dantian and released out from the right palm.

a circle. Imagine this circle full of golden light. When inhaling, draw this golden Earth energy into the Lower Dantian, while also inhaling Heavenly Qi into the Yellow Court area (CV-12) below the solar plexus. Mix all three of these energies together.

- Second, extend the right hand facing outward in front of the chest, towards the patient. When exhaling, press the thumb the Metal channel bands (3, 4) while uttering the Lungs' sound "Sss." Guide the Metal energy out of the body by way of the right palm into the treatment area. In this particular technique, the doctor is using

imagination to draw the Earth's golden light energy into his or her Lower Dantian to support the extension of Metal energy.

5. To Emit Kidney Energy and Guide Water Qi proceed as follows:

- First, from a Wuji posture, press the left thumb into the Metal channel bands (3, 4). Inhale the Metal energy into the Kidneys, mixing it together in the Lower Dantian.
- Second, extend the right hand facing outward in front of the chest. As you exhale, press the Water channel bands (9, 10) while uttering the "Chree" sound (in a very low pitch). Guide the Water energy out of the body by way of the right palm. In this particular technique, the doctor is using Metal energy to support the extension of Water Qi.

Once skilled in these five exercises, the Qigong doctor should continue to practice them in combination with the Linear, Circular, or Spiral Energy Guiding Methods, creating an individualized, structured technique.

#### COMBINING THE ENERGY OF THE FIVE ELEMENTAL TONGUE POSITIONS

The doctor can also use the Five Elemental Tongue Positions to increase the power and energetic potential of the doctor's internal organ. Each tongue position connects with the organ's Orb (the complete organ system), thereby increasing the power of the doctor's Qi projection. These tongue positions are described as follows.

1. To connect with Earth (Spleen) energy—the tongue is placed on the bottom of the jaw at the base of the lower palate, beneath the teeth and gum line.
2. To connect with Metal (Lungs) energy—the tongue is placed between the maxilla and mandible bones, suspended, between the teeth.
3. To connect with Fire (Heart) energy—the tongue is placed on the hard palate, at the front of the upper palate, behind the teeth and gum line.
4. To connect with Wood (Liver) energy—the tongue is placed on the hard palate, at the middle of the upper palate at the center of the roof of the mouth.

5. To connect with Water (Kidneys) energy—the tongue is placed on the soft palate, at the back of the upper palate.

#### COMBINING THE ENERGY OF THE FIVE ELEMENTAL COLORS

The doctor can also include the Five Elemental Colors to increase the power of his or her internal Qi projections (see Chapter 4). The Five Elemental Colors are described as follows.

- Earth (Spleen)—The organ color bright yellow, the channel color is soft yellow.
- Metal (Lungs)—The organ color bright white, the channel color is soft white.
- Fire (Heart)—The organ color bright red, the channel color is soft red.
- Wood (Liver)—The organ color bright green, the channel color is soft green.
- Water (Kidneys)—The organ color bright blue, the channel color is soft blue.

#### SUMMARY OF QI EMITTING METHODS

When the Qigong doctor emits Qi into the patient, it effects the quality of light, sound, heat, vibration, and electromagnetic energy stored within the patient's tissues and cells. There are many variations of Qi emission hand postures and techniques used by Qigong doctors in China. Each differs according to the various schools, colleges, and styles of Medical Qigong training. These changeable and diverse hand postures, as well as the various Qi extension, guidance, and regulation techniques can all be combined and grouped together to assist the Qigong doctor in understanding the clinical treatment potentials. The following is an outline of the aforementioned Hand Postures and Extension, Guidance, and Regulation techniques (described in Chapter 33 and 34), along with their applications.

#### HAND POSTURES USED FOR EMITTING QI

1. The Extended Fan Palm Hand Posture energy emission has the widest beam of Qi extension.
2. The Sword Finger Hand Posture energy emission has the width and beam reduced into a more condensed form of Qi extension.
3. The One Finger Skill Hand Posture energy emission is further reduced into an even more condensed form of Qi extension.



4. The Invisible Needle Hand Posture energy emission is condensed even further into a finely honed needle of light, similar to that of a laser beam.

#### **HAND TECHNIQUES USED FOR BREAKING UP ENERGETIC STAGNATIONS**

1. The Thunder Fingers Hand Technique is the strongest, most aggressive hand technique, and is used to break into the energetic boundary of the Qi stagnation. It is used as a preparation technique before purging the stagnation.
2. The Shaking and Trembling Hand Technique is the second most aggressive hand technique, and is used to purge stagnation and toxic Qi from the patient's body.
3. The Vibrating Hand Technique is a powerful, yet subtle hand technique, which can be used to expand, contract, vibrate, and loosen the patient's Stagnant Qi.
4. The Kneading Tiger Hand Technique is used to separate the Toxic Qi, and to dredge and purge it out of the patient's body.

#### **ENERGY EXTENSION AND GUIDANCE TECHNIQUES FOR MOVING QI**

1. The Pushing Technique is used to push and move the energy within the body's tissues, channels, and energetic fields.
2. The Pulling Technique is used to pull and move the energy within the body's tissues, channels, and energetic fields.
3. The Leading Technique is used to lead, guide, and move the energy within the body's tissues, channels, and energetic fields.
4. The Circling Technique is used to lead, guide, and move the energy in a circling pattern within the body's tissues, channels, and energetic fields.
5. The Spiraling Technique is used to spiral or drill energy into or out of the body's tissues, channels, and energetic fields.

6. The Energetic Cupping Technique is used to lead, guide, and move the energy within the body's tissues, channels, and energetic fields.

#### **HAND POSTURES USED FOR PURGING, DREDGING, AND REMOVING TOXIC QI**

1. The Bellows Palm Hand Posture is used like a vacuum to remove toxic Qi
2. The Dragons Mouth Palm Hand Posture is used to grasp, pull, and lead toxic Qi from the body.
3. The Sword Fingers Hand Posture is used to circle-wrap toxic Qi (like a fork wrapping spaghetti) and remove it from the body.
4. The Kneading Tiger Hand Posture is used to grasp, seize, and pull toxic Qi from the body.
5. The Shaking and Trembling Hand Posture is used in order to grasp, seize, and pull toxic Qi from the body.
6. The Thunder Fingers Hand Posture is used to shake and release toxic Qi from the doctor's body.
7. The Extended Fan Palm Hand Posture is used to dredge, pull, and purge toxic Qi from the body.

#### **TYPES OF ENERGY RELEASED THROUGH QI EMISSION**

1. Hot Qi Emission is used to tonify or sedate a specific area, organ, channel, or energetic field.
2. Cold Qi Emission is used to cool down or sedate a specific area, organ, channel, or energetic field.
3. Color Qi Emission is used to tonify or sedate a specific area, organ, channel, or energetic field.
4. Sound Emission is used to tonify or sedate a specific area, organ, channel, or energetic field.
5. Five Elemental Organ Qi Emission is used to tonify or sedate a specific area, organ, channel, or energetic field.
6. Five Elemental Channel Qi Emission is used to tonify or sedate a specific area, organ, channel, or energetic field.





## CHAPTER 35

### THE INVISIBLE NEEDLE THEORY AND APPLICATION

#### INTRODUCTION

In China today, the use of Invisible Needles in Medical Qigong therapy is usually reserved for patients who are hypersensitive to energy flow. As the patient's sensitivity increases, the treatments are modified in order to complement their perceptive abilities.

To perform the Invisible Needle technique, the Qigong doctor must first connect with the divine energy. This is performed by drawing energy from the Heavens through the Baihui GV-20 point at the top of the head and extending it out through the hands, enveloping the patient. Some Qigong doctors imagine that needles of light, from the Heavens, descend through their Baihui point. As this light fills their body, they become empowered with a never-ending reserve of Invisible Needles to treat the patient. In order to use these needles, the doctors rotate their wrist clockwise and the Invisible Needle flows out the Pc-8 Point at the center of their palm (Figure 35.1).

Other Qigong doctors use a single needle image. The doctor imagines needles of light coming out of the Heavens, spiraling around the head like a golden halo. This golden halo is positioned above the head, above the Heavenly Transpersonal Point (located about a foot above the head). To use these needles, the doctors reach above their head and pluck the needles from the Heavens. These needles are then inserted into the patient's body (Figure 35.2). When using either visualization, the important factor is to focus on how deep the needles should penetrate. When treating an area deep in the major organs, a clockwise rotation reinforces and tonifies, while a counterclockwise rotation sedates the organ area.

#### PREPARATION

Before inserting an Invisible Needle into the

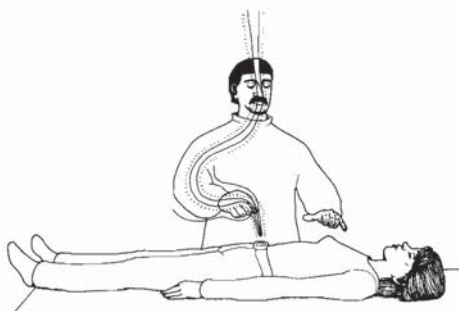


Figure 35.1. The Qigong doctor imagines divine healing light descending from the Heavens, filling the doctor's body with the energy to create the Invisible Needle.



Figure 35.2. Another variation is for the Qigong doctor to imagine divine healing light descending from the Heavens and encircling the doctor's head like a golden halo. Contained within this halo are the Invisible Needles.

patient, it is important for the doctor to dredge the diseased area first. This is similar to swabbing an area with alcohol (or disinfectant) before inserting an acupuncture needle. As one hand extends the Invisible Needle, the other is used to reinforce its energy. The doctor works the Invisible Needle into the patient's tissues until he or she feels it inside the patient's body. Sometimes the patient may feel a cold sensation while being treated by the doctor. This is a normal reaction to the Invisible Needle insertion. The longer that the doctor keeps the Invisible Needle inserted inside the patient's body, the better the healing effect.

#### ANGLE OF INSERTION FOR TONIFICATION OR SEDATION

The skill of using Invisible Needles encompasses a complete system of energetics that utilizes both reinforcing (tonifying) and reducing (sedating) techniques. The polarity of the patient's channel (Yin or Yang) determines the angle at which the Invisible Needle is inserted.

- When performing reducing or sedating techniques, it is important to insert the Invisible Needles perpendicularly into the patient's points or channels, forming an energetic dam to slow the flow of Qi (Figure 35.3). The doctor removes the needle slowly, and leaves the point open (this allows the point to continue to release Qi naturally).
- When performing any reinforcing or tonifying techniques, insert the Invisible Needle at an angle, pointed in the direction of the channel's flow (provided that the channel is flowing towards the direction of the intended organ). Then, when retracting the Invisible Needle, remove it quickly and seal the point. This quick retraction method is done to prevent the Qi from escaping the area once it is stimulated, and is followed by pressing the needle hole to seal the point (Figure 35.4).

One favorite tonification technique used by certain Qigong doctors in Beijing, China is to leave the Invisible Needles inside the patient, while regulating the Conception and Governing Vessels. Once they have strengthened the patient's Microcosmic Orbit (Fire Cycle), they retract the Invis-

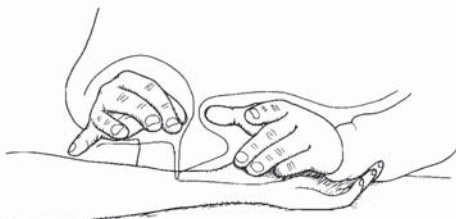


Figure 35.3. The doctor's right hand extends the Invisible Needle perpendicularly into the patient's point or channel, to reduce or sedate the energy flow. The doctor's left hand is used to reinforce the energetic purging of the patient's toxins.

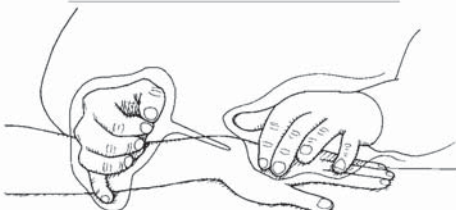


Figure 35.4. Insert the Invisible Needle at a 45 degree angle with the flow of the patient's channel to reinforce or tonify, provided the channel's flow is towards the organ.

In order to prevent the Qi from escaping, when performing any reinforcing or tonifying techniques, the Qigong doctor presses the patient's channel point after retracting the Invisible Needle.

ible Needles and disperse them one by one into the Earth. The insertion and manipulation of the Invisible Needles is performed with the Invisible Needle Palm technique.

Another favorite technique used for tonification is for the Qigong doctor to first insert the Invisible Needle deep into the patient's Kd-1 point at the bottom of the feet. Once the needle is inserted, the doctor extends his or her intention, causing the needle to grow and extend up the patient's legs and into the Kidneys. Next, the doctor emits energy up the patient's legs to further tonify the Kidneys and Mingmen area.

The Invisible Needles can also be transformed into the specific colors of the Five Elements to enhance tonification. A blue needle, for example,



can be used to intensify Kidney tonification. Each needle can additionally be spiraled in a clockwise or counterclockwise direction to generate an energetic vortex used for either tonification or purgation (Figure 35.5).

### THE HAND POSTURES OF THE INVISIBLE NEEDLE

The following is a description of the various hand postures used when treating patients with the Invisible Needle technique.

#### THE DOCTOR'S RIGHT HAND

The doctor's right hand is generally used for controlling and projecting the energy of the Invisible Needle into the patient. It is not only responsible for the formation but also the insertion of the Invisible Needle. The action and movement of the right palm projecting and stimulating Qi is sometimes referred to as the Chicken Pecking technique. In this hand posture, the thumb connects with the index finger or index and middle finger to form the shape of a bird's beak (Figure 35.6). While these fingers are joined together, the other fingers on the hand relax in an extended, straight position. The doctor's intention is focused on the image of an Invisible Needle which is projected into the patient's body.

The pricking, insertion, and manipulation of the Invisible Needle is only effective when the Qigong doctor connects and roots his or her intention deep within the patient's Jing, Qi, and Shen. This intention connects the doctor with the patient's Qi and Blood, and their animated Spirit.

#### THE DOCTOR'S LEFT HAND

The doctor's left hand is used to either manipulate the patient's tissues to enhance the Qigong treatment, or to collect Qi into the doctor's Lower Dantian to be projected into the patient. This technique is similar in method to collecting the Yin (Cold) and Yang (Hot) energy before emitting it into the patient. Once the thumb connects with any of the fingers, the released energy bears the nature of the associated element and its Yin and Yang properties (Figure 35.7). The Qi that is collected when the thumb and middle finger connect, for example, is the Yang Qi within the Heart.

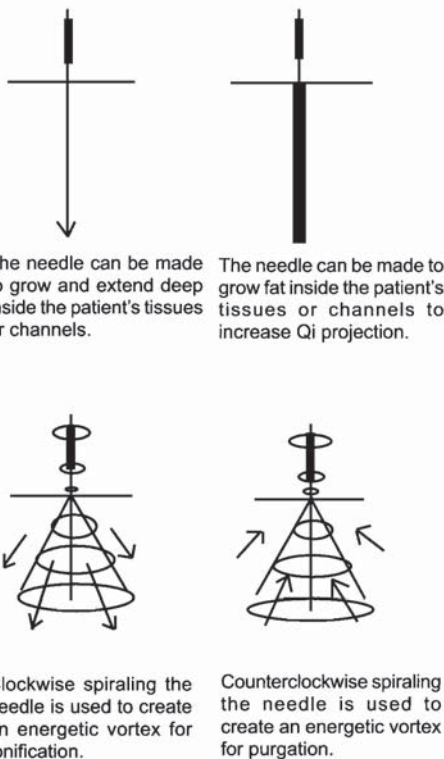


Figure 35.5. The Invisible Needle Techniques



Figure 35.6. The Invisible Needle Palm

This Qi replenishes the Yang Qi and regulates the energy of the Heart (Figure 35.8). If the doctor's hand is positioned over the Pericardium Channel and energy is emitted into the patient, the patient's Shen will become peaceful. When treating with the Five Elemental organ energy, the index and middle finger stand for Fire and Wood; this combination is considered Yang. The ring and little finger stand for Water and Metal; this combination gathers and creates Yin energy.

TIME AND DURATION OF TREATMENT

In general, Medical Qigong Invisible Needle Technique and Point Therapy is applied once a day. A routine therapeutic course includes six to eighteen treatments. Patients with mild diseases may continue the therapy from six to twenty-four treatments. For chronic patients, however, treatment may last as long as one to three months depending on the patient's condition (i.e., for paraplegic patients the treatment is generally from three to six months).

As far as the time sequence of when to treat the patient, or when the patient is to treat themselves, the chronometric rate is based on the high-tide sequence of the patient's channels (i.e., 11 am to 1 pm is the Heart time, which is the best time period to treat patients with Heart disease).

REMOVING THE INVISIBLE NEEDLES AND ENDING THE TREATMENT

During tonifying treatment, the Qigong doctor removes the Invisible Needle quickly from its point of origin while the patient is inhaling. This allows the patient to keep the Qi and Shen within the body's channels and tissues. After extracting the needle, the doctor presses down on the acupuncture point with emitted Qi and lightly rubs it in a clockwise direction until the open point has closed.

During a sedating treatment, the Qigong doctor has the patient exhale to expel the Evil Qi and Heat from the patient's tissues. After extracting the needle slowly, the doctor allows the acupuncture point to naturally drain and eventually close by itself. This aids in draining the Evil Qi and Excess Heat from the patient's body.

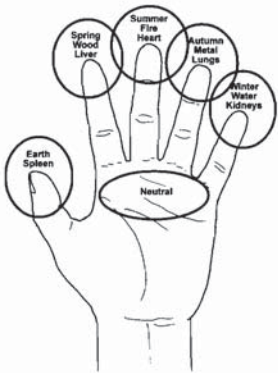


Figure 35.7. When treating patient's with the Invisible Needle technique for tonification, the Qigong doctor emits the required amount of energy into the patient, according to the specific Deficient organ and channel's condition.

The thumb, being the Earth Element and neutral, allows the Qigong doctor the ability to connect and combine the energy of the Five Yin Organs into his or her Lower Dantian, before extending the Qi into the patient.

Five Fingers	Five Elements	Five Viscera
Thumb	Earth	Spleen
Index	Wood	Liver
Middle	Fire	Heart
Ring	Metal	Lungs
Little	Water	Kidneys

Figure 35.8. Hand Chart of the Five Elements

## CHAPTER 36

### ENERGETIC POINT THERAPY

The importance of Energetic Point therapy as a Medical Qigong modality can best be understood when exploring the amount of information stored within the body's tissues. According to theoretical physicist Michio Kaku, the body's DNA contains over one hundred trillion times the information stored in current computers. There is an even greater amount of information stored within the three subtle energy fields outside of the human body. Most of this information is not readily translatable or decipherable, and is hidden from the conscious mind.

By stimulating certain energy points, for a specific length of time, an energetic trigger mechanism, or response reflex is created. This energetic reaction releases memories and stored information unique to each patient. To facilitate the unlocking of this stored information, the Qigong doctor must maintain a deep state of Alpha consciousness when stimulating the patient's energy points.

Energetic Point therapy involves two distinct modalities of treatment: Channel Point treatments and Channel Point meditations. Either can be used in conjunction with the Invisible Needle therapy. In these particular modalities of treatment, the Qigong doctor can either emit Qi into specific channel points on the patient's body to enhance the Medical Qigong treatment, or have the patient meditate on a specific point while the doctor administers the therapy. Both approaches can be used by the Qigong doctor to gather energy, move Qi, or release trapped energy from the patient's tissues.

#### CHANNEL POINT TREATMENTS AND PRESCRIPTIONS

The following treatments are generally used in the clinic by the Qigong doctor for Invisible Needle therapy, but are not necessarily limited to that modality of treatment. These Energetic Point

treatments are arranged and categorized according to specific diseases. The Energetic Points are located on the patient's front and back as depicted in the anatomical graphs (Figures 36.1 and 36.2). These points are clinically used for the following treatment goals:

#### POINT THERAPY TO TONIFY YIN ENERGY

1. To Tonify Yin energy and to reduce a Deficient type of Fire, extend Qi into the patient's Kd-3 point.
2. To nourish the Yin energy and to reduce Fire, extend Qi into the patient's Kd-3 and Lu-10 points.
3. To treat a Deficiency of Yin of the Liver and Kidneys and to reduce the causes of Deficient Fire, extend Qi into the patient's Sp-6 and Lv-3 points.
4. To treat a Deficiency of Yin causing a dryness of the Lungs, extend Qi into the patient's Lu-1 and Bl-13 points on the front and back of the body. Regulate the respiratory tract, as well as the patient's Lu-7 and Kd-6 points, thereby tonifying the body's Yin energy and activating the descending function of the Lungs.

#### POINT THERAPY TO TONIFYING OR DISPERSE YANG ENERGY

1. To strengthen the Yang of the patient's Kidneys, extend energy into the patient's GV-4, Bl-23, and Kd-3 points.
2. To warm, and tonify the Yang of the patient's Spleen and Kidneys, extend energy into the patient's Bl-20 and -23 points. This treatment is ideal for eliminating Damp fluid caused from Deficient types of edema.
3. To fortify the Yang and avert a state of Yang collapse, tonify the patient's Yuan Qi by extending energy into the patient's Lower Dantian, focusing specifically on the patient's CV-4, -6, and -8 points.



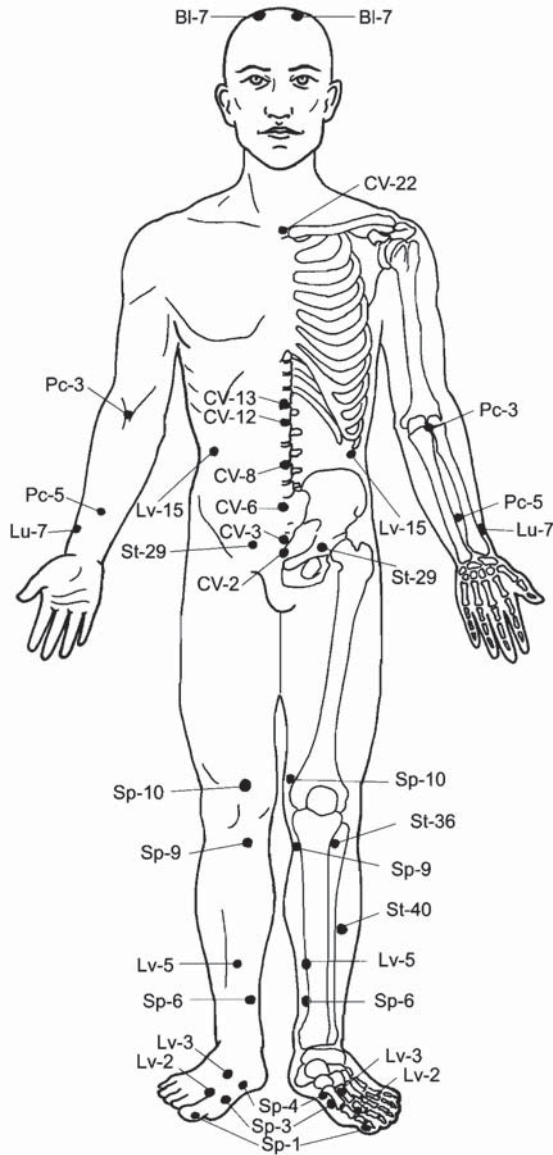


Figure 36.1. Chart of Specific Channel Points

4. To treat a condition of Deficiency of Yang of the Spleen, strengthen the patient's Stomach and Spleen to eliminate Damp and Phlegm. This is done by extending energy and tonifying the patient's St-36, CV-12, and Bl-20 points. Then activate and warm the Qi of the patient's Lungs by extending Qi into Bl-13, and -43 points.
5. To strengthen the Yang of the Spleen, promote the Spleen's transporting function by extending energy into the patient's CV-12, Bl-20, Lv-13, and Sp-3 points.
6. To raise the patient's Yang Qi or the Yang Qi flowing within the patient's Governing Vessel, extend energy into the GV-20 point.
7. To reduce hyperactive Yang of the patient's Liver, first dredge and disperse the patient's GB-20, Bl-18, and Lv-2 points to pacify the Yang of the Liver; then tonify by extending energy into the patient's Bl-23 and Kd-3 points to strengthen the Kidneys.
8. To reduce Excess Yang within the patient's Governing Vessel which has caused a hyperactivity of Heat, dredge and sedate the patient's GB-20 point. Then purge the Heat from the patient's GV-14 and LI-4 points.

**POINT THERAPY TO TONIFY OR DISPERSE QI**

1. To strengthen the patient's Yuan Qi, extend Qi into the patient's Lower Dantian, focusing on CV-4 and -6 points.
2. To fortify the patient's Qi and reestablish their Yang, extend energy into the patient's GV-20, CV-6, and St-36 points.
3. To subdue the patient's ascending Qi, extend Qi into the patient's CV-22 and Bl-17 points.
4. To disperse the patient's stagnant Qi and Phlegm, extend Qi into the patient's Bl-13 point.
5. To tonify the Kidneys' Qi and Jing and to reduce any Kidney Deficiency, extend Qi into the patient's GV-4, Bl-52, and Kd-3 points.
6. To stimulate the circulation of Qi and Blood, extend Qi into the patient's LI-4 and Lv-3 points.

**POINT THERAPY TO TONIFY AND NOURISH THE BLOOD**

1. To activate the patient's Blood circulation, extend energy into the patient's Sp-10 point.
2. To stimulate the function of conducting Blood,

extend energy into the patient's Sp-1 point.

3. To control the production of Blood, extend energy into the patient's Bl-20 point to control the Blood, as well as Bl-15 to increase the production of Blood.
4. To activate Blood circulation and remove stasis, extend energy into the patient's Sp-6 and Bl-17.
5. To strengthen the source of Blood formation, extend energy into the patient's St-36 and Sp-6 points.
6. To remove Blood stasis of the uterus, extend energy into the patient's Bl-32 and St-29 points.

**POINT THERAPY TO ELIMINATE COLD AND DAMP**

1. To warm the Spleen and Stomach to eliminate Cold, extend energy into the patient's Lower Dantian and CV-12 and -13 area.
2. To disperse Cold, relieve pain, pacify the Stomach and strengthen the Spleen, extend energy into the patient's Sp-4 and Bl-20 points.
3. To strengthen the Spleen to disperse Dampness, extend energy into the patient's Sp-6 and St-36 points.
4. To eliminate edema above the waist, extend energy into the patient's Bl-20 and Lv-13 points.
5. To eliminate edema below the waist, extend energy into the patient's Bl-28, LI-6, and Sp-9 points.

**POINT THERAPY TO ELIMINATE HEAT**

1. To eliminate Heat from the patient's body, extend energy into the patient's LI-11 points, or dredge and disperse energy from the patient's Shi Xuan points (at the tips of the fingers).
2. To move Heat downwards from the patient's body, dredge and disperse energy from the patient's Kd-1 points.
3. To disperse External Heat, dredge and disperse energy from the patient's SI-3 points.
4. To eliminate Internal Heat, dredge and disperse energy from the patient's Pc-5 points.
5. To eliminate Damp Heat, extend energy into the patient's Bl-20 and Sp-9 points.

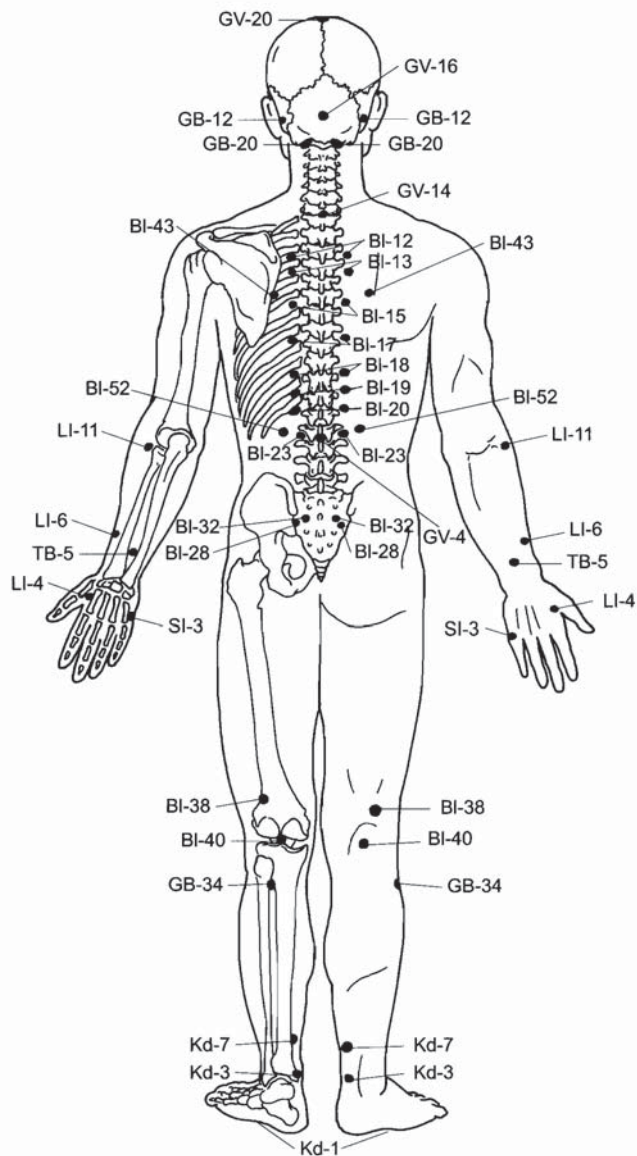


Figure 36.2. Chart of Specific Channel Points



6. To eliminate Damp Heat from the Blood, dredge and disperse energy from the patient's Bl-40 points, then extend energy into the Pc-3 points.
7. To reduce Fire of the Liver, dredge and disperse energy from the patient's CV-3 and Lv-5 points.
8. To reduce Liver and Gall Bladder Upward Fire disturbance, dredge and disperse energy from the patient's GB-12, as well as Bl-19 and -18 areas.

#### POINT THERAPY TO ELIMINATE WIND

1. To eliminate Wind Cold, dredge and disperse energy from the patient's GV-16, Bl-12, GB-20, Lu-7, LI-4, and Kd-7 points.
2. To eliminate Wind Heat, dredge and disperse energy from the patient's GV-14, LI-4, TB-5, and GB-20 points.
3. To eliminate Wind from the upper portion of the patient's body, dredge and disperse energy from the patients Bl-7, GV-20, and -16 points.
4. To eliminate pathogenic Wind, extend energy into the patient's Lu-7 points to activate the natural dispersing function of the Lungs.
5. To eliminate Wind and reduce Fire, dredge and disperse energy from the patient's GB-20 points.
6. To calm the Wind of the Liver, dredge and disperse energy from the patient's Lv-3 points.

#### POINT THERAPY TO ELIMINATE PHEGM

1. To eliminate Damp Phlegm in the Interior, first strengthen the function of the patient's Spleen and Stomach to eliminate the Dampness, by extending energy into the patient's Bl-20 and CV-12 points, then eliminate the Phlegm by dredging both of the St-40 points.
2. To eliminate Phlegm Fire in the patient's Stomach, dredge the patient's GB-34 and St-40 points.

#### CONTRAINDICATIONS

Never apply Energy Point therapy to patients who are in an acute stage of inflammatory diseases (especially of the abdomen). Also avoid using Energy Point therapy on patients with hyper-

tension, heart diseases, severe cases of pulmonary tuberculosis, hemophilia, purpura hemorrhagic, purpura allergic, and severe skin diseases.

#### CHANNEL POINT MEDITATION

After applying the Invisible Needle technique or Energetic Point therapy, the Qigong doctor may decide to initiate Channel Point meditation to intensify the treatment. This is achieved by having the patient concentrate on specific points along the channels. This concentration will produce two distinct results. First, it will get rid of any of the patient's distracting thoughts, and second, it will cause different fluctuations of the Qi and Blood circulation through the patient's Yin and Yang organs. This focused concentration will allow the internal organs to supply the patient's body with either: a more concentrated flow of Qi and Blood into the tissue area; or the focused attention will have a stronger dispersing effect on the patient's tissues (depending on the patient's focus).

Each time a patient switches the focus of concentration to a different point in a different area of the body, the circulation and regulation of Qi and Blood will alter to accommodate the mental transitions of intention. In giving the patient a specific point meditation as a prescription, the Qigong doctor should be careful to select the areas and points in accordance with the particular Qigong exercises that will arrest the patient's Yin and Yang organ disease.

Generally speaking, when treating an Excess condition with Channel Point meditation, the Qigong doctor has the patient imagine draining the Excess Qi out through the extremities. In the case of a Deficiency, the doctor has the patient focus on tonifying the Deficient organ(s) by absorbing energy and light into the Deficient area. Below is a list of channel point regulations and their applications.

#### QIHAI (CV-6) SEA OF QI

The CV-6 point, located in the Lower Dantian, is the most frequently selected point (Figure 36.3). It is chosen for normal conditions to lead the Qi back to its origin. It is this area from which Qi emanates and returns, hence its name, Sea of Qi. Focusing on this point will allow the patient to tonify the Kidneys (Yuan) Qi, and can be used to regu-

## SECTION 8: QI EMITTING METHODS

late the Lower Burner, Conception Vessel, and Water pathways. The Qigong doctor may also extend energy into this area to:

- restore collapsed Yin or Yang Qi,
- raise the patient's Middle Burner Qi,
- warm a patient's Yang Qi,
- warm a patient's Cold condition,
- treat mental disorders,
- treat male sexual problems,
- treat urinary problems,
- treat local pain,
- treat fatigue, and
- treat Qi and Blood Deficiency.

### MINGMEN (GV-4) GATE OF LIFE

This point is also called the Palace of Essence (Figure 36.4). Located between the two Kidneys, this point is used for patients with a Deficiency of the Kidney Yang and declining Fire of the Mingmen (this condition is manifested as lumbago pain, seminal emissions, and an aversion to cold). Focus the patient's concentration on the navel first, then gradually have the patient focus deeper into the Mingmen area. This area is known as the Sea of Blood and Essence. Focusing on this point will allow the patient to tonify and stabilize the Kidney (Yuan) Qi and Jing. A Qigong doctor extending energy into this area can regulate the patient's water pathways, heat the body's Yang Qi, and lower blood pressure. This point is also used to treat lower back pain, sciatica, as well as sexual/genital problems.

### SHAO SHANG (LU-11) LESSER SHANG

This point is also called Ghost Sincerity, and is considered the second of eleven ghost points (Figure 36.5). The sound "shang" is a musical note and corresponds to the Element Metal. This particular point is used for patients with a Deficiency of Lung Qi (this is manifested by asthma and coughing). It reinforces the Qi and regulates the Lungs. A Qigong doctor can pull energy from this area to dredge and clear Lung Fire, Heat, and Summer Heat, as well as dispel Wind Heat from the patient's body.

### ZHONG CHONG (PC-9) MIDDLE RUSHING

This point is used for patients with a Deficiency of Heart Qi (which manifests as palpi-

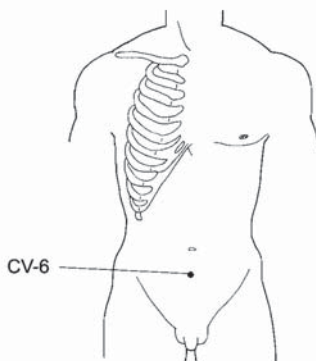


Figure 36.3. Lower Dantian (CV-6)

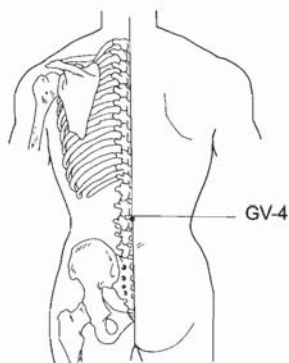


Figure 36.4. Mingmen (GV-4)

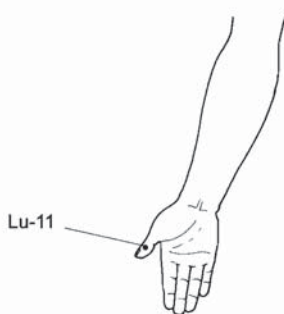


Figure 36.5. Shao Shang (Lu-11)

tations and restlessness). It reinforces the Qi and calms the Heart and mind. This area is good for regulating the Heart's Qi, reviving consciousness, and restoring collapsed Yang. It can be used to dredge and clear the patient's body of Heart Fire, Heat, and Summer Heat conditions (Figure 36.6).

#### **ZU SAN LI (ST-36) FOOT THREE MILES**

This point is used for patients with a disorder of transporting and transforming Spleen and Stomach Qi (which manifests as abdominal distention and pain). This point has a strong tonifying effect (especially for the Spleen) and regulates the Stomach. It also tonifies the Ying (Nutritive) Qi, and regulates the Lower and Middle Burners. It can be used by a Qigong doctor to dredge and reduce digestive stagnation, to redirect Rebellious Qi, to drain pathogenic influences from the Stomach, and to soften hard abdominal masses or tumors (Figure 36.7).

#### **DA DUN (LV-1) GREAT PILE**

This point is used for patients with hyperactive Liver Yang or overactive Liver and Heart Fire. It calms the Liver to treat diseases of the upper portion of the body (primarily the head). By focusing on this area, the patient can regulate and tonify the Liver Qi and Blood. The Qigong doctor may dredge this area to disperse Liver Qi and transform Damp Heat in the Lower Burner (Figure 36.8).

#### **YONG QUAN (KD-1) GUSHING SPRING**

This point is used for patients with Yin Deficiencies of the Liver and Kidney, hyperactivity of Fire due to Yin Deficiencies, or Excess in the upper torso and Deficiency in the lower torso. Concentration on this area will also calm the spirit, clear Fire and Heat from the head area, restore collapsed Yang, and transform Heart Phlegm (Figure 36.9).

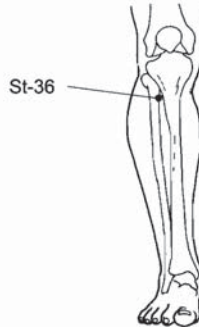
#### **BAIHUI (GV-20) HUNDRED MEETINGS**

This point is used for patients with a Deficiency of Qi in the Middle Burner (manifested by a shortness of breath, dizziness, intractable diarrhea, and a prolapse of the internal organs). This point is known as the Sea of Marrow. Focusing on this area will clear the brain and calm the spirit. If the Qigong doctor treats this area, the patient's



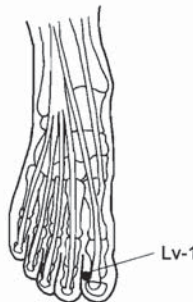
Pc-9

Figure 36.6. Zhou Chong (Pc-9)



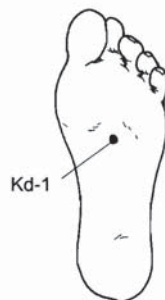
St-36

Figure 36.7. Zu San Li (St-36)



Lv-1

Figure 36.8. Da Dun (Lv-1)



Kd-1

Figure 36.9. Yong Quan (Kd-1)



lower orifices can be stabilized, the Qi can be warmed and tonified, and Yang Qi can be warmed and a collapse can be prevented. This point is also used in order to treat hypertension, insomnia, seizures, dizziness, headaches, and the prolapse of internal organs (Figure 36.10).

#### HUIYIN (CV-1) MEETING OF YIN

This point is used for patients with a Deficiency of Lung Qi and Kidney Yin (manifested by asthma and coughing). Focusing the patient's concentration on this area stabilizes the patient's Jing and lower orifices, as well as calms the spirit and clears the brain. It can be used by the Qigong doctor to tonify and regulate the patient's Qi, to clear Heat from the patient's body, to treat irregular menses, urethritis, prostatitis, and to raise the blood pressure (Figure 36.11).

#### YIN TANG (EX. HN. 3) SEAL HALL

This point is used for patients to calm the spirit, and can be used by the Qigong doctor to dispel Wind and clear Heat from the patient's body. This point is also used to treat epilepsy, nausea and vomiting, insomnia, sinus headaches, dizziness, and vertigo (Figure 36.12).

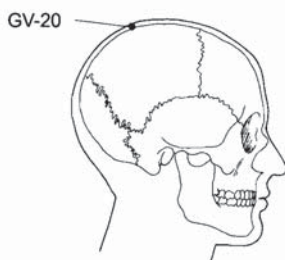


Figure 36.10. Baihui (GV-20)

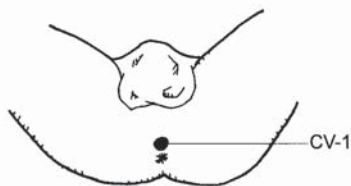


Figure 36.11. Hui Yin (CV-1)

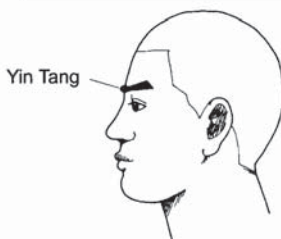


Figure 36.12. Yin Tang (Ex.Pt.)

## CHAPTER 37

### MEDICAL QIGONG MASSAGE

#### INTRODUCTION TO TISSUE FUNCTION

To understand the energetic function of surface and deep tissue stimulation through Medical Qigong Massage, it is important to first understand the reflexes and spontaneous energetic reactions within the body's tissues. The tissues of the human body are in a constant state of perpetual change. No matter where illness or damage has occurred, everything in the body is linked to the organs' and bowels' functions of producing and governing energy, and their interaction with the body's surface tissues (Figure 37.1–37.2).

In Traditional Chinese Medicine, the human body is viewed as a conglomeration of Qi, Blood, channels, tendons, fascia, bones, Marrow, bowels (Yang organs), and viscera (Yin organs). Each part is interdependent, each having inseparable Yin and Yang relationships and all of them interacting with each other. The following describes the interaction of: Qi and Blood, Tendons and Fascia, Bones and Marrow and the Bowels and Viscera.

1. Qi is considered the Blood's leader: as the Qi leads, the Blood follows. If the Qi ceases to flow, the Blood stops.
2. The tendons and fascia are used for channel energy movement. As the tendons and fascia stretch, they cause the channel Qi to increase its energetic movement and flow. When the tendons and fascia are calm, the channel Qi slows down.
3. The bones are the Marrow's residence. When the bones are hard, the Marrow is solid; when the bones are soft, the Marrow is hollow.
4. The bowels (Yang organs) are the viscera's (Yin organs') manifestations. If the bowels are strong, the organs become robust; when the bowels become weak, the viscera begin to fail.

Medical Qigong massage takes into consideration the function and flow of the body's tis-

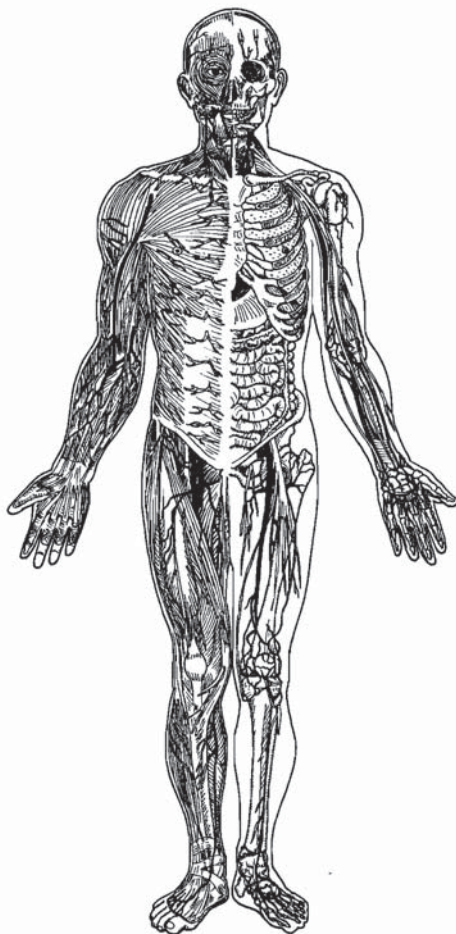


Figure 37.1. The Human Body (Anterior)

sues, in conjunction with the interacting systems of the body's energetic fields, striving to regulate both systems at the same time.

## TWO APPROACHES IN TREATMENT

Medical Qigong massage can be divided into two schools of treatment modalities: Surface Tissue Massage Therapy and Visceral Tissue Massage Therapy.

1. Surface Tissue Massage Therapy utilizes the Five Elemental Qi Massage Therapy techniques in conjunction with external tissue stimulation. All external tissue manipulation techniques used in Qigong massage should be light as a feather and should not exceed the pressure one would place on an eyeball. When treating with Surface Tissue Massage, the doctor's focus must be centered on the dispersion of pathogenic Qi and the expansion of the patient's Wei Qi, while softly touching the patient's tissues.
2. Visceral Tissue Massage Therapy utilizes the Five Elemental Qi Massage Therapy techniques in conjunction with deep tissue stimulation. By matching the patient's pulse frequency and respiration with that of the doctor's, a stable, energetic resonance is secured and treatment begins. When treating with Visceral Tissue Massage, the doctor's focus must be centered deep into the patient's internal organs without touching the patient's external tissues.

After external tissue massage is used to treat the patient's tissues, it is important for the doctor to maintain focused intention on the patient's channels while slowly removing his or her hands. If a break in contact with the mind's intention is made, the patient's tissues will return to their pre-treatment state. Once the doctor has physically disconnected from the patient in this manner, Distance Qi Emission and Qi manipulation techniques can be applied.

It is believed that the treatment of diseases should be carried out primarily by Qi emission as the main approach, and secondarily through Qigong massage. By combining both external and internal tissue manipulation skills with energy

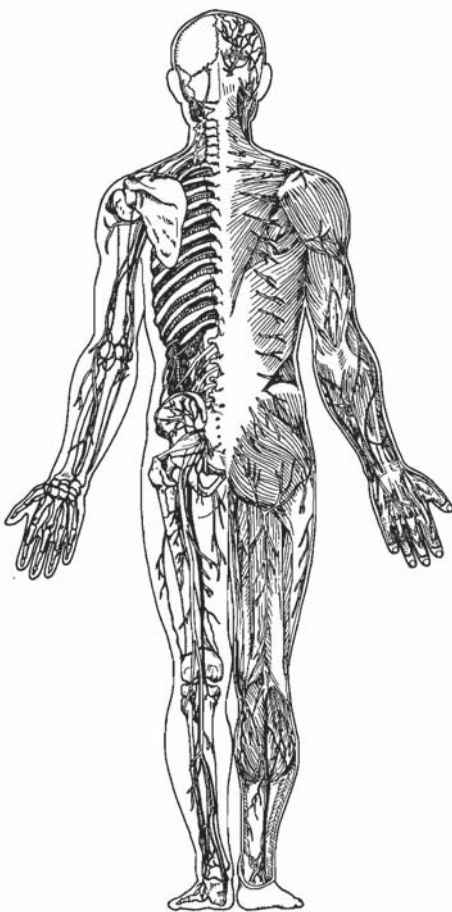


Figure 37.2. The Human Anatomy (Posterior)



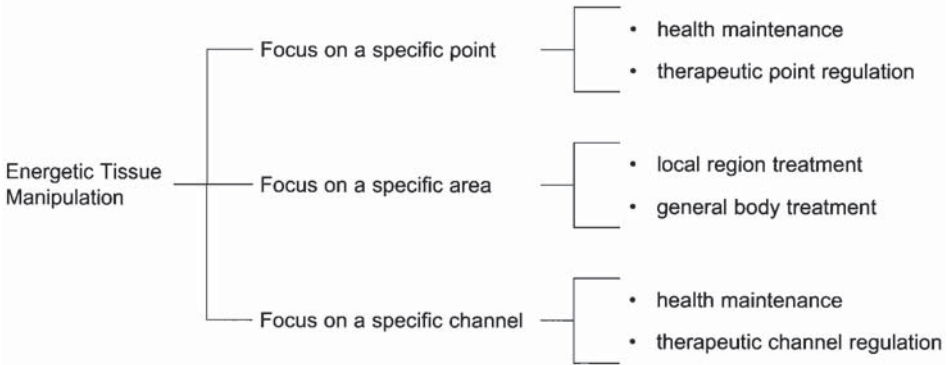


Figure 37.3. Energetic Tissue Manipulation Chart

extension techniques, the Qigong doctor greatly improves the quality of treatments. In the clinical setting, this type of energetic tissue manipulation is utilized before or after energy extension. This facilitates the relaxation of the patient's muscles and joints and the opening or closing of their points. It also aids in dredging the channels, guiding the flow of energy, and in regulating Yin and Yang energy.

#### TISSUE REGULATION THROUGH MEDICAL QIGONG MESSAGE

The external treatment of the patient's tissues encompasses a wide variety of body manipulation and alignment methods to provide a complete treatment program (Figure 37.3). Used for toning the organs, glands, nervous system, and joints, Qigong massage is applied to treat soft tissue injury. The following are the six treatment goals of Qigong Massage:

- To relax the tendons, activate the channels, promote circulation of Qi and Blood, and relieve pain,
- To disperse Blood stagnation,
- To relieve muscle spasms,
- To expand the tendon sheaths,
- To treat fascia in order to move stagnations and separate adhesions, and
- To correct dislocations.

The following is a list of the five predominant external tissue manipulation techniques used by Qigong doctors in China today.

#### THE FIVE ELEMENTAL QI MESSAGE THERAPY

Traditionally there are five different techniques for Medical Qigong massage therapy. These five techniques are very important for re-establishing the energetic vitality of the patient's body. Each of these techniques relates to a specific action and organ associated with one of the Five Elements. The objective of these techniques is to influence the muscles, nerve fibers, and deeplying tissues of the body in order to aid metabolism and stimulate energy flow (Figure 37.4). The applications of these five methods of energy manipulation and their affect on the body's tissues are described as follows.

#### THE CIRCLE-TWISTING METHOD

This technique relates to the Spleen, which rules and affects the muscles, and is implemented as a quick drilling motion into the body's surface tissues, using the fingers, palms, knuckles, or heel of the palm.

When treating a patient's tissue area, a circle-twisting movement will stimulate the Qi and Blood within the channel points. This will generate a numbing and tingling sensation that will

<b>Circle-Twisting Method</b>	Spleen-Earth Element: affects the muscles, stimulates and improves Blood circulation.
<b>Compression Release Method</b>	Kidneys-Water Element: affects the bones, and regulates the Wei and Ying Qi.
<b>Thrusting Method</b>	Heart-Fire Element: affects the Blood, pulse, and regulates and activates the Qi.
<b>Grasping and Shaking Method</b>	Liver-Wood Element: affects the tendons, ligaments and muscles, promotes, clears, and activates Qi flow, and balances the Yin and Yang energy.
<b>Tapping Method</b>	Lungs-Metal Element: affects the Qi and skin.

Figure 37.4. The Five Elemental Qi Massage Methods

cause the channel points to induce the energy to counterattack the foreign invasion of Turbid Qi and disease. The circle-twisting action will also stimulate and improve Blood circulation and is divided into two modalities of treatment:

- To stimulate, massage the area in a clockwise, spiraling, circular motion from the outside to the center of the point. The purpose of this action is to gather energy from the surrounding areas of the patient's body and collect it into the center point the doctor is treating.
- To sedate, massage the area in a counterclockwise, spiraling circle from the center of the point outward. The purpose of this action is to disperse the energy from the area the doctor is treating. This Excess energy will later be either moved into other organs, or dredged outside the patient's body through an adjacent channel (Figure 37.5).

#### THE COMPRESSION RELEASE METHOD

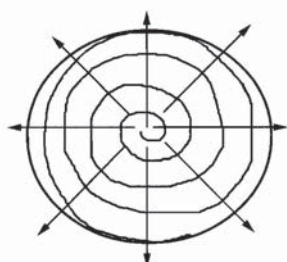
This technique relates to the Kidneys, which rule and affect the bones, and is performed by the doctor extending his or her intention into the patient, softly pressing the body's surface tissues, us-

ing the whole palm, parts of the fingers, or elbows. The Compression Release method is commonly used to purge or drain the tissues of pathogenic Qi.

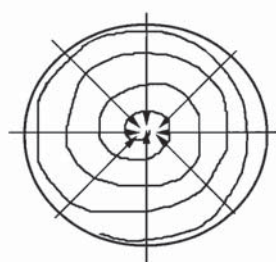
The Compression Release techniques are generally used to regulate the Ying and Wei Qi, which travel along the channels and collaterals. Deep pressure reaches the Ying Qi, while shallow pressure stimulates the Wei Qi. Once damage has occurred in the body, the damaged channel points and organ regions cause certain changes in the Wei Qi, Ying, Qi, and Blood areas of the body, resulting in numbness, aches, pain, swelling, etc. Both Circle-Twisting and Compression Release techniques can eliminate these symptoms and create a more stable energy flow.

#### The Compression Release Technique

Once the proper hand posture and area to be treated has been selected, the doctor guides Qi into his or her palm and fingers using Hot, Cold, vibrating, or spiraling energy. The doctor then initiates a rhythmic compression over the patient's tissues stimulating the patient's energetic field. This action has the function of relieving stagnation or congestion and can be used to dredge the



To sedate, purge, or disperse, move the energy in a counterclockwise direction.



To stimulate, tonify, or gather, move the energy in a clockwise direction.

Figure 37.5. Circle Twisting Method of Energy Therapy

channels and energetic points, as well as to relieve muscle spasms and physical pain.

The doctor must apply the correct amount of pressure for the patient's physical condition:

1. A slow Compression Release method is applied to any kind of hyperactive illness, nervous system disorder, mental disorder, or loss of Blood.
2. A medium Compression Release method is applied to illness for Spleen and Stomach disorders.
3. A fast Compression Release method is applied to hypoactive or Cold illnesses.

It is important to note that when applying the Compression Release method to tonify a specific area, the doctor should energetically press on the channel at a forty-five degree angle, slightly above where the channel flows into the injured area. This augments the flow of energy along the channel.

To disperse or drain a particular area, the doctor should apply slight pressure at an angle past where the channel flows into the injured area. This downward pressure will cause the energy to flow away from the injury. This application is used when treating Excess conditions.

#### THE THRUSTING METHOD

This technique relates to the Heart, which rules and affects the Blood and Blood pulses. It is utilized to gently push the tissues, extending the Qi and Blood along the patient's surface channels,

using the thumb, ball of the thumb, or heel of the palm. The thrusting method can draw energy into a Deficient area or move Qi out of an Excess area.

#### The Thrusting Technique

Once the proper hand posture and area to be treated has been selected, the doctor guides Qi into his or her palm and fingers using Hot, Cold, vibrating, or spiraling energy. The doctor then rubs lightly or lightly touches above the patient's tissues while simultaneously emitting Qi.

The technique should be synchronized with the frequency of the patient's pulse and respiration. The Thrusting technique has the function of regulating and activating the patient's Qi, alleviating pain, and dredging the channels.

#### THE GRASPING AND SHAKING METHOD

This technique relates to the Liver, which rules and affects the tendons. It is administered by lightly vibrating the skin (gently at first, then slowly increasing the intensity). The Grasping and Shaking method sends a wave of vibration throughout the patient's body, and is used to increase Qi and Blood flow to the tissue area.

#### The Grasping and Shaking Technique

Once the proper hand posture and area to be treated has been selected, the doctor guides Qi into his or her palm and fingers using Hot, Cold, vibrating, or spiraling energy.

The doctor then lightly grasps and shakes the



energetic field within the patient's tissues, while extending energy. The Grasping and Shaking technique is used for directing Qi to flow with or against the natural currents in the body's channels. It promotes, clears, and activates the channels and flow of Qi, relaxes the muscles and tendons, and balances the Yin and Yang energy.

#### THE TAPPING METHOD

This technique relates to the Lungs, which rule and affect the Qi and skin. This technique is administered by lightly and rhythmically tapping the patient's skin (with varying degrees of force), using the fingers, palms or fists (Figure 37.6). The Tapping method sends a pulsating ripple throughout the patient's tissues and is used to disperse stagnation from a point, channel, or organ.

#### YIN AND YANG ENERGETIC POINT MANIPULATION

Before treating patients with Five Elemental Regulation therapy, the Qigong doctor should be aware of the principals of Yin and Yang energetic polarity involved within the Energetic Point Manipulation. This method of treatment is used to regulate the patient's Wei Qi, Ying Qi, and Qi and Blood systems (as a whole), in order to form a governed systemic balance. In the Energetic Point Manipulation methods, the treating techniques are directly based on Yin and Yang theory.

#### THE YIN THEORY OF QI MANIPULATION

This technique is expressed as a passive, quiet, or motionless action (more energy and less physical movement). The energetically passive Yin movements are used to push, fill, or tonify the patient's Righteous Qi, located within the patient's tissues. It is used for treating external tissue conditions and for internal organ conditions.

- If the external tissue area is in an inactive or Yin state, apply a Yin technique. Treat a Cold area with soft, passive manipulations, while extending the mind superficially onto the patient's surface tissues to fill or tonify anti-pathogenic factors, and to revitalize the Deficient area.
- If the internal organ area is either in an active or Yang (Hot or hard) state, the doctor must



Figure 37.6. In the Massage Tapping Method, the Qigong doctor will extend his or her intention deep into the patient's tissues in order to stimulate the channel point.

apply a Yin, passive, or slow action technique, while extending his mind deep into the patient's tissues and organs.

#### THE YANG THEORY OF QI MANIPULATION

This technique is expressed as an active technique, in motion. The active energy of the Yang movements are generally used to pull or purge pathogenic factors. It is used for treating external tissue conditions and for internal organ conditions.

- If the external tissue area is in an active or Yang state, apply a Yang technique (treating an External Hot or hard area with fast dredging manipulations) while extending the mind superficially onto the patient's surface tissues. This is done to pull or purge pathogenic factors, or break up the stagnation.
- If the internal organ area is either in an inactive or Yin (Cold or flaccid) state, the doctor must apply a Yang, quick, or active technique, while extending his or her mind deep into the patient's tissues and organs.

This combination of movement (Yang) and non-movement (Yin) is embodied in both the Circle-Twisting and Compression Release Methods of the Five Elemental Regulation Techniques.

#### APPLICATION FOR YIN AND YANG TECHNIQUES

The following text gives examples of specific Yin or Yang hand techniques, and when to apply them:

1. The Qigong doctor uses Yin hand techniques for tonifying, filling and pushing Qi and

Blood through the patient's organs, tissues, and channels. The Yin hand actions are demonstrated through slow or inactive hand movements.

2. The Qigong doctor uses Yang hand techniques for sedating, purging, and pulling Qi and Blood. The Yang hand actions are demonstrated through fast or active hand movements.

#### YIN AND YANG TREATING METHODS

The following text gives examples of specific Yin or Yang hand treatment methods, and when to apply them:

1. When a patient's tissues are in an Excess Yang state (Hard or Hot), the Qigong doctor sedates the area with counterclockwise rotations, leading the Excess energy from inside the tissue area out of the body.
2. When a patient's tissues are in a Deficient Yin state (Flaccid or Cold), the Qigong doctor tonifies the area with a clockwise rotation, to bring energy into the Deficient tissue area.

#### TREATING THE TISSUE AREA OR ENERGETIC POINT

In treating the patient's surface tissue area or specific energetic points, some Qigong schools teach that with a male patient, one should begin with points on the left side, then on the right side; whereas for female patients, one begins working on the points on the right side of the body, then on the left.

#### DEEP AND SHALLOW PRESSURE

Energy compression (deep or shallow) is controlled by the doctor's release. A deep compression relates to the Ying Qi, while a shallow compression pertains to the Wei Qi. This Compression Release technique affects the body's Blood and vital energy harmony. It seeks to balance the body's energy by preventing the Qi from flowing in the wrong direction. This technique also leads the pathogenic Qi outside the patient's body and is commonly called "The Dispersing Evil Qi Technique."

If stagnant energy remains in the center of a channel point, then the doctor must employ a

Compression Release method. The compression causes the channel point to contract, leading it toward a calm, stable state. When the doctor releases the compression on the channel point, it expands and becomes stimulated into an active state.

#### THE GRADUAL ENERGETIC PENETRATION OF TISSUES

When treating a patient with External Tissue Regulation, there should always be a gradual penetration of energy permeating the patient's tissues. The Qigong doctor first sinks his or her focused intention onto the patient's surface tissues. The intention is then slowly sunk deeper, first into the patient's muscles and inner fascia, then into the bones or internal viscera.

At no time should pressure damage the tissues or compound pain. Treatment or pressure time at each area or energetic point should not be excessive. To establish the correct amount of pressure, determine the normal energetic pulsation in accordance with the Five Elemental Qi Massage methods, then decide if the technique is to be light, medium, or heavy.

#### ADDITIONAL GUIDELINES

The following are specific guidelines of Qigong massage treatment methods, and when to apply them:

1. Before beginning Qigong massage, the patient must be comfortable and relaxed. Otherwise the patient's body will not be receptive to the tissue stimulation or Qi emission.
2. When first touching the patient, the touch should be slow, as if the doctor is dipping his or her hand to test the water. The movements should have an established rhythm.
3. The doctor should never hold his or her arm, or the patient's arm, rigid or fully extended; the elbows should always be bent to some degree.
4. A symptom or damaged area occurring on one area or point at the extremity of a channel may be effectively treated by stimulating the point at the opposite end of the channel (see Magic Square, Chapter 31).
5. Points which are painful with light pressure

#### SECTION 8: QI EMITTING METHODS

- are in a state of Yang and need to be purged and sedated.
6. Points which are painful to deep pressure are in a state of Yin and need stimulation.
  7. When an organ is functioning normally, it should receive weak, short stimuli that will increase the function, action, and energetic potential of the organ.
  8. Cool skin over a point or channel indicates a Deficiency in that channel and should be tonified.
  9. Hot skin indicates Excess Qi accumulation. It also indicates a current or pending illness in an organ, or area associated with that channel, and should be purged immediately.



**SECTION IX**  
**MEDICAL QIGONG EXERCISES**  
**AND PRESCRIPTIONS**



## CHAPTER 38

# INTRODUCTION TO MEDICAL QIGONG PRESCRIPTIONS AND REGULATION EXERCISES

### HISTORY OF MEDICAL QIGONG PRESCRIPTIONS

Many of the earliest known Medical Qigong prescriptions were derived from the movements of animals. Dating back to the second century B.C., the Qigong Classic (Dao Yin Tu) illustrates, in manuscripts written on silk, over 45 Qigong postures with descriptions of the movements as well as the names of the diseases which they treat. Over half of these illustrated postures are animal movements.

In the ancient Chinese text called the *Spring and Autumn Annals*, it is written, "Flowing water never stagnates, and the hinges of an active door never rusts. This is due to movement. The same principle applies to the body's Jing and Qi. If the body does not move, Jing does not flow. When Jing does not flow, Qi stagnates." The soft flowing movements in the Medical Qigong prescription exercises enhance and increase the flow of the body's Qi and Blood.

### THE FUNCTION OF MEDICAL QIGONG PRESCRIPTIONS

When a disease develops, certain active points of the disease correspond to different organs, muscles and limbs of the body, and a pathological reflex is formed. Trigger and reflex points which are painful to touch are perfect examples of this phenomenon. The cerebral cortex can be inhibited in specific ways by regulating the Mind and entering a state of tranquility through Medical Qigong prescriptions, thus overriding the pathological reflex pattern, allowing the body time to heal.

Although acupuncture and herbs can, in addition to relieving pain, move Qi, Blood, and Phlegm (the roots of the disease), they fail to address the patient's life-style which is often a major contributing factor. Problems such as stagnation, Excess or Deficient conditions are often ex-

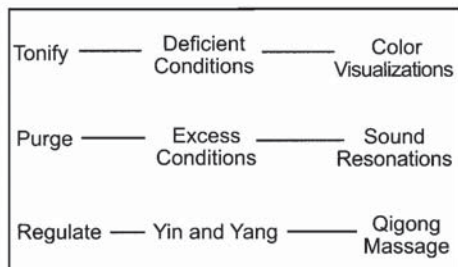


Figure 38.1. Medical Qigong Treatments

acerbated by a patient's sedentary life style. A responsible doctor of Medical Qigong therapy addresses this particular element by prescribing physical therapy, exercise, and meditations as part of the overall treatment strategy.

The standing rule for treatment in Medical Qigong prescriptions is to:

- Tonify the Deficient organs and organ systems with color visualization, by using the Mind's intention to focus on moving Qi into a Deficient organ, strengthening, thus illuminating its tissues;
- Purge the Excess organs and organ systems with sound resonance, by using the Mind's intention to focus on moving the Qi out from an Excess organ, resonating, and draining its tissues;
- Regulate the body's Yin and Yang organs and organ systems with Qigong massage, by using the Mind's intention to balance the energetic fields by moving the Qi up and down, right and left, and inside and outside of the tissues (Figure 38.1).

The therapeutic effects of Medical Qigong meditations and prescriptions are designed to move Qi and Blood stagnation, to tonify the internal or-



gans and organ systems, and to enhance the autonomic nervous system. These prescriptions stimulate the patient's body, thereby gradually eliminating fatigue, as the normal body functions are restored. Another important aspect of the Medical Qigong meditations and prescriptions is the enhancement of the body's immune system functions.

### MEDICAL QIGONG AND THE IMMUNE SYSTEM

The many health benefits of Medical Qigong include increased white blood cell production, stabilized blood pressure, and an improved immune function. The immune system, unlike the vascular circulation system, defies a clear anatomical description. It can only be understood through its functions and interrelationships with the mind and various other parts and systems of the body, such as the lymph nodes, Spleen, tonsils, appendix, Peyer's patches (in the ileum), thymus gland and the bone marrow.

The lymph nodes contain specialized compartments - some contain B cells (B stands for Blood), some T cells (T stands for Thymus), and some contain macrophages. The tonsils likewise contain B and T cells. The appendix and Peyer's patches are components of the lymphatic drainage system, and serve as locations where the B cells mature and where antibodies are produced by the B cells. The body's T cells mature in the thymus gland.

Both B and T cells begin their life in the Liver, when the fetus is only nine weeks old. They then migrate to the bone marrow where they form precursor cells. Afterwards, the T cells migrate to the thymus and the B cells remain in the bone marrow.

The immune system utilizes two major strategies for protecting the body from an infectious disease: The Humoral Immunity and the Cell Mediated Immunity.

- In humoral immunity the B cells play the primary role, and the T cells as well as other related cells play supporting roles.
- In cell mediated immunity the T cells play the main role, while B cells and other related cells play auxiliary roles.

Both T cells and B cells are called "Lympho-

cytes." They are two types of white blood cells that originate in the body's bone marrow and travel in the blood and lymph circulatory system (Figure 38.2). Both T cells and B cells are concentrated in the lymph nodes, which are found in clusters near groups of veins, and are heavily concentrated under the arm pits, in the adenoids, the Spleen and in the groin area.

When B cells encounter an antigen or foreign substance, they differentiate into plasma cells. These plasma cells secrete antibodies that fight and neutralize bacteria, or coat the antigen to mark it for destruction by other components of the immune system (such as the T cells).

T cells specialize in destroying cells infected by viruses, in attacking tumors, and in rejecting transplanted organs and tissues. The T cell, after leaving the bone marrow, travels to the thymus gland where it undergoes further development before returning to the lymph and blood circulatory systems. The T cells respond to an antigen by differentiating into several kinds of T cells, three of which are of primary importance: Killer T cells (also called cytotoxic T cells), Helper T cells and Suppressor T cells. Killer T cells bind to viral antigens displayed on the surface of infected cells and destroy them. Helper T cells bind to the antigens on the surface of a B cell that has already bound itself to the antigen. Each Helper T cell then releases Lymphokines (one well known class of lymphokines is interferon), that enhance the maturation of the B cells, or signal them to differentiate and multiply into plasma cells that secrete antibodies. The Suppressor T cells function to dampen the immune response and to signal the "all clear."

A third group of important immune cells are the phagocytes. These cells are the body's natural scavengers. They engulf antigens and destroy them. Those that specialize in cleaning up the debris are called macrophages. The macrophages can also signal B or T cells to the presence of foreign material.

Another important group of cells are called Null cells, among which the N.K. or "natural killer" cells are found. These cells are able to identify tumors and virally infected cells, and kill them without having any prior encounter with such an antigen.

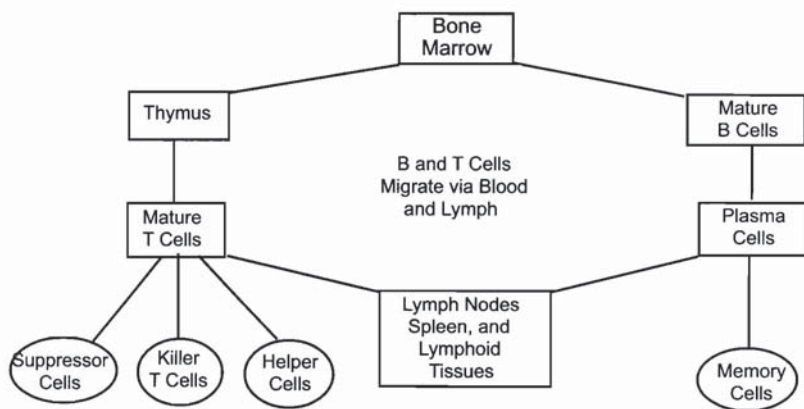


Figure 38.2. The Body's Immune System

A final important group consists of Mast cells. They contain powerful chemicals: heparin - an anticoagulant, serotonin - a neurotransmitter, and histamine - a biochemical released in overabundant quantities in allergic reactions.

These white blood cells live in the blood and lymph fluid, and are commonly known as the leukocytes. There are two main varieties of white corpuscles: The Polymorphonuclear Leucocyte (Polymorphs) and Lymphocyte.

- Polymorphs are found in the bone marrow stem cells; they destroy invading bacteria and remove dead or damaged tissue.
- Lymphocytes are found in the lymph glands, Spleen and thymus gland and circulate in the blood along with the polymorphs. They are the smallest of the leukocytes, and designated the lymphocyte because it is identical with the lymphoid cell derived from the lymphatic glands.

Both the white blood cells called polymorphs and lymphocytes move into the body's surrounding tissues as a part of the immune function. The purpose of these cells is to work together to defend the body from invasion of pathogenic factors. Their function is to identify, ingest, destroy

and eliminate disease-causing organisms, as well as to remove any and all dead, damaged, or irregular cells.

Immune cells are produced in the lymphoid tissue and red bone marrow, and are stored in the lymphatic organs and blood. In order to perform their function of protecting and cleaning, these cells must circulate throughout the entire body. The capillaries and lymphatic vessels carry the lymph fluid through the lymph nodes and the lymphatic organs of the thymus gland, spleen, and tonsils, where the lymph fluid is filtered, cleansed of impurities, and infused with new lymph cells.

In order for an external pathogen to affect the body, it must first pass through the protective layers of cells. Generally, the macrophages (specialized white blood cells) present within the tissues ingest the pathogens and dead tissues. This action of the macrophages is reinforced by the action and movement of the Wei Qi. When a pathogenic intruder invades the body, the macrophages are the first to attack the intruder. If the macrophages are not strong enough, more blood and fluid, which contain more immune cells, are brought to the area. The increased fluid engorges the tissue, and brings more cellular activity. The increased



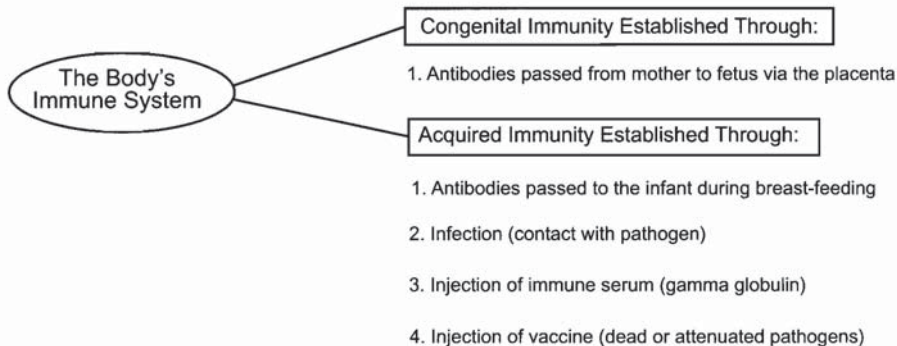


Figure 38.3. Congenital and Acquired Immunity

blood and cellular metabolism increases the local temperature. The immune cells try to break down and ingest the pathogen, creating a process which continues until the disease is eliminated.

Once the battle is won, some of the Killer T cells and Helper T cells will remain circulating in the blood and lymph circulatory system as Memory cells that will be able to deal more efficiently with any future antigen of the same kind. Likewise, some of the mature B cells will also become Memory cells that hover around lymph nodes which they use as a base of operation.

Because Qigong movements generate heat and soften the body's connective tissues, this encourages the flushing of the intercellular fluid throughout the body's tissues and organs. When combined with Breathing, Mental, and Postural Qigong exercises, the entire body is affected. These energetic Qigong actions increase oxygenation of the blood and improve circulation, thereby enhancing lymphocyte production and strengthening the body's immune system.

#### CONGENITAL AND ACQUIRED IMMUNITY

The body has two ways of establishing or maintaining its immune functions: Congenital Immunity and Acquired Immunity (Figure 38.3).

- Congenital Immunity (Prenatal) is established during gestation, through antibodies that are

passed from the mother to the fetus via the placenta.

- Acquired Immunity (Postnatal) is established in the following ways: immediately after birth during breast-feeding (through the colostrum-mother's first milk), through contracting an infection (contact with external pathogens), the injection of an immune serum (gamma globulin), and the injection of vaccines (dead or attenuated pathogens).

Due to the importance of establishing a strong immune system within the body's Prenatal Jing, Traditional Chinese Medicine strongly endorses fetal education, instruction on diet and nutrition, maintaining emotional well-being during pregnancy, and Qigong exercises specifically designed to enhance the child's Prenatal Essence, Energy, and Spirit.

#### OVERVIEW

One specific goal of Medical Qigong treatments, exercises and meditations is to activate and strengthen the immune function. Qigong therapy can be used to not only strengthen the metabolism of the organs and cells, but also increase cellular energy, thus making the immune system stronger.

In China, even though the lymphatic function itself was unknown and unnamed, its effects were



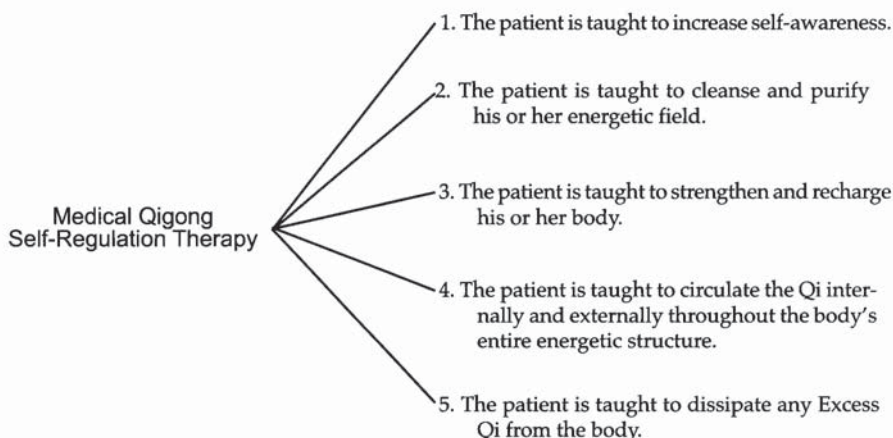


Figure 38.4. The Five Stages of Healing Transitions That Occur Through Self-Regulation Therapy

generally ascribed to the proper action of the Qi and Body Fluids. Therefore, elaborate methods for generating and circulating lymph were developed, and faithfully practiced through Qigong. Breath, movement and postural modification as well as meditations have specific effects on the circulation of the lymph and therefore enhance the overall function of the lymphatic system.

#### THE FIVE STAGES OF HEALING

When practicing Medical Qigong exercises and meditations, there are five basic stages of healing transitions which occur through self-regulation therapy (Figure 38.4).

1. The patient is taught to increase his or her awareness of the body (physically, mentally, and emotionally) and its current condition.
2. The patient is taught to cleanse and purify the body's energetic fields to rid it of Qi stagnations and toxic pathogenic factors.
3. The patient is taught to strengthen and recharge his or her body to replenish the Qi.
4. The patient is taught to circulate the Qi internally and externally throughout the body's entire energetic structure, thus moving any stagnant Qi and strengthening the body.

5. The patient is taught to dissipate any Excess Qi from the body by way of self-massage (lightly brushing the skin to release stagnant Qi).

#### THE THREE CATEGORIES OF MEDICAL QIGONG PRESCRIPTIONS

The Medical Qigong prescriptions are divided into the same three categories (or goals) used in Medical Qigong therapy: tonification, purgation and regulation. These three goals are achieved through both Dynamic and Quiescent Qigong exercises, meditations, prayers, and mantras. These prescriptions enable the patient to reinforce the treatments performed by the Qigong doctor, and prevent the patient's energy from reverting back to old destructive patterns.

The Qigong doctor selects the proper Qigong prescription to fit the patient's illness (to Tonify, Purge, or to Regulate) and formulates a rational program that suits the patient's case. The patient should never be allowed to practice at random, otherwise pathological changes or Qi deviations may occur.

The following are but a few examples of Qigong prescriptions, which are interchangeable,

## SECTION 9: MEDICAL QIGONG EXERCISE PRESCRIPTIONS

as there are certain variations of purging exercises that can be modified and used for tonification and visa versa.

### QIGONG PURGING EXERCISES

Qigong Purging exercises are practiced by the patient to detoxify pathogenic Qi. Some examples are already presented in this textbook are:

- Channel Purging exercise (Chapter 15)
- Cleansing the Body meditation (Chapter 12)
- Dry Crying meditation (Chapter 53)
- Energy Melting meditation (Chapter 18)
- Internal Organ Sound Therapy exercises (Chapter 4 and Chapter 40)
- Old Man and Tide Pool meditation (Chapter 40)
- Pulling Out The Pain meditation (Chapter 28)
- Releasing Emotional Blockages and Energetic Armoring meditation (Chapter 18)
- Sun and Moon meditation (Chapter 18)
- Tumor and Cancer Tone Resonating exercises (see Chapter 40)

### QIGONG TONIFICATION EXERCISES

Qigong Tonification exercises are practiced by the patient to strengthen and stabilize the internal organs and organ systems. Some examples are already presented in this textbook are:

- Channel Point meditations (Chapter 36)
- Color Visualization meditations (Chapter 4)
- Cultivating Yuan Qi meditation (Chapter 50)
- Daoist Five Yin and Yang Organ exercises (Chapter 42)
- External Qi Cultivation meditations (Chapter 41)
- Gaining Wisdom meditation (Chapter 49)
- Gathering Energy from the Five Planets meditations (Chapter 11)
- Gathering Moon Cream meditation (Chapter 11)
- Gathering Sun's Essence meditation (Chapter 11)
- Gathering Qi from Mountains, Valleys, and Deserts (Chapter 12)
- Gathering Qi from The Four Directions (Chapter 12)
- Gathering Qi from Trees, Bushes, and Flowers (Chapter 12)

- Improving the Intellectual Facilities meditation (Chapter 49)
- Internal Qi Cultivation meditations (Chapter 41)
- Nei Guan - Inner Viewing Meditation (Chapter 25)
- One Through Ten meditation (Chapter 26)
- Opening and Closing the Three Dantians exercise (Chapter 41)
- Organ Massage exercises (Chapter 39)
- Qigong Walking exercises (Chapter 15)
- Seeing Auras meditation (Chapter 25)
- Soul Retrieval meditations (Chapter 19)
- Tian Wu Zang meditation (Chapter 11)

### QIGONG REGULATION EXERCISES

Qigong Regulation exercises are practiced by the patient to balance their Yin and Yang, as well as their internal organ energy. Regulation exercises usually follow Tonification or Purgation exercises, because the goal is to reestablish balance. Some examples already presented in this textbook are:

- Exchange of Fire and Water meditation (Chapter 18)
- Gathering Qi in the Upper and Lower Dantians (Chapter 41)
- Microcosmic Orbit meditations Chapter 41)
- Opening and Closing the Three Burners (Chapter 41)
- Opening and Closing the Three Dantians exercise (Chapter 15)
- Pulling Down the Heavens (Chapter 41)
- Qigong Self-Healing massage (Chapter 41)
- Taiji Ruler exercises (Chapter 18)
- Wu Zang meditation (Chapter 28)

### CHOOSING PRESCRIPTIONS ACCORDING TO THE PATIENT'S QI CIRCULATION

When prescribing Medical Qigong prescriptions, the priority is to get the patient to move and circulate the Qi and Blood superficially and deeply within the body. According to Chinese physician, Professor Yan De-xin, the motion and quality of Blood flow in young and middle-aged patients is different from that in the elderly, which should be kept in mind when prescribing exercises.



- When prescribing Medical Qigong therapy for young patients, use mostly Dynamic and some Quiescent Qigong regulations.
- When prescribing Medical Qigong exercises for both adolescent and middle aged patients, it is important to increase Yin Qi cultivation while maintaining and storing the patient's Yang Qi.
- When prescribing Medical Qigong for senior citizens, focus is placed on Quiescent Qigong, with a minor emphasis on Dynamic breathing exercises, depending on their age and constitution.
- When prescribing Medical Qigong therapy for patients with very weak health or constitution, the doctor should prescribe mostly Quiescent Qigong regulations to start with.
- When prescribing Medical Qigong therapy for senior citizens with a strong constitution and health, the doctor can prescribe Qigong regulations that increase Yin Qi cultivation while maintaining and storing the patient's Yang Qi.

#### MEDICAL QIGONG PRESCRIPTIONS FOR GENERAL SYNDROMES

The following are some examples of the proper application of Dynamic and Quiescent Qigong prescriptions as presented by Dr. He Si Hai of the Zhe Jiang Qigong Hospital in China:

1. For Excess and Heat Syndromes it is recommended to prescribe static (quiescent) Medical Qigong exercises. After the gradual decline of the patient's fever or disease, the Qigong exercises are gradually increased in numbers and duration, and the purging training method is added (provided they have not excessively consumed their constitution).
2. For Deficiency and Cold Syndromes it is recommended to prescribe Dynamic Medical Qigong exercises. Gradually increase the exercises to include methods of lifting the limbs. If however, the pathological state is more serious, then static exercises are prescribed first.
3. For Cerebral Hemorrhage, have the patient practice static exercises such as the Hibernation Breathing exercise (quiescent lying posture, see Chapter 15) while combining it with

the Yongquan (Kd-1) purging exercise (once the patient has regained consciousness). Dynamic Medical Qigong exercises that use methods of passing, circulating, or distributing Qi through the head are forbidden.

4. For Cerebral Embolism combine the training methods to include exercises that accelerate Blood flow and strengthen the function of the limbs as well as quiescent tonifying methods.
5. For Malignant Tumors (in a state of non-diffusional transference, in situ), combine an effective Dynamic exercise with a Quiescent exercise. Some examples of non-aggressive tumors/cancers are considered energetically warm and in a non-aggressive state of transition are:
  - Prostate cancer
  - Cervical dysplasia
  - Endometrial adenocarcinoma (uterine)
  - Basal cell skin cancer
  - Squamous cell skin cancer
6. For Malignant Tumors (in a state of diffusion, i.e., metastatic) prescribe Quiescent Medical Qigong exercises which are similar to the Hibernation Breathing exercise, in combination with strengthening exercises for patients with chronic diseases. Dynamic Medical Qigong exercises which accelerate the Blood flow are forbidden. Some examples of tumors that are considered energetically Hot and in an aggressive state of transition are:
  - Pancreatic cancer
  - Leukemia
  - Cervical cancer
  - Clear cell carcinoma (uterine)
  - Melanoma (skin cancer)

#### NUMBER OF BREATHS REQUIRED IN MEDICAL QIGONG PRESCRIPTIONS

Each Medical Qigong treatment will generally last up to three days. The Medical Qigong prescriptions that the doctors give their patients will extend the treatment's effects indefinitely, providing the patients do all their homework.

The number of breaths required to Regulate the patient's Yin and Yang energy in a Medical Qigong prescription is often calculated in respi-



SECTION 9: MEDICAL QIGONG EXERCISE PRESCRIPTIONS

ratory cycles, and on the basis of the number of the Yin and Yang aspects of diseases. This is often determined by the Yin and Yang energy numbers. Yang energy is represented by all the odd numbers (1, 3, 5, 7, 9, etc.). Yin energy is represented by all the even numbers (2, 4, 6, 8, etc.). These numbers are related to the Five Elements (Figure 38.5). For example: 6 is the number of the Kidneys, 7 the Heart, 8 the Liver, 9 the Lungs, and 10 the Spleen (Figure 38.6). The cycles of Yin and Yang numbers can be implemented through the utilization of the Magic Square (see Chapter 31).

The Yang number is used to calculate the respiratory cycles for Tonification and Purgation of the Yang channels; likewise, the Yin number is used for the Yin channels. This calculation should only be used as a general reference guide in treatment. Clinically, respiratory cycles should be determined based on the location and nature of the disease (if it is Yin or Yang, Exterior or Interior, Deficient or Excessive). The primary goal for us-

	General Treatment	Moderate Treatment	Strong Treatment
Yin	6	18 or 36	64
Yang	9	27 or 49	81

Figure 38.5. Number of Yin and Yang Respirations

ing respiratory calculations is to ensure that sufficient Qi is administered when applying Medical Qigong treatments and therapeutic prescriptions. A disease due to a Deficiency of Yin, for example, should be treated with a tonification method for 18 or 64 respiratory cycles. To treat a Deficiency of Yang, a tonification method is used by the patient for 24 to 36 breaths.

5 Yin Organs	Kidneys	Heart	Liver	Lungs	Spleen
Number of Respirations	6	7	8	9	10
Element	Water	Fire	Wood	Metal	Earth

Figure 38.6. Yin and Yang Five Element Respiration

## CHAPTER 39

### SPECIFIC ORGAN SELF-MASSAGE PRESCRIPTIONS

#### INTRODUCTION

The next few chapters of this book include some of China's most popular clinical therapies. It is the author's sincere desire to educate the reader as to the diversity, yet effectiveness of these prescriptions. It is important to remember that it is not necessarily the exercise or prescription's history that matters, what does matter is the initial goal of the prescription (whether to purge, tonify, or regulate) and the correct posture, breath, and mental focus.

This section begins with energy massage techniques, which are prescriptions that require the patient to regenerate his or her own body energy for self-healing, cultivation, and circulation. These exercises are designed to purge, tonify and regulate the Five Yin Organ System. They are not arranged in any particular order, and can be singled out by the doctor and given to patients for specific ailments. Each massage prescription is named after the organ it stimulates. For clinical therapy, perform these exercises three to five times a day.

#### HEART MESSAGE

The doctor can choose to give the patient either the One Through Four meditation (1-fun, 2-shoe, 3-tree, 4-core; from Chapter 26), or the Stacking the Bones meditation (described below) to prepare for the following meditations.

1. Begin in a Wuji posture to perform the Stacking of the Bones meditation. Imagine the energy in your body sinking and melting into the ground; the bones vertically stack, one by one, on top of each other. Each of the body's articulations stacks on top of the next section of bone, from the bottom of the feet, ankles, knees, etc., to the top of the head.

The spine is kept straight but relaxed, the anal sphincter is closed, the tongue is touching the top of the upper palate, the Mingmen



Figure 39.1. The patient uses the mind's intent to regulate the Qi of the Heart.

is slightly pressing towards the back, and the body is completely relaxed.

2. Perform the Heart Regulation. When prescribing these exercises for male patients, have them place the left hand over the Heart with the right hand on top of the left hand (for women, the hand positions are opposite, and the beginning placement of the hands is below the left breast). Massage in twelve circular rotations clockwise to the left, then twelve rotations counterclockwise. The hand can either lightly touch the skin (using Qi massage), or be slightly off the skin, up to several inches away from the patient's body (using Qi Distance therapy), depending on the degree of energetic sensitivity and projection skill (Figure 39.1). Focus the mind's intention on the Heart organ, allowing the energy within the Heart area to flow and circulate with the movement of the hands.



Figure 39.2. Pulling Down the Heavens allows the patient to sink the Qi, returning the excess energy back into the Lower Dantian.

The purpose of the rotating action of the Heart's Qi is for promoting Blood circulation and dispersing Blood Stasis, while dredging the channels and collaterals.

3. Perform the Point Respiration. This technique focuses breathing and imagination into the channel points for the specific treatment area. For this particular exercise, the patient should leave the hands over the Heart, while concentrating the focused intention and breath deep into the tissue of the organ. The patient should then exhale while lightly squeezing and pressing the area of the Heart, and imagining divine healing light radiating outward from the tissues. While inhaling, the patient should lift the hands away from the body and imagine divine healing light flowing into the Heart organ area. This action is similar to that of a bellows. This exercise should be performed twelve times, then lead the Qi down into the Lower Dantian.
4. Perform the Pulling Down the Heavens method. Inhale, pause, then exhale while slowly bringing the arms down the center line of the

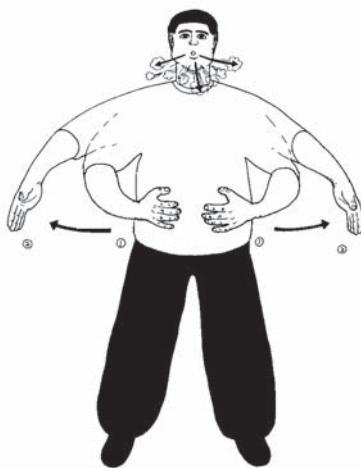


Figure 39.3. Exhaling and Opening the Lower Dantian allows the body to expel the Evil Qi from the internal organs. Expand the abdomen.

torso, while quietly drawing the energy back down into the Lower Dantian. When lowering the arms, imagine the energy of the Heart like water, melting and flowing down the torso.

Pause for a breath at the Lower Dantian, rooting the energy. Then slowly raise the hands above the head, while inhaling. Exhale slowly and imagine the energy in the arms and head melting down the body, beginning at the top of the head and tips of the fingers, flowing down and into the Lower Dantian.

This action is important, because if the Qi is not brought back into the Lower Dantian after each exercise, the energy will be easily dispersed (Figure 39.2).

5. Perform the Opening and Closing of the Lower Dantian. Finally exhale and imagine the Evil Qi being expelled through the mouth. As you exhale, separate both of the hands away from the abdomen (as you contract the abdomen). This is called the Opening (Figure 39.3).

After completing the Opening of the Lower



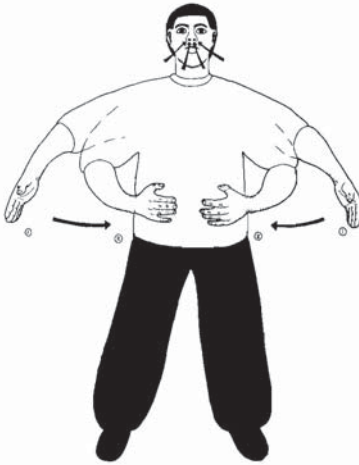


Figure 39.4. Inhaling and Closing the Lower Dantian allows the body to seal itself from outside pathogenic factors. Contract the abdomen.

Dantian, inhale through the nose while bringing both hands back to face the Lower Dantian (as you expand the abdomen). This action is called the Closing. When Closing, imagine sealing the body in a protective energetic field, so that the pathogenic factors cannot get inside (Figure 39.4). Perform the Opening and Closing method three times.

Note: The techniques 1 through 5 are one complete set. Perform a total of three sets. Three sets are necessary because the body will naturally progress through three stages. The first time the body is introduced to a new pattern it will shock the system. The second time the body begins to understand the pattern. The third and final time the body recognizes and accepts the changes the patient is attempting to reprogram.

#### LIVER MESSAGE

1. Begin from a Wuji posture and perform either the One Through Four or Stacking the Bones method as described in Heart Massage (1).



Figure 39.5. The patient will focus their mind's intent on the Liver area while massaging, allowing their energy to circulate into the organ's tissues.

2. Perform the Liver Regulation. Place the left hand on the Liver with the right hand on top (opposite for women). Massage in twelve circular rotations to the left in a clockwise direction, then twelve rotations in the opposite direction. When massaging, focus the mind on the Liver. Inhale and imagine divine healing light coming down from the Heavens and filling the Liver. Exhale and purge the Liver of Turbid Qi through the mouth.

The purpose of this exercise is to smooth and regulate the activities of the vital energy flowing inside the Liver, encouraging the hyperactive and Rebellious Liver Qi to flow downward (Figure 39.5).

3. Perform Point Respiration with both hands still over the Liver, for twelve breaths, as described in the Heart Massage (3).
4. Perform Pulling Down the Heavens by leading Qi down into the Lower Dantian, as described in the Heart Massage (4).
5. End with Opening and Closing method as described in the Heart Massage (5).



Figure 39.6. The patient focuses the mind's intent on the Lung area while massaging, allowing the energy to circulate into the organ's tissues.

Note: The techniques 1 through 5 form one complete set. Perform two more sets for a total of three to complete the prescription.

#### LUNG MESSAGE

1. Begin from a Wuji Posture and perform either the One Through Four or Stacking the Bones method as described in the Heart Massage (1).
2. Perform the Lung Regulation. Place both palms on the Lungs (specifically on an injured or diseased region, if known). Massage in twelve circular rotations from the bottom, up the center to the top and then to the outside of the chest. Then massage twelve rotations in the opposite direction, from the top, down the center and to the outside. When massaging, concentrate on the Lung region. Inhale and imagine divine healing light coming down from the Heavens and filling the Lungs. Exhale and purge the Lungs of Turbid Qi.

The purpose of this exercise is to bring Blood and Qi into the Lung area, clean and purify the inhaled breath and support the Lungs' Qi flow-

ing downward (Figure 39.6). TB patients with pulmonary holes should concentrate on abundantly filling and expanding the vital energy in the Lungs while visualizing the Qi activating the body's cells to close the holes. If the patient is unable to visualize this, or the reaction is too uncomfortable, have the patient mentally pull the Qi downward.

3. Perform the Point Respiration with both hands still over the Lungs, for twelve breaths, as described in the Heart Massage (3).
4. Perform Pulling Down the Heavens method, leading the Qi back down into the Lower Dantian as described in the Heart Massage (4).
5. End with Opening and Closing method as described in the Heart Massage (5).

Note: The techniques 1 through 5 are one complete set. Perform two more sets for a total of three to complete the prescription.

#### SPLEEN & STOMACH MESSAGE

##### SPLEEN MESSAGE

1. Begin from a Wuji Posture and perform either the One Through Four or Stacking the Bones method as described in the Heart Massage (1).
2. Perform the Spleen Regulation. Place the left hand on the Spleen with the right hand on top (opposite for women). Massage in twelve circular rotations to the left in a clockwise direction, then twelve rotations in the opposite direction. When massaging, concentrate the mind on the energy within the Spleen area, imagining the Spleen Qi movement flowing with the movements of the hands (Figure 39.7). Inhale and imagine divine healing light coming down from the Heavens and filling the Spleen. Exhale and imagine the Spleen absorbing the divine Qi.

The purpose of this exercise is to strengthen and increase the Spleen's function of transporting and converting Qi. This is an excellent massage for patients with splenomegaly (enlargement of the spleen) and dyspepsia (painful digestion).

3. Perform the Point Respiration with both hands still over the Spleen, for twelve breaths,



Figure 39.7. The patient focuses the mind's intent on the Spleen area while massaging, allowing the energy to circulate into the organ's tissues.



Figure 39.8. The patient will focus their mind's intent on the Stomach area while massaging, allowing their energy to circulate into the organ's tissues.

as described in the Heart Massage (3). Then move both hands to the Stomach area.

#### **STOMACH MESSAGE**

4. Perform the Stomach Regulation. Place the left hand on the Zhongwan CV-12 point at the middle of the Stomach with the right hand on top (opposite for women). Massage in twelve circular rotations to the left in a clockwise direction, then twelve rotations in the opposite direction. When massaging, concentrate on warming the Stomach area (Figure 39.8). Inhale and imagine divine healing light coming down from the Heavens and filling the Stomach. Exhale and purge the Stomach of Turbid Qi.

This is an excellent massage for patients with thoracic depression, abdominal distention, gastritis, and gastric ulcers.

5. Perform the Point Respiration with both hands still over the Stomach, for twelve breaths, as described in the Heart Massage (3).
6. Perform the Pulling Down the Heavens method to draw the Qi down into the Lower Dantian,

as described in the Heart Massage (4).

7. End with the Opening and Closing method as described in the Heart Massage (5).

Note: The techniques 1 through 7 are one complete set. Perform two more sets for a total of three to complete the prescription.

#### **KIDNEY MESSAGE**

This exercise is excellent for tonifying the Kidneys, as well as healing impotence, premature ejaculation, lumbago, lower back problems, and pelvic inflammatory disease (for PID use reverse breathing with static Qigong training).

This is an extremely important exercise for patients and for Qigong doctors to practice; it enables them to increase their Qi projection when treating patients.

1. Begin from a Wuji Posture and perform either the One Through Four or Stacking the Bones method as described in the Heart Massage (1).
2. Perform the Kidney Regulation. Close the eyes and place both hands on the back (waist



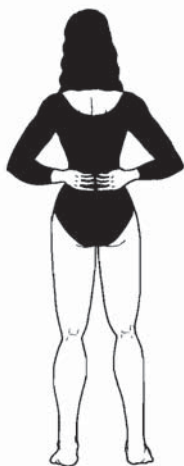


Figure 39.9. The patient will focus the mind's intent on the Kidney area while massaging, allowing the energy to circulate into and warm the organ's tissues.



Figure 39.10. The patient will focus the mind's intent on the bottom of the foot while massaging, allowing the energy to flow through the Kidney Channel into the Lower Dantian.

level), middle fingers touching the Shen Shu Bl-23 points. Focus on the Kidneys. Begin massaging twenty-four times inward, then twenty-four times outward, until the area becomes warm (Figure 39.9).

3. Perform the Point Respiration with both hands still over the Shen Shu Bl-23 points for thirty-six breaths. Exhale as you press the palms into the Kidneys, inhale as you raise the palms from the back. While inhaling, imagine divine healing light coming down from the Heavens and filling the Kidneys completely. While exhaling, imagine the Kidneys absorbing the divine Qi.
4. Perform the Pulling Down the Heavens method, drawing Qi into the Lower Dantian as described in the Heart Massage (4).
5. Perform the Opening and Closing method as described in the Heart Massage (5).

Note: The techniques 1 through 5 are one complete set. Perform two more sets for a total of three to complete the prescription, then proceed to the Closure.

6. Perform the Closure. After completing three sets of the Kidney exercise, place the right hand on the navel and the left hand on the Mingmen. Focus on gathering Heat and Qi in the Lower Dantian. Next, place the right foot on the left knee (opposite for women). With the right hand still on the Lower Dantian, place the left hand at the bottom of the right foot and gently massage the Yongquan Kd-1 point. Massage this area 100 times in a clockwise direction, then 100 times counterclockwise. When massaging the Kd-1 point, work slowly, focusing the mind's intention through the center of the palm into the center of the foot, imagining the Qi flowing up the leg into the Lower Dantian (Figure 39.10).

Note: Some Medical Qigong Clinics in China perform this same exercise while slapping the bottom of the feet (instead of using circular massage). They begin this treatment with 100 strikes on each foot for the first day, increasing an additional 100 strikes each consecutive day (not exceeding 300 strikes) until

the desired result is achieved.

7. Perform the Point Respiration for twelve breaths, with the right hand still on the Lower Dantian and the left hand still on the bottom of the right foot, as described in the Heart Massage (3).
8. Switch feet, placing the left hand on the Lower Dantian while the right hand gently massages the Kd-1 at the bottom of the left foot, 100 times clockwise then 100 times counterclockwise.
9. Perform the Point Respiration for twelve breaths, with the left hand still on the Lower Dantian and the right hand still on the bottom of the left foot.

10. End with the Opening and Closing method as described in the Heart Massage (5).

Note: Do not use this ending method (5 and 10) for patients who suffer from insomnia, as it will have an awakening effect as it invigorates the vital energy. When performed at bedtime it can be used for treating insomnia by following the simple prescription below.

#### TREATMENT FOR INSOMNIA

This is a very famous prescription for insomnia. I have used it in my clinical practise for many years and have found it to be extremely effective. If the insomnia is due to a Deficiency of Kidneys' Yin, or the patient is restless during the night due to the Liver's Heat rising and causing the patient's mind to wander, this prescription will help. After clinically treating patients for insomnia, the Qigong doctor can prescribe the following exercise to be performed by the patient.

This exercise is to be practiced just before the patient is going to sleep. Begin by sitting at the edge of the bed, repeating the previous Kidney exercises 2, 3, and 6.

1. Perform the Kidney Regulation. Close the eyes and place both hands on the back (waist level), middle fingers touching the Shen Shu Bl-23 points. Focus on the Kidneys. Begin

massaging twenty-four times inward, then twenty-four times outward, until the area becomes warm (Figure 39.9).

2. Perform the Point Respiration with both hands still over the Shen Shu Bl-23 points for thirty-six breaths. Exhale as you press the palms into the Kidneys, inhale as you raise the palms from the back. While inhaling, imagine divine healing light coming down from the Heavens and filling the Kidneys completely. While exhaling, imagine the Kidneys absorbing the divine Qi.
3. Perform the Closure. After completing three sets of the Kidney exercise, place the right hand on the navel and the left hand on the Mingmen. Focus on gathering Heat and Qi in the Lower Dantian. Next, place the right foot on the left knee (opposite for women). With the right hand still on the Lower Dantian, place the left hand at the bottom of the right foot and gently massage the Yongquan Kd-1 point. Massage this area 100 times in a clockwise direction, then 100 times counterclockwise. When massaging the Kd-1 point, work slowly, focusing the mind's intention from the Lower Dantian through the leg into the center of the foot, imagining the Qi flowing down the leg into the bottom of the foot (Figure 39.10). As the mind begins to relax, close the eyes and fall sleep. If you become fatigued, do not complete the exercise.

An explanation for the reason for this exercises success is as follows:

1. The Kidney exercise 1 and 2 will root the body's Blood, Heat, and Heart Qi back into the Kidneys and Lower Dantian, where they will become stabilized.
2. The Kidney exercise 3 will draw the body's Heat, Blood, and the Heart Qi away from the torso and Lower Dantian into the extremities of the feet, quieting the mind and causing sleep.

## SECTION 9: MEDICAL QIGONG EXERCISE PRESCRIPTIONS



## CHAPTER 40

# HEALING SOUND THERAPY AND PRESCRIPTIONS

### INTRODUCTION AND HISTORY

As early as the Qin Dynasty (221-207 BC) healing sounds have been recorded in China. For thousands of years, Qigong masters have studied occurrences in nature and in the physical body to develop a holistic approach to health and longevity. One of the many discoveries made is that all humans produce similar sound patterns in certain situations. For instance, after a tense situation many people utter a sigh of relief. This sigh is the body's way of releasing emotional stress. Specific situations will release different emotional sounds, because emotions are stored as tone resonances in the different chambers of the Five Yin Organs.

During the Sui Dynasty (590-618 AD), ancient Qigong Master Zhi Zhuan pointed out that there are six ways of expelling toxic energy from the internal organs, using the six different sounds formula. The silently spoken six sounds are coordinated with the breathing and the movements of the body's extremities to purge and cleanse the organ cavities and particular channels of stagnant Qi. These exercises are excellent for treating muscular injuries and for the Yin and Yang organs. The impure Qi produced by external pathogenic factors (from food, air, and drink) and internal pathogenic factors (toxic emotions and negative mental attitudes) will be expelled directly from each organ.

The healing sound techniques can either be used by the patient as a form of static Medical Qigong prescription (for purgation), or projected into the patient by the doctor as a clinical form of energetic stimulation (for tonification or purgation). The six words are: Xu (Shu), Ke (Haa), Hu (Who), Si (Sss), Chui (Chree), and Xi (Shee). These sounds are also used in chanting (in spiritual Qigong). Ancient documents state that these six sounds denote the Five Yin Organs as well as the five seasons.

It is important to note that there are several healing sound systems used by different Medical Qigong schools and other cultures. These sound systems all affect the body's sympathetic and parasympathetic nerves to some degree. The main emphasis, when performing any healing sound, should be placed on the connection of the mind, breath, and imagination to the area or internal organ focused on by the patient. This will reduce the potential for causing Qi deviations. The patient must have an internal image and actually hear and feel the resonating sound inside the body. It is also important that the patient feel enveloped in the sound, vibration, energy, and light of the therapeutic tone.

### SOUND VOLUME RESONATION

The pronunciations of the sounds must be correct. The resonant effects of the sounds must be brought into full play to be successfully transmitted to the diseased areas of the internal organs. Therefore, it is extremely important that the patient focus the mind and intention on the area being treated. There are three volume resonations commonly used in Medical Qigong sound therapy: soft, moderate, and loud.

1. Soft volume is spiritual in its energetic nature and is related to the projection of Shen. A soft volume is generally used when beginning sound therapy treatments. With soft volume pronunciation, the patient can easily feel where the sound waves reach and acquire resonant effect, but the amplitude of the sound wave is not wide enough to produce the desired healing effects, and its vibrational force is very weak.
2. A moderate volume of sound is emotional and mental in its energetic nature and is related to the projection of Qi. A moderate volume is

considered the standard for all healing sound treatments. Moderate volume is decided by the individual's own voice. It should be limited to the range in which the patient's voice does not strain and in which the voice can be raised or lowered effortlessly.

3. Loud Volume is related to the projection of Jing. A loud volume is used to shock the patient into feeling the diseased tissue area. This is due to the fact that loud volume is more tangible (or physical) in its energetic nature. With loud volume pronunciation, the patient can easily feel the body's internal organs and tissues vibrate; however, this sound is only used to reintroduce a desensitized patient to his or her body. The problem with prolonged use of loud volume is that the increased volume is liable to create tension and cause Qi deviations.

The volume of sound uttered also depends on the patient's current state of health. People who are physically weak can usually practice the breath regulating and Qi reinforcing exercises, but should not practice the sound pronouncing method until they feel appropriately energetic.

To practice the word pronouncing method, the patient should start from the soft volume and increase it gradually. Diseases of different parts of the body require different volumes. For example:

- Patients with Heart or Lung trouble can comfortably take the soft to moderate volume pronunciation;
- Patients with Liver, Spleen, Stomach, Kidney and intestinal diseases can take the moderate to louder volume pronunciation.

### HIGH-, MIDDLE-, AND LOW-PITCHED SOUND

The healing sounds have high, middle, and low pitches with different penetrating potentials. When correctly vocalized, they cause resonant vibrations in the body, producing certain states of consciousness that have both a psychological and a physiological effect on the nervous system.

As the tones change from a high to low pitch, they regulate the depth of the tone penetration. Similar to a dimmer switch on a light bulb, the

tone adjusts the depth of the vibration resonance in the body.

The three pitch sounds also affect the energy movement of the body's Triple Burners, as well as the internal organs positioned within the thorax.

1. The high-pitched sound is pronounced in a straight tone with the head slightly drooped. The high pitch focuses the energy resonance into the specific organs of the patient's Upper Burner from the sternum to the manubrium. After completing the sound resonance exercise, return back to the Wuji position and relax; regulate the body using natural breathing.
2. The middle-pitched sound is pronounced in either a rising or descending tone, depending on the patient's specific conditions. The rising tone will cause the patient's Qi to ascend, while the descending tone will cause the Qi to drop. The middle pitch focuses the energy resonance into the specific organs of the patient's Middle Burner from the navel to the sternum within patient's body. Middle-pitched sounds are only prescribed for specific conditions (organ prolapse or organ energetic overload).
3. The low-pitched sound is pronounced in a dropping, then rising tone, within one breath. This causes the energetic resonance to saturate the diseased organ from top to bottom, then from bottom to top. This focuses the energy resonance into the specific organs of the patient's Lower Burner from the navel to the perineum. The method of pronouncing the low-pitched sound is usually practiced immediately after sounding the high-pitched tone.

After pronouncing either the high-, middle- or low-pitched sounds, perform the Open and Close the Three Dantians method once, then close with the Pulling Down the Heavens exercise. This completes one set.

### BREATH AND MIND CONTROL

Healing sounds produce an aspirating effect analogous to vacuuming a room. This analogy describes to the patient the desired intention needed to successfully utilize this modality of healing. Toning without proper focused intention,



breath, and mind control placed on the specific internal organ is like trying to vacuum a room while waving the hose in the air. Although the hose is sucking the air, it is not performing the desired result of purging the room of dust and dirt. To become proficient and establish the desired result, the individual must focus the attention and place the vacuum hose onto the specific area that needs cleaning.

Healing sound and toning therapy work the same way. It is not just sounding the tone which allows the technique to work, but the combination of the breath and mind focused on the intended internal organ. When practicing sound therapy, the patient generally uses the Natural Breathing method, along with focused intention and color visualization.

While inhaling, the patient imagines breathing in divine, white light healing energy through the nose and absorbing this healing Qi into the diseased area, vibrating it.

When exhaling, the patient imagines breathing out the dark, diseased, Turbid Qi through the mouth. It is important for patients to maintain the healing color (i.e.: green, red, golden yellow, white, or blue) vibration inside the diseased organ, even when they exhale.

#### **SEPARATING THE BREATH INTO YIN AND YANG**

The breath can be divided into either Yin or Yang qualities. When breathing shallow and focusing the mind on the front of the throat, the breath feels cool and is therefore considered Yin; however, when shifting the mind's attention towards the back of the throat, the breath, when released, feels hot, and is considered Yang. This change in temperature is due to the front of the body being Yin in nature and the back of the body being Yang.

#### **AUDIBLE AND INAUDIBLE SOUND RESONATION**

Before projecting sound therapy in a clinical setting, the Qigong doctor must vibrate the three Dantians while focusing on his or her Taiji Pole. Once the sound vibration has filled the doctor's body, the resonate healing sounds can be projected into the patient's tissues and organs.

Another way to produce sound is to imagine that the sound is appearing as a specific color and causing a vibration within the body. Clinical sound therapy is further divided into three distinct levels of emitted energies: Obvious Sound Resonation, Hidden Sound Resonation and Mysterious Sound Resonation.

1. The Obvious (Ming) Sound Resonation is audible sound. This energy sound resonation is considered Yang and is produced through the vocal organs. When toning audibly, the healing sounds fills the Qigong doctor's energetic fields. These fields can then be transferred onto the patient to produce a very strong, physical affect on the patient's tissues and organs. The Qigong doctor connects (through intention) with the patient's internal organ, and imagines his or her voice penetrating the diseased organ's tissues. The doctor then imagines the patient's tissues vibrating like rippling water with the sound exhalation, to purge the pathogenic Qi.
2. The Hidden (An) Sound Resonation is slightly audible sound. This energy sound is considered Yin transitioning into Yang, and is produced by softly exhaling sound energy resonation into the patient's body. This slightly audible energy sound resonation affects the patient's tissues and organs more on an emotional plane, enveloping and penetrating the patient's tissues like a mist.
3. The Mysterious (Hua) Sound Resonation is inaudible sound. This energy sound resonation is considered Yin and is mentally produced inside of the doctor's body. The Qigong doctor first focuses and fills his or her body and energetic field with the vibrant sound. The doctor then focuses the mind on the healing sound like a mantra. This inner sound fills the Qigong doctor's field with resonant vibration which can be transferred into the patient's body. This energy sound resonation affects the patient's tissues and organs on a more spiritual dimension, enveloping and purging like a gentle light.

The Qigong doctor can also coordinate the projection of the healing sounds with the patient's



toning to synchronize their energetic fields. All sound techniques have specific postures, breathing, and mind regulations to facilitate whole body integration.

Patients and students are usually encouraged to practice the audible sound vibrations until they can vibrate the tissues of the organs at will, before they proceed to the inaudible sound resonance.

### THE SIX HEALING SOUND PRESCRIPTIONS

Before starting any organ sound exercise, there are certain grounding and cleansing techniques that the patient should practice. These preparation exercises are described as follows.

1. Always begin sound resonance from a Wuji standing posture.
2. Breathe naturally from the abdomen, inhaling through the nose and exhaling through the mouth. The body should be relaxed, and respiration should be gentle, thin, even, and extended. The mind should not concentrate on the expansion of the Lungs, but on the Lower Dantian first, and then on the treatment area. Also, breath through every pore of the body into the Lower Dantian.

Upon exhaling, sound the healing word with a low volume pronunciation, feeling where the sound waves reach. Once the tissue area is stimulated, increase the volume. At the same time draw in the abdomen, draw up the anus, slightly knead the ground with the feet, sink the shoulders, and then shift the body weight to both heels. This will access the Kidneys' Water Qi. When inhaling, close the mouth, raise the tongue against the hard palate, and shift the body weight to the anterior soles of the feet. This will access the body's Fire energy. Exhale the specific sounds through the mouth while imagining the impurities of that specific organ being expelled.

3. Pull Down the Heavens (the ending breath regulation). Inhale and exhale through the nose. When inhaling, slowly raise both arms forward and upward from the sides of the body, with both palms facing downward until reaching shoulder level. Then turn the palms up, and

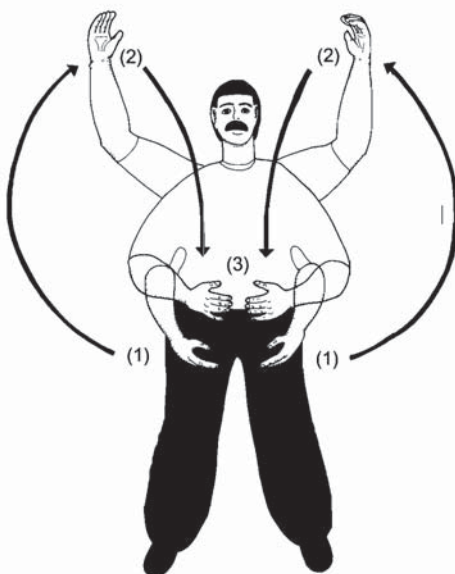


Figure 40.1. Pulling Down the Heavens allows the patient to sink the Qi, returning the excess energy back into the Lower Dantian.

continue to circle the arms over the head. When exhaling, bend the elbows to make a curve in front of the chest, and press the abdomen. Then separate the arms to the sides of the legs, and return to the Wuji posture (Figure 40.1).

Regulate the breath three times in the Wuji posture after completing the exercise. Breathing Regulation (Pulling Down the Heavens) is required after the exercise of each sound is completed and before the next exercise begins.

### THE SOUND "XU" (SHU) NOURISHES THE LIVER

This sound relieves Liver stagnation, aids in correcting certain types of visual distortions, and purges the accumulation of Phlegm in the body (e.g., the condition of Lung Hot Phlegm, due to an already existing cold).

Both hands overlap the inner Laogong Pc-8

points, with the left hand on the outside for men (opposite hand position for women). The Shaoshang Lu-11 point of both thumbs presses against the navel, with the Laogong points pointing at the umbilicus.

When inhaling, expand the abdomen and close the eyes, feeling the breath envelop and penetrate the Liver organ. At the same time direct the Qi of the Liver's Channels to flow upward from the Dadun Lv-1 point on the lateral portions of the big toes. Visualize the Qi rising through the lower abdomen, linking the Gall Bladder to the Lungs, traveling to the throat, and eyes, to the forehead, and then to the Baihui GV-20 point.

When exhaling, contract the abdomen and release the pathogenic factors. Focus the attention and imagination on the Qi flowing down the face, to connect with the Lungs' Channels, flowing downward to the Shaoshang Lu-11 points on the medial portions of the thumbs. The Qi is then directed and rooted into the Lower Dantian. Open the eyes wide, and sound the word "Shu" (the lips are slightly brought together, the tongue tip stretches forward with the lateral sides slightly curling toward the middle). Exhale completely.

In this particular exercise, the breath should feel lukewarm as you exhale (Figure 40.2). Perform six times.

#### THE SOUND "KE" (HA) REPLENISHES THE HEART

This sound relieves Fire from the Heart and expels Heat from the body; it also improves poor circulation and reduces fevers. The respiration patterns are the same as those in the previous (Liver) sound prescription.

When inhaling, raise both hands to shoulder level as if embracing a post. Both palms should face each other with the arms making a curve in front of the chest. Expand the abdomen and close the eyes; feel the breath envelop and penetrate the Heart organ. At the same time direct the Qi of the Spleen's Channels to flow from the Yinbai Sp-1 point on the medial portion of the big toes, along the inner portions of the legs, upward to the abdomen to meet with the Thrusting Channels, and enter into the Heart.



Figure 40.2. The sound "Xu" (Shu) is used to purge Liver stagnation as well as to disperse the accumulation of Phlegm in the body (Lung Hot Phlegm).



Figure 40.3. The sound "Ke" (Ha) is used to purge Heart Fire as well as expel Heat from the body.

When exhaling, softly open the eyes and draw the Qi out from the Heart, past the Lungs, through the armpits, along the inner portions of the arms, to the Shaochong Ht-9 point on the medial portion of the little fingers. Point the fingers forward to release the pathogenic Qi, and sound the word "Ha." The mouth is half closed with the tongue placed against the lower mandible. Exhale completely. This breath should feel hot (Figure 40.3).

Return to the beginning position and perform six times.

#### THE SOUND "HU" (WHO) STRENGTHENS THE SPLEEN

This sound is used to correct digestive problems, especially when the Stomach or intestines feel full or sluggish.

When inhaling, raise both hands upward in front of the abdomen, as if embracing a ball in the Lower Dantian area. Both palms should face each other with the arms making a curve. Expand the abdomen and close the eyes; feel the breath en-



Figure 40.4. The sound "Hu" (Who) is used to treat digestive problems, by purging Stomach and Intestinal stagnation.

velop and penetrate the Spleen organ. Direct the Qi of the Spleen's Channels to flow from the Yinbai Sp-1 points on the medial portion of the big toes, up to the abdomen to enter the Spleen, and to link up with the Stomach.

When exhaling, the right palm turns outward, rolling over and pushing above the head, thus forming the posture of Holding the Heavens. At the same time, imagine the Qi ascending up to the throat, to the root of the tongue, and spreading under it. Imagine a secondary river of Qi flowing from the Stomach to the Heart, and ascending along the Heart's Channels to the Shaochong Ht-9 point on the medial portion of the little fingers, and exhale the sound "Who." The lips are brought together as if playing a flute, the tongue is level and stretched forward as much as possible to allow the ascending energy of the Thrusting Channels to rush out. Exhale completely while the left palm turns downward and presses down to the outside of the left hip (Figure 40.4).



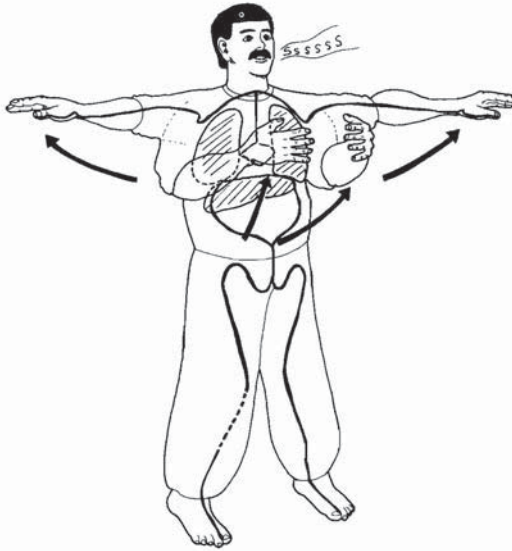


Figure 40.5. The sound "Si" (Sss) is used in order to Purge the Lungs.

Next, inhale and turn the right palm over to face the body; slowly descend the right arm in front of the body, while the left arm turns towards the body and ascends. The two hands cross in front of each other (with the ascending arm on the inside, and the descending arm outside). Now the left hand pushes up and the right hand pushes down. At the same time, exhale and repeat the sound "Who." Pressing both left and right hands form one set. Perform six times. At the end, cross both arms in front of the chest and return to the beginning position.

#### **THE SOUND "SI" (SSSS) MOISTENS THE LUNGS**

This sound is used to nourish the Lungs, treat problems such as tuberculosis, abscesses, and dermatitis.

From the beginning Wuji posture, inhale and raise both hands as if holding a ball, moving it upwards, until the hands face the Shanzhong CV-17 point at the front of the chest. Direct the Qi of the Liver's Channels to ascend from the Dadun Lv-1

point on the lateral portions of the big toes, along the inner portion of the legs, through the lower abdomen into the Lungs.

When exhaling, turn over both palms to face downward, then separate the palms horizontally to the sides. Guide the Qi along the Lungs' Channels to the Shaoshang Lu-11 points on the inner portion of the thumbs, while exhaling the sound "Sss." The lips are slightly drawn back, the upper and lower teeth are slightly brought together forming a small slit; the tip of the tongue is placed against the slit in-between the teeth to articulate the sound. Exhale completely, then allow both arms to descend to the sides of the body (Figure 40.5). Repeat six times.

#### **THE SOUND "CHUI" (CHREE) STRENGTHENS THE KIDNEYS**

This sound is used to regulate the Kidneys, expel chills, and to maintain the Internal Heat of the Lower Dantian and Mingmen Fire.

Inhale and raise both arms to embrace an imaginary ball in front of the chest (Middle Dantian area).

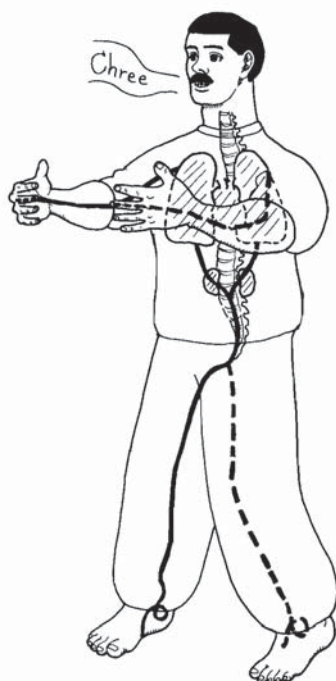


Figure 40.6. The sound “Chui” (Chree) is used to regulate the Kidneys and the Mingmen Fire, as well as to expel chills from the body.

The joints in between the thumb and index finger of both hands are stretched wide open. Lead the Qi to flow upward from the Yongquan Kd-1 points of the Kidney Channels, through the inner portions of the thighs, along the spinal column, and into the Kidneys.

When exhaling, hold the posture and stretch the fingers, while leading the Qi from the Kidneys into the chest and then to the Lungs. The channel Qi then transfers into the Pericardium Channels and flows down the arms to the Zhongchong Pc-9 points at the tips of the middle fingers. While exhaling, sound the word “Chree.” The mouth is nearly closed with the corners

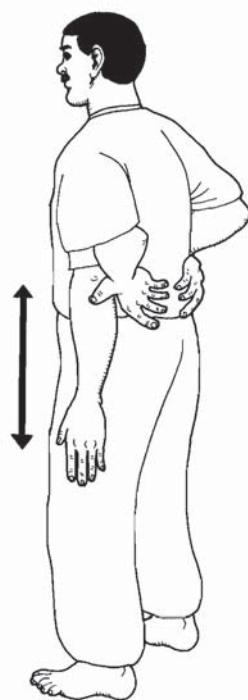


Figure 40.7. Massage the sides of the body.

slightly drawn back; the tongue moves forward. The breath should feel cold (Figure 40.6).

Slowly straighten the body as the hands circle downward, from the lower back to the thighs. Rub the lower lumbar region (Shenshu Bl-23 points) and the sides of the thighs (Huantiao GB-30 points), moving the hands upward while massaging the buttocks. Return to the holding the ball posture and repeat six times (Figure 40.7).

#### THE SOUND “XI” (SHE) REGULATES THE TRIPLE BURNERS

This sound is used to eliminate Excess Heat, for treating rheumatism, poor circulation, and problems of the Triple Burners. This exercise helps

to recharge the body's Qi metabolism, regulate Internal Qi, and balance the eight systems of the body (respiratory, digestive, reproductive, circulatory, lymphatic, nervous, muscular/skeletal, and excretory systems).

The "She" sound of the Triple Burners is always prescribed for patients undergoing radiation or chemotherapy. This allows the patient to disperse the toxic Heat left within the tissues.

From a beginning Wuji posture, inhale and raise both hands as if holding an imaginary ball up in front of the chest at the Middle Dantian. Direct the channel Qi of the Triple Burner Channels in the arms to flow downward to the Lower Dantian, then down the legs via the Gallbladder Channels to the tips of the fourth toes of the feet at the Qiaoyin points (GB-44).

Exhale the sound "She," at the same time rotating both arms upward to form the Embracing the Heavens posture. The lips are slightly open and drawn back; the tongue suspends behind the teeth. When exhaling, direct the Qi to flow from the Qiaoyin GB-44 points on the outer portion of the fourth toes upward, along the Gall Bladder Channels, through the outer portions of the legs to the head, and transfer the energy flow into the Triple Burner Channels, directing it along the outer portions of the arms to the Guanchong TB-1 points at the ends of the ring fingers. Exhale completely.

Inhale, while turning the palms over to face downward, and begin lowering both arms along the front of the chest. Imagine the Qi flowing down from both arms into the Lower Dantian. Exhale without sounding "She," and press both palms down along the front of the abdomen to the sides of the hips, returning to the Wuji posture (Figure 40.8). Repeat the entire sequence six times.

This exercise is different from the others in that the energy circulates back and forth through the channels but does not disperse outside the body. Meaning you inhale Qi from fingers to toes, exhale Qi from toes to fingers and sound, inhale Qi from fingers to Lower Dantian, exhale Qi from Lower Dantian to toes, without sound, then begin entire sequence again.

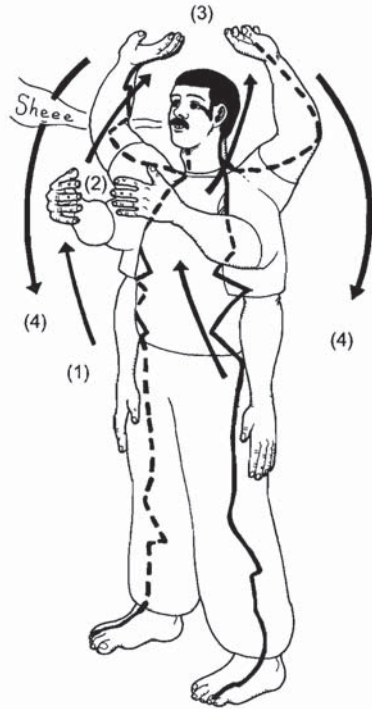


Figure 40.8. The sound "Xi" (She) is used to purge Excess Heat from the body.

#### THE PROPER NUMBER OF BREATHS FOR HEALING SOUND PRACTICE

When practicing all six healing sounds, each sound should be practiced a minimum of three to six times before proceeding on to the next sound. If the patient wishes to practice the six healing sounds daily, the patient should perform each sound no more than twenty-four times. If the patient is practicing one or more healing sounds for a specific therapy, then the number of times for tone resonances should be thirty-six.

Practice the six healing sounds in the sequential order of the Fire Cycle (i.e., Liver, Heart, Spleen, Lungs, Kidneys, and Triple Burners) to enhance the



Yang energetic field. Practice the six healing sounds in the sequential order of the Water Cycle (i.e., Liver, Kidneys, Lungs, Spleen, Heart, and Triple Burners) to enhance the Yin energetic field.

It is advisable to practice the healing sounds at the end of a meditation practice. This is because the free circulation of Qi is already in motion and freely accessible after meditating.

### COMBINING MULTIPLE ORGAN SOUNDS

The six healing organ sounds may be performed as in the prescribed series, or as individual therapies ranging from single to multiple organ sounds. Some examples are:

1. Single organ sound regulation, like the "Haa" sound for the Heart, is used followed by swallowing the collected saliva (after Qi purgation) to relieve a fast, irregular heartbeat.
2. Multiple organ sound regulations, like the sounds of "Shu" (Liver), "Haa" (Heart), and "Sss" (Lungs), are used in sequence to quench the pathogenic Fire inside the patient's body (for mild symptoms).
3. All six healing sounds are used for regulation and balance to treat "False Cold" (a feverish sensation followed by a feeling of cold all over the body). This symptom is caused by Excess Fire. The Internal Fire drives the Yin to the body's surface, thus producing the cold sensation. To treat, the Qigong doctor guides the patient's Yin Qi back to its original organs and uses all six sounds to regulate the body.
4. Sounding according to the Five Seasons will also be beneficial to the patient's Qi regulation. The five sounds are divided according to each season, and the vulnerability of each organ. They are categorized as follows:
  - a. "Shu" sounding in the springtime will benefit the Liver.
  - b. "Ha" sounding in the summer will benefit the Heart.
  - c. "Ssss" sounding in the autumn will benefit the Lungs.
  - d. "Chree" sounding in the winter, and during all seasons, will vitalize the Kidneys and harmonize Qi and Blood.

- e. "Who" sounding in all seasons helps vitalize the Spleen and regulates the function of Postnatal Qi.

5. Combining healing sounds according to the specific prescriptions is similar to taking combinations of Chinese herbs. The Six Healing Sounds may be combined in order to target specific areas on the body's energetic system. Generally, the doctor gives the patient specific healing sound combinations as prescriptions to purge stagnation, and to increase the energetic movement within the diseased tissues or organs.

One such combination prescription used to treat overall Shen disturbances due to emotional depression, from suppressed anger, guilt or grief is called, "Old Man Searching for the Reflection of the Moon at the Bottom of the Tide Pool." In Medical Qigong Soul Retrieval, this healing sound prescription is used to bring the patient back in touch with his or her painful emotions.

### OLD MAN SEARCHING FOR THE REFLECTION OF THE MOON AT THE BOTTOM OF TIDE POOL

This particular exercise was introduced into the United States in the early 70's by Dr. Her Yue Wong. Doctor Wong believed that after the Qigong student has spent a sufficient amount of time practicing the Five Elemental Daoist Qigong tonification exercises, his or her deep seated emotions will begin to surface and must be purged from the body. In order to purge the toxic emotions, this healing sound prescription was given:

1. Begin this exercise prescription from a standing posture. Both feet are facing forward, shoulders width apart. Inhale, and imagine divine healing light filling the Lungs. While inhaling, separate and stretch both arms to the sides of the body, forming the shape of a "T" (Figure 40.9).
2. Lean over and begin to exhale, making the "Sh-h-h-h" sound. While exhaling imagine Toxic Qi from both Lungs flowing down each arm and pouring into the ground. Both arms should swing from one side to the other, crisscrossing



Figure 40. 9. Old Man and Tide Pool (a)



Figure 40. 10. Old Man and Tide Pool (b)



Figure 40. 11. Old Man and Tide Pool (c)

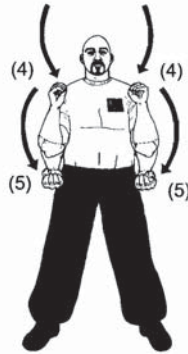


Figure 40. 12. Old Man and Tide Pool (d)

- while making the purging sound (Figure 40.10).
3. Return to an upright position, while inhaling and imagining divine healing light filling the chest (especially the Heart, Liver and Spleen areas). When inhaling, look upward and raise the hands over the head (Figure 40.11).
  4. When exhaling, both hands should descend to shoulder level, making soft fists (as if embracing two sparrows). Focus the mind's intention on the center of the chest and imagine the Toxic Qi releasing from the Heart while making the "Haa-a-a-a" sound. Exhale only half of your breath. Next, exhale the second half of your breath while imagining Toxic Qi releasing from

the Liver and Spleen and making the "Who-o-o-o" sound. While exhaling, move both hands down to the hips while keeping the fists soft (Figure 40.12). Repeat the last two steps (c. and d.) three times. This equals one set. Practice 36 sets to complete the exercise. It should take about 25 minutes.

There is an story associated with this ancient healing sound prescription; it is described as follows.

One night, on a full moon, an old man on the southern coast of China, went looking for sea crustaceans to feed his family. Holding his lamp upward, he gazed down and saw a large beautiful



pearl at the bottom of a tide pool. "Oh My!" He exclaimed, as he quickly placed his lamp on a rock. "Look at the size of that pearl! With a pearl that large, I'll be able to retire! Even my family won't have to work, and we'll all live in the lap of luxury for the rest of our lives!"

So the old man stretched his hands wide and began splashing his arms in the tide pool, trying to grasp the large pearl. Sh-h-h-h-h-h-h-h! went the water as the old man frantically grasped at nothing. Perplexed, the old man looked up. Reaching into the night sky, the old man's eyes widened as he saw the full moon. "Ha-a-a-a-a-a!" exclaimed the old man, "It's the moon!" "Whooo-o-o-o-o-o" cried the old man, "There's no money!"

#### **CONTRAINDICATIONS FOR THE SIX HEALING SOUND THERAPY**

There are several counter-indications for the use of the Six Healing Sound Therapy:

- The resonating sounds have a strong affect on the tissues, therefore patients who have broken or fractured bones are forbidden to practice sound therapy. Only after the bones tissues have mended are the patients allowed to practice the healing sounds.
- Due to the stimulating effect of the Six Healing Sound Therapy, it is advisable for the Qigong doctor not to prescribe the practice of the six healing tones in a very acute stage of illness. Vibrating the patient's internal organs in the beginning stages of a disease (i.e., a high fever) may stimulate the patient's virus or bacterial growth.
- Women are prohibited from practicing Tone Resonation therapy when pregnant, as the tone resonations have a pattern of dispersing clots and may lead to spontaneous miscarriages.
- Women are prohibited from practicing Tone Resonation therapy when menstruating, as it is important for the woman's body to be allowed to naturally Purge Toxic Blood from the body.

#### **SOUND RESONATION THERAPY FOR TUMOR AND CANCER**

Cysts, tumors, and cancer are characteristic

of Excess stagnation of Qi and Blood, as well as stagnations of Heat and Cold. Chronic diseases, marked by obstruction of channel Qi, disorders of Qi and Blood, and the breakdown of Yin and Yang balance, are also included as Excess stagnation syndromes. The following sound methods involve a special series of tone resonance exercises (similar to, but stronger than the six healing sounds) which are utilized to disperse stagnations.

In order to find the correct pitch, the patient starts with a soft volume sound to experience the physical characteristics of the internal organ vibrating. While pronouncing the tone with the vocal cords relaxed, the patient gradually increases the sound to a louder volume.

While exhaling the sound, the patient focuses on an internal image of the diseased tumor dissolving. The patient must actually hear and feel the sound resonating the body's tissues, saturating the organ with sound vibration, energy, and light.

The following sounds are prescribed for the treatment of tumor and cancer therapy: the "Guo" sound is used by patients with Liver diseases, the "Zheng" (pronounced as jang) sound is pronounced by patients with Heart trouble, the "Gong" sound by patients with Spleen diseases, the "Shang" sound by patients with Lung trouble, and the "Yu" sound by patients with Kidney diseases. The relationship between the five pronunciations and the five solid organs as well as the number of pronunciations are shown in Figure 40.13.

#### **PREPARATION FOR TUMOR AND CANCER SOUND THERAPY**

Have the patient begin this exercise in a Wuji posture, and encourage the patient through the One Through Four meditation (One-Fun, Two-Shoe, Three-Tree, and Four-Core) described in Chapter 26.

Each tumor and cancer healing sound is pronounced in a straight tone, facing the left and exhaling the tone while rotating the body to the right. This allows the patient to purge the specific diseased organ. After completing the required number of straight tone exhalations, the patient faces forward and pauses.

The patient then begins the second half of the



		Elements				
		Wood	Fire	Earth	Metal	Water
Yin organs	solid organs	Liver	Heart	Spleen	Lung	Kidney
Yang organs	hollow organs	Gall Bladder	Small Intestine	Stomach	Large Intestine	Bladder
body turns left to right	high-pitched straight tone	guo	zheng	gong	shang	yu
body turns right to left	low-pitched descending-ascending tone					
number of repetitions		8	7	10	9	6

Figure 40.13. Tumor and Cancer Sound Therapy Chart

prescription by facing the right direction and exhaling a descending tone while rotating the body to the center of the room, then rising tone while rotating the body towards the left side of the room. This application causes the patient to purge the diseased organ's channels of Toxic Qi.

Upon completion the patient performs the Pulling Down the Heavens technique to cleanse the body of any leftover energetic residue.

#### THE PROPER AMOUNT OF TONE REGULATIONS

The beginning patient should not be too anxious to perform the required number of pronunciations. By gradually reaching the required number, and slowly adapting themselves to the Tone Resonance method, the patients avoid getting tired. The sound "Shang," for example, is pronounced nine times for each exercise in the case of Lung disease. However, a beginner may start by pronouncing the tone three times, and then gradually progress to six times in twenty days. Then, in another thirty days, the patient can reach the required number of times. The number of repetitions is always dependent upon the patient's age, type of constitution and the severity of the disease.

In other words, the amount of times in a day that the patient performs the healing sounds depends upon the patient's general condition. The sounds used in tumor and cancer therapy, for example, will be prescribed more frequently with less volume than that of the regular six healing sound therapies. For Lung cancer, for example, the patient should perform the "Shang" sound eighteen times a day, nine breaths in each direction, right and left; for Lung congestion, perform the "Sss" sound three times a day, 36 breaths for each set.

#### SPECIALIZED PRESCRIPTIONS FOR TUMORS AND CANCER

The sound therapies used for treating tumors and cancer are quite different and much more powerful than the six healing sounds previously prescribed to purge and regulate the body's internal organs. Because of the dramatic difference in power and energetic potential between these two healing sound systems, the cancer patient will be given a lower number in tone respirations, but an increased number of times of practice per day.

The healing sounds used for treating tumors and cancers are as follows: for Liver/Gall Blad-

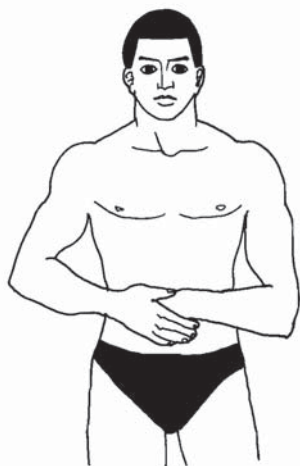


Figure 40.14. For Liver diseases the sound is "Guo."



Figure 40.15. For Heart trouble, the sound is "Zheng" (Jang).

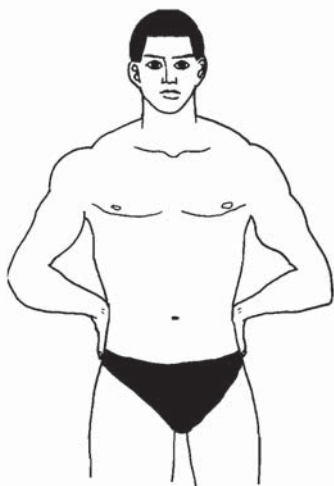


Figure 40.16. For Spleen diseases, the sound is "Gong."

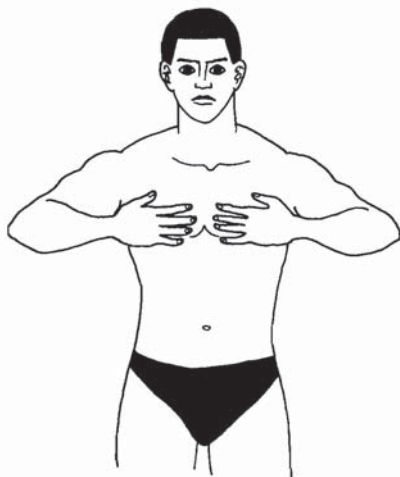


Figure 40.17. For Lung trouble, the sound is "Shang."

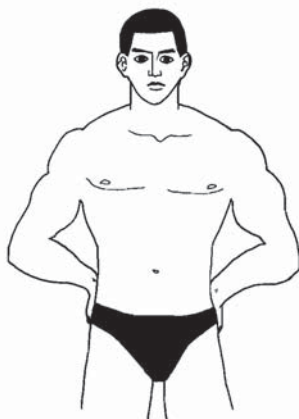


Figure 40.18. For Kidney diseases, the sound is "Yu."

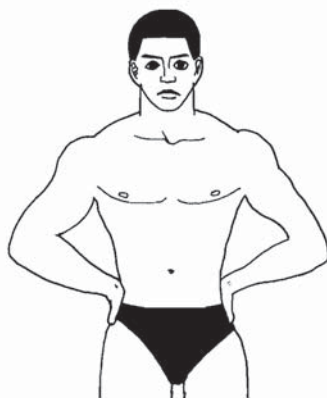


Figure 40.19. For chemotherapy, the sound is "Xi" (She).

der tumors, use the sound "Guo" (Figure 40.14); for Heart/Small Intestine tumors, use the sound "Zheng" (Jang - Figure 40.15); for Spleen/Stomach tumors, use the sound "Gong" (Figure 40.16); for Lung/Large Intestine tumors, use the sound "Shang" (Figure 40.17); and for Kidney/Bladder tumors, use the sound "Yu" (Figure 40.18). The Triple Burners' sound "Xi" (She) is used to purge Heat from the body after radiation and chemotherapy (Figure 40.19).

The choice of sound resonance must suit the patient's specific disease. Generally, in the beginning, patients with cancer should mainly pronounce the purgation sound "Haa" nine times to purge the Heart of stagnant emotions (Figure 40.20). After pronouncing the sound "Haa" for a certain time period, the patient begins to become emotionally vulnerable. The doctor then adds the specific sounds for the treatment of the diseased internal organs. The "Shang" sound, for example, is prescribed for patients with Lung cancer.

1. The tones for Radiation and Chemotherapy patients should include the Triple Burners' sound "She." This toning should be done when their blood count is low after chemotherapy or radiation therapy and is used to purge Excess Heat from the body. The sound "She" is pronounced six times. Its high-

pitched sound is in the straight tone (perform six times), and its low-pitched sound is in the dropping and rising tone (perform six times).

After the patient has stabilized and the red and white blood count has reached a normal level, the "She" sound is dropped and replaced by the sound "Haa." This is done to stabilize the patient's emotions. Instead of "Haa," the doctor can also replace the healing sound with the specific sound needed to treat the diseased internal organ.

2. The tones for Stomach cancer patients should include the sound "Dong." The Dong sound has a deeper penetrating affect than the "Gong" sound (which is usually prescribed for Stomach diseases). The "Dong" sound should be pronounced ten times (Figure 40.21). Its high-pitched sound is "Dong" in the straight tone (perform ten times), and its low-pitched sound is "Dong" in the dropping and rising tone (perform ten times).
3. The tones for Brain tumor patients (with cerebral carcinoma) should include the sound "Duo." The "Duo" sound should be pronounced ten times (Figure 40.22). Its high-pitched sound is "Duo" in the straight tone (perform ten times), and its low-pitched sound is "Duo" in the dropping and rising



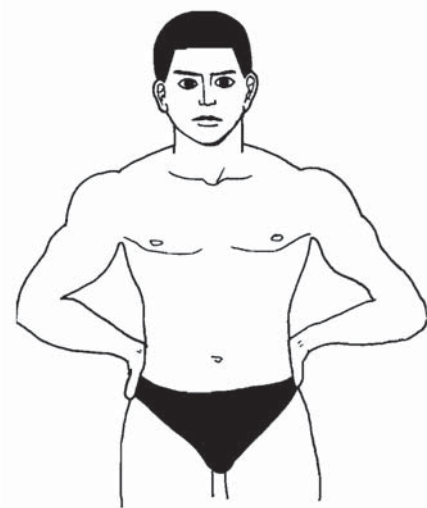


Figure 40.20. For cancer in general, the sound is "Ha."

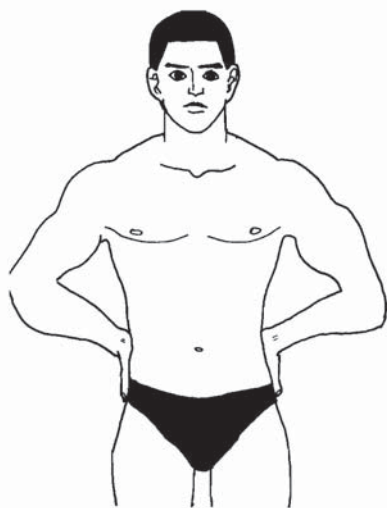


Figure 40.21. For Stomach cancer, the sound is "Dong."

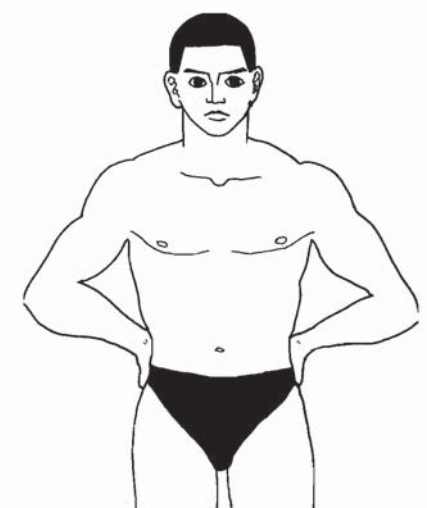


Figure 40.22. For brain cancer, the sound is "Duo."



Figure 40.23. Back View for the Cancer Prescriptions

tone (perform ten times). In addition the patient should also practice techniques to strengthen the Kidneys and Heart.

4. The tones for Lung tumor patients (with carcinomas of the Lungs) should include the "Shang" sound. The "Shang" sound should be pronounced nine times. The patient should also use the Fast Breathing Method technique (2 inhalations, followed by 1 exhalation of the sound "Shang"), in addition to practicing Lung and Kidney strengthening exercises.
5. The tones for Large Intestine tumor patients (with carcinomas of the Large Intestine) should include the "Shang" sound. The "Shang" sound should be practiced nine times using the Fast Breathing Method technique, in addition to practicing Lung strengthening exercises.
6. The tones for Nasopharyngeal tumor patients should include the "Shang" sound. The "Shang" sound should be practiced nine times using the Fast Breathing Method Walking technique (see Chapter 15), in addition to practicing Lung strengthening exercises.
7. The tones for Small Intestine tumor patients (with carcinomas of the Small Intestine) should include the "Zheng" sound. The "Zheng" sound should be practiced seven times, using the Fast Breathing Method technique, in addition to practicing Heart strengthening exercises.
8. The tones for Liver Cancer and Gall Bladder tumor patients (with carcinomas of the Liver and Gall Bladder) should include the "Guo" sound. The "Guo" sound should be practiced eight times, using the Fast Breathing Method technique, in addition to practicing Lung, Liver, and Spleen strengthening exercises.
9. The tones for the Bladder and uterus tumor patients (with carcinomas of the Urinary Bladder and uterus) should include the "Yu" sound. The "Yu" sound should be practiced six times, using the Fast Breathing technique, in addition to practicing Kidney strengthening exercises.  
While in a Wuji posture, the patient places both hands on the Kidneys and presses the middle fingers at the Shenshu BL-23 point beside the Mingmen before pronouncing the sounds (Figure 40.23).
10. The tones for Prostate cancer patients should include the "Yu" sound. The "Yu" sound should be practiced six times, using the Fast Breathing Method technique, in addition to practicing Kidney strengthening exercises.
11. The tones for Skin Cancer patients (with dermal carcinomas) should include the "Shang" sound. The "Shang" sound should be practiced nine times, using the Fast Breathing Method technique, in addition to practicing Lung, Liver, and Spleen strengthening exercises.

#### CONTRAINDICATIONS FOR TUMOR AND CANCER SOUND THERAPY

As previously mentioned, the tumor and cancer healing sounds are only prescribed for purging Excess conditions within the patient's diseased organs, and not for treating Deficient organ conditions. If a specific internal organ is already in a state of Deficiency and the patient is allowed to focus on that organ with one of the tumor and cancer sounds, the patient's condition will worsen. This increases the potential for rapid growth of the disease.

## SECTION 9: MEDICAL QIGONG EXERCISE PRESCRIPTIONS



## CHAPTER 41

### MEDICAL QIGONG REGULATION EXERCISES

#### INTRODUCTION

The following chapters explore several systems of Medical Qigong exercises used in regulation, purgation, and tonification prescriptions. Conceived in ancient China, these exercises originate from the various medical, martial, and Daoist schools of energy cultivation. It is from these ancient energetic systems that today's modern clinical Qigong prescriptions originate.

Each Qigong system has its own unique approach to circulating, balancing, and storing the body's life-force energy. No one particular style of energetic healing is superior to the next, only different in its approach. The primary goal of each of these systems is removing stagnant pathogenic energy and replenishing and circulating clean life-force energy.

The Xi Yuan Hospital in Beijing, China is famous for its advanced Medical Qigong clinics and Medical Qigong prescriptions. These exercises utilize both Static and Dynamic Postures and are generally taught in both the inpatient and outpatient clinics. The static exercises are used to store the Qi, while Dynamic Qigong exercises are used to open the patient's channels and circulate the Qi.

Each prescription should be practiced for five to ten minutes for each organ or organ system on a daily basis; or if the patient is practicing only one set (e.g., Regulation of Spleen and Stomach Qi), they should practice for thirty minutes. Unless otherwise indicated, all breathing should be "natural."

The goal is for patients to empty their body and mind, so that their emotions can be felt and activated. In the Medical Qigong clinic there is a saying, "The patient can only heal what they feel."

#### STARTING AND ENDING THE PRESCRIPTIONS

Before starting any Medical Qigong prescription, it is important for the patient to understand that every Qigong exercise must start and end with specific preparations.

- Before starting the Medical Qigong prescription, the patient must always purge his or her body. It does not matter if the exercise they are about to begin is used to purge, tonify, or regulate the internal energy; they must always purge first. This is similar to washing a dirty glass before filling it with clean water.
- After ending the Medical Qigong prescription, the patient must always gather the generated Internal Qi and the return to its origin. The term "Return to its Origin" refers to a three fold process:
  - cultivating, collecting, and accumulating the prenatal energy,
  - developing and transforming it into post-natal Jing, Qi, and Shen, and
  - returning it back to prenatal Jing, Qi, and Shen.

This allows the Post-Heaven Kan and Li (Water and Fire energies) to return to their origin and restores them to Pre-Heaven Qi (Heaven and Earth energies). This fusion into one energy, often called the Hun-Yuan or Blended Originals, requires the patient's original substances to condense into one energetic substance and be merged with the patient's Lower Dantian energy.

In order to collect the energy, the patient is taught to apply the Three Natures Become One technique of focused concentration (all thinking, seeing, and listening is focused into the Lower Dantian). The Three Natures are as follows: the eyes represent the perceptive nature, the ears rep-

resent the spiritual nature, and the Heart represents the courageous nature. When all three natures unite into one, the energetic refinement is called "collecting the body's true nature." The patient can then collect the body's power.

## MEDICAL QIGONG CULTIVATION EXERCISES

The body is composed of different densities of energy and matter in the form of internal organs, organ systems, channels, and collaterals. When practicing Qi cultivation methods both students and patients are instructed to train in a progressive order of Qi cultivation.

First, the students and patients are taught how to purge, tonify, and regulate their internal and external channels. Once the Yin and Yang energy of the channels are balanced, the practitioners learn how to balance the Yin and Yang energy of the internal organs. This training likewise involves purging, tonifying and cultivating methods. The directed focus of intention on specific points, channels, or areas of the body causes the Qi to gather in those locations and to be absorbed into the body's tissues through the Mind's intention (whole body awareness and consciousness). The final step of training the Yuan (Original) Qi is undertaken only after the first two steps have been accomplished.

All cultivation practices of Medical Qigong therapy can be divided into two main categories of gathering and training Qi: the External Elixir Cultivation (Wai Dan Shu) and the Internal Elixir Cultivation (Nei Dan Shu). These two Qi cultivation training methods are described as follows.

### EXTERNAL QI CULTIVATION

The External Elixir Cultivation (Wai Dan Shu) involves several methods of gathering energy from the external environment (Heaven and Earth) to strengthen the body's organs, organ systems, channels, and collaterals.

#### HERBS AND FOOD

The first method is developed through food and herbal soups, teas, and pills to increase the body's energy. When herbs are prescribed as a tonic, they

stimulate the organ's energy by increasing the flow of Qi in the patient's channels. Qigong and herbology go hand-in-hand with respect to the energetic regulation and balance of the body's life-force energy. Herbs can be extremely important for maintaining the physiological balance of the metabolism and restoring any depletion of the body's energetic mechanism. Herbs act as a form of energetic nutrient, allowing the Earth energy to be ingested into the body through a natural substance.

#### MEDITATION

The second method is developed through meditation. Qi is cultivated through the body's extremities from energy originating outside of the body's torso (i.e., both palms, both soles of the feet, and the top of the head). The External Elixir Cultivation meditation focuses the concentration on either the Heaven or Earth energy fields to draw their energy into the torso for increased Yin or Yang Qi regulation. The Postural Dao Yins in External Elixir Cultivation may be either static or dynamic.

Two examples of External Elixir Cultivations are: the Earth Yin Qi Regulation and the Heaven Yang Qi Regulation. The Earth Yin and Heaven Yang Qi Regulations are used to balance the energy along the body's ascending and descending energetic channels. To balance along the horizontal energetic channel, perform the Turning and Winding the Belt Vessel exercise described later on in this chapter.

#### • Earth Yin Qi Regulation

The Earth Qi is considered Yin Qi or electronegative energy. Blood also pertains to Yin Qi. Through Earth Regulating Qigong meditations, the body's Blood cells can be replenished with Earth Yin energy.

Begin the Earth Qi Regulation meditation from a Wuji posture, while using Natural Breathing. In this particular exercise, the practitioner takes advantage of the Kd-1 points at the bottom of the feet, and the Pc-8 points at the center of the palms which are sensitive to the magnetic pull of the Earth.

After standing in the Wuji posture for several minutes, inhale and begin to absorb the



Earth Qi up from the ground through the centers of the palms and the bottom of the feet (Figure 41.1). After several more minutes of drawing the Earth energy into the Lower Dantian, begin circulating the energy through the Microcosmic Orbit's Fire Cycle. The palms should begin to expand and feel almost swollen; the red and white blotches on the palms and feet indicate that the exercise has been practiced correctly.

#### • Heaven Yang Qi Regulation

Heaven energy pertains to the sun's Yang Qi or electropositive energy, which is used to tonify the body's Yang Qi.

Begin from a Wuji posture, placing both palms above the head, facing upwards, like two antennas collecting the sun or Heaven's Qi into the Middle Dantian. Use Natural Breathing. Imagine the sun's golden light showering the outside of your body. Open your mouth and

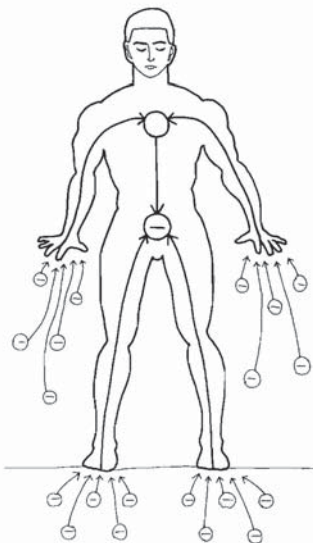


Figure 41.1. Absorb the Earth Qi into the body through both hands and feet, and store the Qi in the Lower Dantian.



Figure 41.2. Absorb the sun's energy into the body through both palms, moving it into the Middle Dantian, and store the Qi in the Lower Dantian.

imagine swallowing the sun's Qi, allowing it to mix with your saliva. As you swallow, feel the energy flow down into your Lower Dantian, and then out of your pores. Once the Dantian is full, the body should feel expansive. Always end the meditation by returning the energy to the Lower Dantian to avoid any Qi deviations (Figure 41.2).

#### INTERNAL QI CULTIVATION

The Internal Elixir Cultivation (Nei Dan Shu) method focuses on first training the energetic substances already gathered and existing inside the torso, and then extending this accumulated energy out into the extremities. Since it first appeared in the Han Dynasty, the training and theory of Internal Elixir Cultivation has become the primary focus of many Qigong masters, working with postnatal energy transformations. Internal Elixir Cultivation focuses on transforming the body's Jing, Qi, and Shen. When practicing this exercise, ancient Qigong masters imagined the Lower Dantian as a stove, the Shen as a Fire, and the



body's Jing, Qi, and Shen as the internal medicine.

At birth, the energy flows up the front of the body (Conception Vessel) and down the back (Governing Vessel). This is considered the circulation of the Yuan Qi (generated from the prenatal Jing stored in the Kidneys). It is considered the Perceptual Yin or Water Cycle of the Microcosmic Orbit. This Perceptual Yin Cycle allows the newborn child to possess powerful psychic, empathic, and kinetic abilities; it enables the child to energetically connect with the environment in order to ensure survival.

As the child advances in age, he or she begins to encounter and experience some hostile messages in the form of physical or emotional frustration and pain from both parents, siblings, and the environment. For protection, the child armors and creates a denial system, which insulates him or her from the energetic and emotional wounding. The child begins to instinctively stop the energetic flow of the perceptual Yin Water Cycle and begins to activate the acquired rational mind, trying to cope with his or her feelings and the stress of his or her surroundings. Whenever the child begins to experience painful emotions, he or she learns to avoid experiencing these hurtful feelings through certain mental and physical actions by contracting the throat and thorax. These acquired actions further create an energetic restriction and impede the flow of Qi along the Conception and Governing Vessels. This physical activity naturally causes the Yin Water Cycle to stop its perceptual flow of energy, and allows the child's body to deal with the trapped emotional experiences by storing them within the tissues. Although this is not a healthy response, it allows the child to survive and develop in a sometimes difficult environment. In cases of deep traumatic wounding (physical, emotional or sexual), the child becomes void of deep emotional connections, while still allowing for certain perceptual survival instincts.

Also, our culture emphasizes left brain thinking for educational purposes, and later to enable young adults to rival others in the competitive job market. The child thus must forgo most of his or

her innate intuitive perceptions to succeed in school and to appropriately integrate society's values and belief structures. Very little encouragement is given to right brain activity; it is in fact discouraged by society at large.

## REGULATING THE BODY'S QI

The first stage in circulating and cultivating the Qi is to regulate the Yang or Fire Cycle of the Microcosmic Orbit. This allows the trapped emotions within the tissues to be released. This is initiated through mental concentration, focusing the flow of the Qi up the back and down the front of the body. It is extremely important to allow the trapped energy to release itself naturally from the body through the Fire Cycle of the Microcosmic Orbit. Otherwise, trapped emotions deep within the tissues can cause Qi deviations within the body, which may lead to energetically induced psychosis.

When regulating the Microcosmic Orbit, there are three primary methods of energetic cultivation that harmonize the body's Jing, Qi, and Shen. They relate to the sun (Fire and Heaven), moon (Water and Earth) and stars (Wind and Man).

### THE FIRE PATH OF THE MICROCOSMIC ORBIT

The Yang or Fire Path is the most popular method of cultivating energy along the Small Heavenly Cycle or Microcosmic Orbit (Figure 41.3). Because it joins together the body's Yin and Yang rivers of Qi, which regulate the Twelve Primary Channels, it is considered the foundational meditation for the Internal Elixir Cultivation methods. The circulation of Postnatal Qi is generated from the Acquired Essence (food, air, and water). In this cycle, the Qi moves up the Governing Vessel and down the Conception Vessel, and is considered the ascension of Yang or the opening of the Fire Channel. The initial goal is to circulate the Fire energy from Yang to Yin to convert Jing to Qi and then to Shen. The Yang (Fire) Qi supports awareness of the emotional side of consciousness.

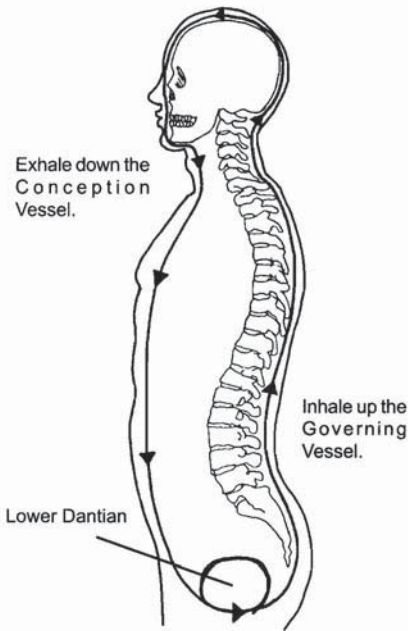


Figure 41.3. The Fire Path of the Microcosmic Orbit flows up the back and down the front of the body.

The Heart and Middle Dantian are considered the House of Shen; Fire and passion (Qi that manifests as emotions) and are related to the flow of the Conception Vessel. The Kidneys and Lower Dantian are considered the House of Jing, Water and pleasure and are related to the flow of the Governing Vessel. It is important to use Reverse Breathing while uniting the Heart's Fire and Kidneys' Water, to cause the alchemical transformation of Jing into Qi in the lower abdomen.

When moving the Qi along the Governing Vessel, practitioners must move the energy through the Five Gates (see Chapter 30). The energy first gathers at the Lower Dantian, then overflows into the Governing Vessel, collecting, building, and then passing through to the next gate, one gate at a time. As the energy gathers at these

gates, the Qi and Blood begins to Heat and vibrate the tissues. This energetic reaction affects the patient's emotions that correspond to or are embedded in each specific gate, causing a powerful emotional release. As the Qi passes through to the next gate, a new set of emotions is experienced, then released.

#### THE JIAJI POINTS' EFFECT ON THE GOVERNING VESSEL'S ENERGETIC FLOW

Jia translates to mean "besides." Ji translates as "the spinal column." These points are located lateral to the lower border of each spinous process of the cervical, thoracic, and lumbar vertebrae. Each point has its own Luo pathway (energetic channel), which intersects with the spine and connects to the Jiaji point located on the opposite side of the Governing Vessel. It is believed that one pair of the ascending Governing Vessel's Luo Channel intersects and connects to all of the Jiaji points along the spine.

This being the case, when the two energetic flows from the Jiaji points (via the Luo pathways) are superimposed, the reaction causes a crisscrossing and intertwining of Qi flow, which resembles the intertwining energies of the caduceus or double snakes.

#### THE TWELVE EARTHLY BRANCHES' RELATIONSHIP WITH THE MICROCOSMIC ORBIT

Within the Fire Cycle of the Microcosmic Orbit, there are twelve channel points located along the Governing and Conception Vessels which relate to the Twelve Earthly Branches and the waxing and waning of the Yin and Yang cycles (see Chapter 11). The Fire phase of the Microcosmic Orbit starts at the Zi branch located at the Sheng Si Qiao area at the root of the penis in men and at the vagina in women. Moving up the back of the body, there are four phases of Qi ascent in the Governing Vessel. The four phases are: from Zi to Chou, from Zi to Yin, from Zi to Chen, and from Zi to Si. The Mao point is one of the four cardinal points (along with Zi, Wu, and You) and is a point of purification. The path up the Governing Vessel cleanses the energy through this point of purification.



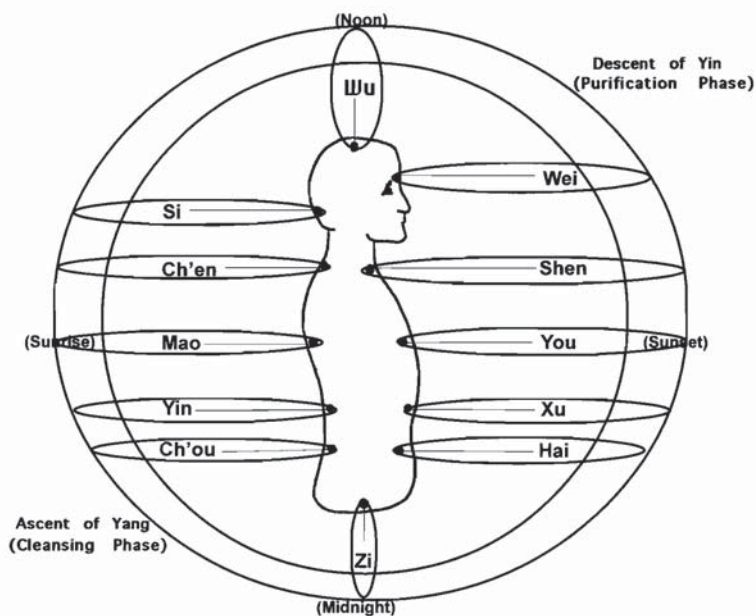


Figure 41.4. Twelve Earthly Branch Relation with the Microcosmic Orbit: the main channels of the back and front of the body correspond to the ecliptic path of the sun. These twelve special energy points are associated with the Twelve Chakra Gates.

When the energy reaches the Wu point at the top of the head (also known as the Ascending point), it stays there briefly before beginning the descent of Yin in the Conception Vessel. The descent down the Conception Vessel purifies the energy (Figure 41.4).

While at the perineum and Zi point in the orbit, the Yang Qi begins to develop as the Yin Qi reaches its zenith. Once the energy reaches the Mao point at the middle of the back, the Yang energy has developed fully and begins to prosper. At the Wu point at the top of the head, the Yin Qi begins to develop while the Yang Qi reaches its zenith. This point represents the turning point from Yang to Yin.

If the energy is to flow properly down the

Conception Vessel, there must be an opening of the energy centers via a connection with the Shen. This purification of energy commences at the Wu point when the Yang Qi turns to Yin Qi. While the Earth's daily orbit around the sun has the same Yin-Yang transitions, the body absorbs the Yang energy during the hours of Zi and Wu, and expels Yin energy during the hours of Mao and You.

At the Zi hour (11 p.m.–1 a.m.), the Jing naturally collects at the Sheng Si Qiao point at the root of the penis (prostate area) in men causes a natural erection while the man is sleeping. This hour also marks the commencement of the Yang half of the day. This period of the day is the best for collecting Jing and, thus, is the best time to perform Wuji standing practice.



**CONTRAINDICATIONS**

Whenever the practitioners are weak, it is important that they practice Natural Dantian Breathing and avoid practicing the Microcosmic Orbit. If patients attempt to practice Circular Breathing while in a depleted state, the Qi may become trapped in their head causing Qi Deviations, and initiating more problems. Circular Breathing is achieved by guiding the Qi in a circular pattern through even inhalation (e.g., up the spine) and exhalation (e.g., down the front of the body).

**THE WATER PATH OF THE MICROCOSMIC ORBIT**

The Water Path is trained only after the completion of the Fire Path circulation exercise. After the patient's Prenatal Qi has been cultivated and accumulated to a substantial level, the patient may lead the Qi up the Conception Vessel and down the Governing Vessel (Figure 41.5).

This is opposite the direction of the flow of the Fire Path, and is considered the ascension of Yin or the opening of the Water Channel. The purpose for the Water Path circulation is to change, regulate, and charge the body's Yuan Shen. The Water cycle supports the perceptual side of consciousness, cools down the body's overheated Yang Qi, and regulate the Qi circulation of the Fire Path to rebalance the body.

**THE WIND PATH OF THE MICROCOSMIC ORBIT**

The Wind Path of the Microcosmic Orbit is the third method of circulation and requires practitioners to lead energy up the center of their body through the Taiji Pole (Figure 41.6). This energy pathway flows up through the Marrow of the spine, through the brain, and washes over the falx cerebri into the pineal and pituitary gland. It then descends down along the Conception Vessel and back into the Lower Dantian.

The purpose of the Wind Path is to increase divine perception (by accessing the energy of the Wu Jing Shen), and to regulate the body's glandular and endocrine systems, to enable the practitioner to slow down the aging process.

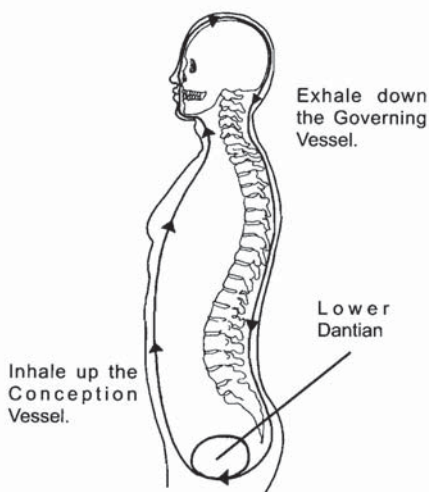


Figure 41.5. The Water Path of the Microcosmic Orbit travels up the front and down the back of the body, ending at the Lower Dantian.

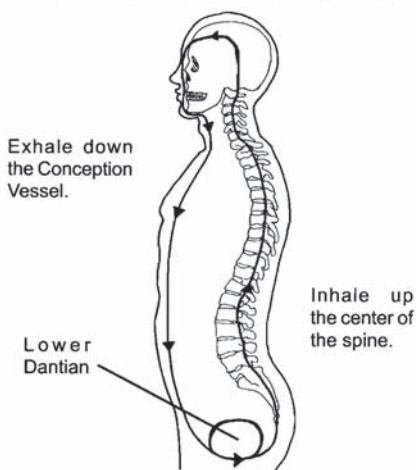


Figure 41.6. The Wind Path of the Microcosmic Orbit travels up the center of the spine into the brain and third-eye point, down the front of the body, ending at the Lower Dantian.

## MEDICAL QIGONG PRESCRIPTIONS

The following exercises are taken from various hospitals, universities, and institutes of Medical Qigong. These regulation prescriptions are used throughout China.

### DESCEND THE QI AND CLEANSE THE ORGANS

This exercise was developed to utilize the body's Hun-Yuan Qi (the body's internal combined organ energy) to flush and cleanse the Triple Burners and the Five Yin Organs. This is a purging exercise, used to:

- eliminate the body's Turbid Qi,
- unclog the channels and collaterals,
- wash the bones,
- transform the Marrow, and
- combine the remaining pure energy with the body's Yuan Qi.

It can be prescribed for patients with Excess conditions to descend the Liver's or Heart's Fire.

### PULLING DOWN THE HEAVENS

This exercise requires the focus of energy to flow down the body in three directions (front, center, and back) to complete one set.

1. Begin in a Wuji posture, with both feet facing forward, a little wider than shoulders width apart. Both hands are at the sides of the body. The spine is kept straight, with the body relaxed and centered (see Chapter 15 for proper alignment). Stand with the eyes focused on the horizon. Pull the Qi from the horizon into the eyes and down to the Lower Dantian, filling the entire body. Hold this posture for one to three minutes (Figure 41.7).
2. Inhale through the nose. With the palms facing downward, begin to scoop the energy from the Earth into the body, gathering and absorbing the environmental energy. Focus on slowly filling the body with Earth Qi while moving the hands upwards to about waist level (Figure 41.8).
3. Continue inhaling, turning the palms to face the Heavens and drawing both hands upwards at a forty-five degrees angle. As both palms

continue to move upwards, begin pulling in and absorbing the Heavenly Qi while guiding the hands above the head. Complete the inhalation with the arms above the head, palms facing the top of the head. Pause when the hands are above the Baihui area (Figure 41.9).

4. Exhale through the nose, and begin descending the palms in front of the body. Allow the palms to face the body and direct the Qi flow through the head and throat area (Figure 41.10).
5. Imagine the energy continuing to pour down through the chest and abdominal areas (Figure 41.11).
6. While exhaling, slowly lower the hands in front of the body in one continuous movement, until they reach just above the knees (Figure 41.12).
7. Inhale and begin the sequence again. Each time the hands pass in front of the body, exhale and imagine the Qi being emitted through the hands into the tissues. Three passes over the front of the body equal one set, practice 36 sets. The energetic pathway of each set is explained as follows:
  - a. The first pass begins by leading the Qi down the front of the body from the Baihui area. Each palm facing the body divides the energy into two rivers, which flow from the top of the head, over the ears, and down the throat. Continue guiding the two rivers down the front of the chest, joining again at the navel. From there lead the Qi down into the Huiyin CV-1 point at the perineum, then separate them again into two rivers which continue to flow down the Yin channels on the inside of each leg, ending at the Yongquan Kd-1 point at the bottom of each foot.
  - b. Start the next pass at the middle of the head above the Baihui area. Lead the Qi down the center of the body, and absorb the Heavenly Qi as it passes through all the body's internal organs, till it reaches the Lower Dantian area. From the Lower Dantian divide the energy into two rivers and descend the Qi down the center of the legs ending



Figure 41.7. Wuji Posture

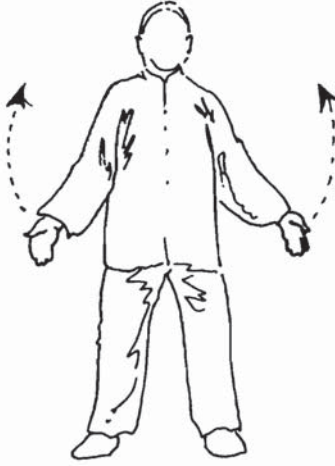


Figure 41.8. Pulling Down the Heavens (A)



Figure 41.9. Pulling Down the Heavens (B)



Figure 41.10. Pulling Down the Heavens (C)



Figure 41.11. Pulling Down the Heavens (D)



Figure 41.12. Pulling Down the Heavens (E)



- at the Yongquan Kd-1 point at the bottom of each foot.
- c. The final pass likewise begins at the top of the head, at the Baihui area. Imagine the energy flowing like a river, down the midline of the back of the head and back, until it reaches the Mingmen GV-4 point. From there it divides into two rivers, descending into the Huantiao GB-30 point at the side of each buttock, and continues to flow down the outside of each leg and ends at the Yongquan Kd-1 point at the bottom of each foot. As the Qi descends (on each pass), it washes the organs from the top of the head (Baihui point) to the bottom of the feet.
  - d. To end the exercise, relax the whole body and return to the Wuji posture, allowing the Qi to return to its origin. As the Qi descends through the body, imagine the environmental energy fusing with the body's Yuan Qi, forming a mist and dew. Imagine this mist slowly flowing down (from top to bottom) and bathing, cleansing, and purifying the entire body. As the mist descends, if a certain organ is diseased, pause for a while to bathe the area with the vapor before continuing the flow of energy. Consciously disperse the pathogens out the extremities.

### GATHERING QI IN THE UPPER AND LOWER DANTIANS

This exercise is designed to strengthen, tonify, and regulate the body's internal organs and energetic fields. It is excellent for promoting and maintaining health, and can be used for tonifying the Kidneys, as well as to treat impotence, premature ejaculation, lumbago, lower back problems, and pelvic inflammatory disease (PID). When treating PID, use reverse breathing with Static Qigong training.

This is a tonification exercise, used to increase the production of Jing (sperm or ovary energy), transforming it into Qi, and to lead the Jing up the spinal cord to support the brain, as well as nurture the bone marrow. This exercise adds Fire

to the Mingmen, simmering the condensation of energy within the Kidneys. When the Kidney (Water) and Heart (Fire) energies are sufficient, their energies merge to form the True Qi which cultivates one's nature, spirit, and life. This exercise also assists the Microcosmic Orbit and establishes a base for refining and gathering energy in the Upper and Lower Dantians and Huiyin.

### GATHERING QI IN THE UPPER DANTIAN

Begin from a Wuji posture. Inhale, as both hands gather energy while moving up the sides of the body and embrace the Qi into the Upper Dantian. Pause and exhale while separating the hands (Figure 41.13).

Inhale and imagine the middle fingers of each hand gathering the Heaven and Earth Qi into the Upper Dantian. Imagine the body absorbing these energies through the Yin Tang point (Third Eye), into the pineal gland at the center of the brain. Imagine the light of the Upper Dantian getting brighter as the energy begins to increase (Figure 41.14). Repeat this exercise nine times.

Upon completion, focus on the Upper Dantian and begin to gather and fuse the body's Yuan Shen along with the collected Heaven and Earth energies into one energy. As this energy collects, imagine it forming into an energetic ball of white light and allow the hands to guide the light downward into the Lower Dantian.

During the process of descending the Qi from the Upper to Lower Dantian, the focus should be on feeling, guiding, listening, and seeing the energy traveling downward. As the energy of the Shen descends, the Jing energy naturally ascends. This descending and ascending action of Jing and Shen energies cultivates an abundant amount of Qi in the Lower Dantian. After the Qi has been gathered and stored there, pause a moment, allowing the energy to settle. Then proceed to regulate the Lower Dantian.

### GATHERING QI IN THE LOWER DANTIAN

Both hands sink down to waist level and form an embracing posture in front of the navel. Inhale while slowly drawing the palms inward towards the navel, gathering the Qi into the center of the Lower Dantian. Pause a moment and relax, allow-



Figure 41.13. Gathering Qi in the Upper Dantian (A)



Figure 41.14. Gathering Qi in the Upper Dantian (B)



Figure 41.15. Gathering Qi in the Lower Dantian (A)



Figure 41.16. Gathering Qi in the Lower Dantian (B)



Figure 41.17. Gathering Qi in the Huiyin Area (A)



Figure 41.18. Gathering Qi in the Huiyin Area (B)

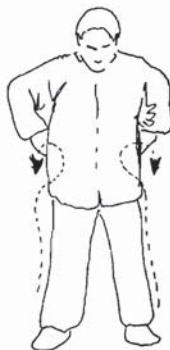


Figure 41.19. Gathering Qi in the Huiyin Area (C)



Figure 41.20. Gathering Qi in the Huiyin Area (D)

ing the energy to settle, then exhale and separate the hands (Figure 41.15).

Inhale and imagine the body absorbing the universal and environmental energies in through the navel and Lower Dantian areas (Figure 41.16). Repeat this exercise nine times.

Imagine the Lower Dantian as a reservoir, storing but never overflowing. The expansion and contraction of the abdominal muscles creates a “beating and drumming” movement which improves the abdominal muscles’ elasticity while massaging the digestive system. The “beating and drumming” movement strengthens and increases peristalsis.

#### GATHERING QI INTO THE HUIYIN AREA

Continuing from the last posture, both hands begin to move downward from the Lower Dantian (Figure 41.17).

As you inhale, bend over and imagine scooping the Earth energy along the inside of the legs, directing the Qi through the three Yin channels into the body’s Huiyin, coccyx, and Mingmen areas. While inhaling, it is important to pull up on the anal sphincter and imagine gathering the Earth Qi directly through the lower body’s orifices (testicles and penis, or vagina) into the Kidneys and Mingmen area (Figure 41.18).

Move both hands from the insides of the thigh, groin, and lower abdomen backward, along the

Belt Vessel, expanding the energy into the Kidneys and Mingmen area. Hold this posture and exhale, imagining the Qi flowing into the Kidneys and Mingmen areas (Figure 41.19).

Next, circle the Qi down to the Lower Dantian and Huiyin area. Pause for a moment to allow the Qi to settle and root (Figure 41.20). Repeat this exercise nine times and end this exercise.

#### ROLLING THE BALL WITH BOTH PALMS

The purpose of this exercise is to regulate the Yin and Yang balance of energy in the body. This exercise also causes the capillaries along the Microcosmic Orbit to open up, improving the Qi circulation and nerve stimulation in the extremities.

It is excellent for purging and regulating emotions from the Heart and Yellow Court, as well as for descending Rebellious Lung Qi downward and purging Yang Qi Rising.

#### SHAKING THE SUN AND MOON

Begin from a Wuji posture. Both arms raise up in front of the shoulders, palms and fingertips pointing upward. Imagine the left palm embracing the sun and the right palm embracing the moon. Vigorously shake the palms, focusing the mind’s intention on the center of the palms and fingers (Figure 41.21).



Place both palms in front of the chest and Middle Dantian area, and imagine the energy of the sun and moon melting into each other, creating a huge ball of energy. Make sure the eyes focus on the center of the ball (Figure 41.22).

#### ROLLING THE BALL

Wait until you can feel the sensation of the energy ball before beginning the rotations. Imagine the energy ball in the hands and the energy ball in the Lower Dantian blending naturally into one energy, simultaneously rotating and rolling together both internally and externally.

Begin rolling the ball, keeping the mind's intention focused on the center of each palm. Imagine the ball is slowly growing between the hands. Roll the ball, with the hands opposite each other, (one hand is up while the other is down), eighteen times in a clockwise direction, then reverse the direction and repeat another eighteen times (Figure 41.23). After the last rotation, relax the arms and return to Wuji posture.

#### OPENING AND CLOSING THE UPPER, MIDDLE, AND LOWER BURNERS

This exercise is used to regulate the body's Yin and Yang energy, tonify the Yin organs, calm and harmonize the Yang organs, Regulate the Triple Burners, and help open the Conception and Governing Vessels. This is an excellent exercise for purging and regulating Excess conditions within the Triple Burners, as well as for purging the patient's Liver Fire.

There is an ancient Chinese saying, "Open, close, and come and go, one hundred illnesses will be healed." When opening, the Qi circulates into the muscles. When closing, the Qi sinks and gathers into the bones. The purpose of this exercise is to train the mind's intention, making it easier to increase the body's external field of Wei Qi.

#### OPENING AND CLOSING THE UPPER BURNER

Begin from a Wuji posture. Both arms raise up to shoulder level. Vigorously shake the hands, palms facing down. Before opening and closing the Upper, Middle and Lower Burner areas, the awareness must settle in the Laogong area (center of the palms) for a few minutes. Wait until heat



Figure 41.21. Shaking the Sun and Moon (A)



Figure 41.22. Shaking the Sun and Moon (B)



Figure 41.23. Rolling the Ball with Both Palms (A)



Rolling the Ball with Both Palms (Side View)

SECTION 9: MEDICAL QIGONG EXERCISE PRESCRIPTIONS



Figure 41.24. Vigorously Shake the Hands



Figure 41.25. Open and Close the Upper Burner (A)



Figure 41.26. Open and Close the Upper Burner (B)



Figure 41.27. Open and Close the Middle Burner (A)

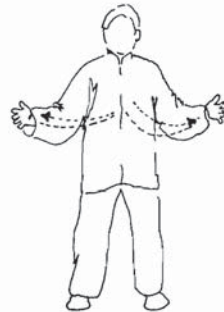


Figure 41.28. Open and Close the Middle Burner (B)



Figure 41.29. Open and Close the Lower Burner (A)

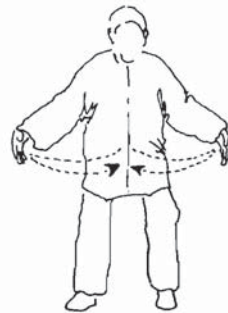


Figure 41.30. Open and Close the Lower Burner (B)

is felt in the center of the palms before beginning (Figure 41.24).

After a while, bring both hands close to each other in front of the throat and manubrium sterni area (the upper segment of the sternum). Both palms face each other, with the fingers facing upwards. Pause a moment, focusing the mind's attention on the center of the palms, forming an energetic ball (Figure 41.25).

Slowly begin to open by pulling the arms apart, while imagining the energy between the center of the palms stretching like warm taffy. When the hands separate and open, the mind and body (chest and abdomen) also open. Slowly begin to close by bringing both palms together, pushing and condensing the stretched energy to form an energetic ball. When the hands close, the mind and body close by removing the attention away from the outside world (Figure 41.26).

When inhaling, imagine extending the fingers deep into the body and the Qi pouring deep into the tissues. When exhaling, separate the hands while imagining the Excess Heat and toxic energy being purged from the body. Repeat the exercise eighteen times.

#### **OPEN AND CLOSE THE MIDDLE BURNER**

Both hands sink down in front of the diaphragm and xiphoid process (just above the navel). Pause a moment, keeping the eyes on the energy ball and an imaginary line which connects the inner Laogong Pc-8 points at the center of the palms (Figure 41.27).

Slowly begin to open by pulling the arms apart, while imagining the energy between the center of the palms stretching like warm taffy. While exhaling, separate the hands while imagining the Excess Heat and toxic energy being purged from the body (Figure 41.28).

Slowly close by bringing both palms together, forming an energetic ball as you push and condense the energy. While inhaling, imagine extending the fingers deep into the body and the Qi pouring deep into the tissues. Repeat the exercise eighteen times.

#### **OPENING AND CLOSING THE LOWER BURNER**

Both hands sink down in front of the repro-

ductive organs and perineal area. Pause a moment, keeping the eyes on an imaginary line which connects the inner Laogong Pc-8 points at the center of the palms (Figure 41.29).

Slowly begin to open by pulling the arms apart, imagining the energy between the center of the palms stretching like warm taffy. When exhaling, separate the hands while imagining the Excess Heat and toxic energy being purged from the body (Figure 41.30).

Slowly close by bringing both palms together, forming an energetic ball by pushing and condensing the Qi. While inhaling, imagine extending the fingers deep into the body and the Qi pouring deep into the tissues. Repeat eighteen times.

To end the exercise, draw the Qi back into the Lower Dantian, and return to a Wuji posture.

### **SUN AND MOON ROTATING TECHNIQUE**

This exercise will massage the internal organs of both the Heart and the Lungs. In Medical Qigong, the sun is sometimes referred to as the energy of the Heart, which is the considered the master of the three Yang energies. The moon pertains to the Lungs, which are the masters of the three Yin energies. Through the harmony of these dual powers the body's Yuan (Original) Qi is born. This exercise increases the elasticity of the Heart muscles and arteries and improves Blood circulation. It also flushes the Eight Extraordinary Vessels, increases vitality, and causes the upper half of the body to become lighter while making the lower half more solid.

This exercise can also be used in conjunction with the healing sound "Shang" to treat Lung diseases (i.e., asthma and chronic bronchitis), as well as breast cysts and tumors by purging Toxic Qi from the tissues of the Lung.

#### **ROTATING THE PALMS**

Begin from a Wuji posture, start by vigorously shaking the hands and then rubbing the palms together (Figure 41.31).

Place both hands on the chest, and draw the heat from the center of the palms into the chest, inhaling three times. Once the chest has absorbed a certain amount of heat, both palms begin to ro-



SECTION 9: MEDICAL QIGONG EXERCISE PRESCRIPTIONS



Figure 41.31. Vigorously Shake the Hands



Figure 41.32. Sun and Moon Rotating Technique (A)



Figure 41.33. Sun and Moon Rotating Technique (B)



Figure 41.34. Expanding and Contracting the Rings (Forward-A)



Figure 41.35. Expanding and Contracting the Rings (Forward-B)



Figure 41.36. Expanding and Contracting the Rings (Forward-C)

tate up the center line of the chest. The rotation of the arms forms two circles, that circulate the energy from the inside to the outside of the breast. The focus of the intention should be on the “chest opening and the back closing” of the thorax. Repeat this exercise 18 to 36 rotations, depending on the severity of the condition (Figure 41.32).

Next, rotate the circles in the opposite direction, moving from the outside towards the center line of the chest and then down, circulating the energy from the outside to the inside of the breast. Repeat 18 to 36 rotations, depending on the severity of the condition (Figure 41.33).

When the rotations are completed, the middle fingers of both hands slightly press the Conception Vessel downward to descend the Qi into the Lower Dantian. Rub the abdomen three times and resume a Wuji posture.

#### **EXPANDING AND CONTRACTING THE RINGS**

Expanding and contracting the rings refers to the expansion and contraction of the spinal vertebra. This exercise reinforces the flow of the Microcosmic Orbit, invigorates and strengthens the Yuan Qi, aids in transforming Jing to Qi, and strengthens the entire spine. The patient's coordination and balance are also positively affected.

While performing this exercise, the body should move like a “dragon playing in the ocean waves” by appearing and disappearing, rising and sinking, and twisting and coiling. The goal is to stretch and loosen the spinal column, rib articulations, and the back. This will cause the body's Fire to descend and Water energy to ascend naturally through the body's center channels.

This exercise can be modified into a stationary position for convalescing patients or patient's confined to a wheelchair. The patient bends forward, allowing the spine to slowly stretch, shifting the body to a forty-five degree angle.

Begin this exercise from a right Bow Stance (weight is shifting 70% to the back, 30% forward) with both hands positioned in front of the Lower Dantian (Figure 41.34).

Both hands raise upward and stretch forward, creating an arc and stretching the spinal column.

When extending and stretching the spine forward, imagine the Earth Qi traveling up the back leg, through the spine and Governing Vessel to the top of the head (Baihui point), and extending down to the Yin Tang and both Laogong points at the center of the palms (Figure 41.35).

While extending the energy outward, use intention to connect with the Heavenly Qi, the energy of the horizon, or a tree (Figure 41.36).

As both hands withdraw, shift the weight to the back leg, allowing the spinal column to contract. As you shift your weight back to the starting position, imagine drawing Qi up from the Earth into your body. Repeat nine times. End in the Wuji posture. Then switch directions by switching the position of the feet and repeat the entire sequence while reversing the rotation.

To perform the second half of the exercise, shift the body's weight forward and begin moving the body in the reverse circular direction (Figure 41.37).

Imagine the Heaven Qi traveling from the Baihui point down the Conception Vessel and out the front foot, extending deep into the Earth (Figure 41.38).

As the weight shifts back, imagine drawing Qi from the Heavens back into the body through the head and hands (Figure 41.39).

Sink the Qi deep into the Earth allowing the body to be cleansed and purified (Figure 41.40). Repeat the exercise nine times. End in the Wuji posture. Then switch directions and repeat the entire sequence.

#### **DESCENDING THE YANG AND ASCENDING THE YIN TECHNIQUE**

This exercise cultivates Qi in the channels and collaterals of the lower body, aids the free flow of Qi to the Lower Dantian, strengthens the Kidneys, Spleen, Stomach, and the Liver Qi, while regulating the Gall Bladder Qi.

It is an excellent exercise for pulling the Earth Qi (Spleen Qi) up while sinking the Stomach Qi, and is good for treating problems such as irritable bowel syndrome and problems caused from Excess Heat in the Middle and Lower Burners. In order to treat such conditions, the exercise should be performed for twenty minutes, twice a day.



Figure 41.37. Expanding and Contracting the Rings (Reverse-A)



Figure 41.38. Expanding and Contracting the Rings (Reverse-B)



Figure 41.39. Expanding and Contracting the Rings (Reverse-C)



Figure 41.40. Expanding and Contracting the Rings (Reverse-D)

This exercise can furthermore be used in conjunction with the healing sound “Yu” to treat reproductive organ diseases (i.e., uterine and ovarian cysts, tumors, and cancer, as well as prostate cancer). The patient should practice a total of one to four hours each day, depending on the severity of the condition.

Begin from a Wuji posture and embrace the abdomen (Figure 41.41).

Gather Qi into the Lower Dantian and turn towards the left, both hands move into the Huantiao GB-30 point at the side of the hip (Figure 41.42).

Both hands slowly descend the three Yang channels down the outside of the left leg with a “pushing” action, ending on the outside of the left foot at the Bubbling Well point (Kd-1) at the bottom of the foot. As both hands reach downward to the foot, stretch the body and allow the waist to follow the descending Qi with a downward crouching movement (Figure 41.43).

Next, shift the hands around the foot and begin ascending the three Yin channels with the hands inside the left leg. Continue the movement all the way up into the Huiyin point, pubic bone, and Lower Dantian area with a “pulling” and “drawing” action. Pull the anal sphincter upward while drawing the Earth Qi into the body. When

both hands raise and gather Qi upward, the body and waist must follow the ascending and rising movements (Figure 41.44).

Pause for a few seconds and let the Qi settle into the Lower Dantian (Figure 41.45).

Shift the body’s weight, and repeat the entire sequence on the opposite leg. The turning of the waist should match the movements of the thighs. The toes should naturally grasp the ground and the soles of the feet should feel full of Qi. Repeat nine times on each leg, and end in a Wuji posture.

End the exercise by ascending and descending the Earth Qi through both legs.

From a Wuji posture, both hands embrace the abdomen to gather the Qi of the Lower Dantian and to separate the energy into two balls of energy (Figure 41.46).

Both hands then slowly descend the outside Yang channels of each thigh, all the way to the outside of the feet, ending at the Bubbling Well points (Figure 41.47).

Move the hands along the front of the feet, toward the inside of the foot, slowly ascending the inside Yin channels of each thigh all the way up the body into the Huiyin and Lower Dantian areas (Figure 41.48).

Pause and allow the Qi to settle in the Lower Dantian, then begin again (Figure 41.49). Repeat





Figure 41.41. Descend the Yang and Ascend the Yin Technique (Single-A)



Figure 41.42. Descend the Yang and Ascend the Yin Technique (B)



Figure 41.43. Descend the Yang and Ascend the Yin Technique (C)



Figure 41.44. Descend the Yang and Ascend the Yin Technique (D)



Figure 41.45. Descend the Yang and Ascend the Yin Technique (E)



Figure 41.46. Descend the Yang and Ascend the Yin Technique (Double-A)



Figure 41.47. Descend the Yang and Ascend the Yin Technique (B)



Figure 41.48. Descend the Yang and Ascend the Yin Technique (C)



Figure 41.49. Descend the Yang and Ascend the Yin Technique (D)

this exercise 18 times, then return to the Wuji posture and end the exercise.

### TURNING AND WINDING THE BELT VESSEL TECHNIQUE

This tonifying exercise is divided into two methods: the Small Turning and Winding, and the Large Turning and Winding techniques. Each method of exercise causes a different action between the rotation of the energy's circle, the form's circle, and the internal turning action of the Lower Dantian.

Practice the Small Turning and Winding technique first, then proceed to the Large Turning and Winding technique. The small method uses a 180 degree semicircular rotation in addition to the Belt Vessel and Lower Dantian circle rotation.

When practicing the Large Turning and Winding method, the patient's mind must imagine a 360 degree circle rotation of the Belt Vessel. The body moves externally in one direction, while the energy in the Lower Dantian rotates in the reverse direction.

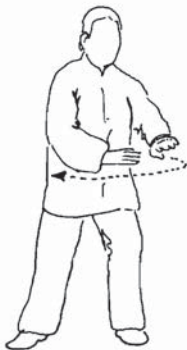


Figure 41.50. Small Turning and Winding (A)



Figure 41.51. Small Turning and Winding (B)



Figure 41.52. Small Turning and Winding (C)

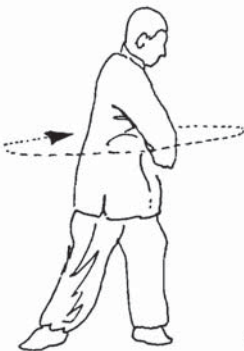


Figure 41.53. Large Turning and Winding (A)



Figure 41.54. Large Turning and Winding (B)



Figure 41.55. Large Turning and Winding (C)



Figure 41.56. Large Turning and Winding (D)

The back and forth, side to side movements of the Turning and Winding action move the body's Qi, and stimulate the energy moving within the Belt Vessel's Qi circle. This energy circle fuses with the external rotation of the hands, allowing the energy from both external and internal Qi circles to be absorbed into the Lower Dantian. Once absorbed into the Lower Dantian, the Qi expands into the body's center core and blends with the Yuan Qi. This strengthens the waist, spine, and enables the Middle Burner's Qi to pervade through the upper and lower parts of the body. This exercise also develops strong and vigorous Kidneys and thus promotes the transportation of the Kidney's Jing and Qi.

#### **SMALL TURNING AND WINDING TECHNIQUE**

From a Wuji posture, step forward with the left foot to form a Leaning Horse stance. Raise both palms to waist level, in front of the Lower Dantian, with the palms facing the ground (Figure 41.50).

Inhale and shift the body forward towards the right direction and begin to rotate, turning and twisting the body in a clockwise direction. Imagine gathering the Earth's Qi into the Lower Dantian (Figure 41.51)

Exhale, but allow the mind to focus on absorbing the Earth Qi into the Lower Dantian. Pause for a minute, allowing the Qi to settle after filling the Lower Dantian (Figure 41.52). After nine circle rotations switch directions, moving in the opposite direction nine times.

#### **LARGE TURNING AND WINDING TECHNIQUE**

Bring the hands to the right side of the Mingmen and right Kidney area, while placing the mind's intention onto the Lower Dantian and navel area (Figure 41.53).

Inhale, as you extend both hands forward, and begin gathering the Earth's Qi (Figure 41.54).

Begin to circle rotate a 270 degree turn towards the left, while internally the energy of the Lower Dantian circles in the opposite direction to the right (Figure 41.55). Imagine the navel to be the center of the external circle and the Belt Vessel to be the internal circle. The mind's intention leads the energy which guides the hands and moves the body and the waist. The hand movements and

center of weight shifting must be synchronized.

Exhale and gather the Earth's Qi into the left Kidney and Mingmen area; repeat nine times. Allow the Qi to fill the Mingmen and Kidneys, then switch directions for nine times (Figure 41.56). End in the Wuji position.

#### **OPENING AND CLOSING THE HEAVEN AND EARTH TECHNIQUE**

The purpose of this exercise is to cultivate and strengthen the Lower Dantian energy by blending it together with the Heaven and Earth Qi using the Beating and Drumming the Qi method of Qi cultivation. This cultivation method roots and stabilizes the body, causing the Five Hearts to return to their origin. The Five Hearts (sometimes called the Five Palms) are as follows:

- The Heart of the Baihui area (the Crown Chakra)
- The Hearts of each Laogong area (the palm Chakra)
- The Hearts of each Yongquan area (the bottom of each foot Chakra)

When the energy of the Lower Dantian disperses through the body, as the Mingmen pushes back, the Yuan Qi returns and gathers into the navel. This gathering and extending, back and forth action of energy of the Five Hearts transforms the body's Yuan Qi, strengthens the Yin and Yang energy, opens the body's channels, and encourages the merging of the Heart's Fire and the Kidneys' Water Qi. This method is divided into two techniques: Open the Heaven and Close the Earth, and Open the Earth and Close the Heaven techniques.

#### **OPEN THE HEAVEN AND CLOSE THE EARTH**

Begin from a Wuji posture with the left hand on the Lower Dantian and the right hand resting on top of it, both Laogong points face the navel (Figure 41.57).

Keep the mind's intention focused on the navel as the center base. Inhale as both arms raise up the center line of the body (Figure 41.58).

Extend the intention into the Heavens and begin to gather the universal Qi (Figure 41.59). Imagine Heavenly Qi descending and completely





Figure 41.57. Open the Heavens and Close the Earth (A)



Figure 41.58. Open the Heavens and Close the Earth (B)



Figure 41.59. Open the Heavens and Close the Earth (C)



Figure 41.60. Open the Heavens and Close the Earth (D)



Figure 41.61. Open the Heavens and Close the Earth (E)



Figure 41.62. Open the Heavens and Close the Earth (F)



Figure 41.63. Close the Heavens and Open the Earth (A)



Figure 41.64. Close the Heavens and Open the Earth (B)



Figure 41.65. Close the Heavens and Open the Earth (C)



Figure 41.66. Close the Heavens and Open the Earth (D)



Figure 41.67. Close the Heavens and Open the Earth (E)



Figure 41.68. Collect the Qi and Return it to the Lower Dantian (A)

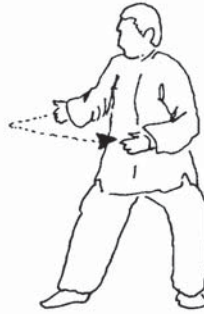


Figure 41.69. Collect the Qi and Return it to the Lower Dantian (B)



Figure 41.70. Collect the Qi and Return it to the Lower Dantian (C)

filling the body (Figure 41.60). Exhale and gather the Heavenly Qi deep into the body's center core (Figure 41.61).

Lead the energy from inside of the body's center core to the outside, imagining Heavenly Qi, like steam, releasing through the pores and filling up the body's external energy bubble like a mist (Figure 41.62). Repeat 18 times.

#### OPEN THE EARTH AND CLOSE THE HEAVENS

This is the exact reverse action of the Open the Heaven and Close the Earth technique. Begin from a Wuji posture with the left hand on the Lower Dantian and the right hand resting on top of it, both Laogong points face the navel (Figure 41.63).

Inhale and begin to separate the hands, moving them to the outside of the body (Figure 41.64). Imagine gathering the Earth's Qi into the body as the hands raise upwards towards the head (Figure 41.65). Exhale and gather the Earth's Qi deep into the body's center core (Figure 41.66).

Lead the energy from inside of the body's center core to the outside, imagining the Earth's Qi, like steam, releasing through the pores and filling up the body's external energy bubble like a mist (Figure 41.67). Repeat 18 times, then pause

and relax, returning to the Wuji posture.

#### COLLECT THE QI AND RETURN TO THE LOWER DANTIAN TECHNIQUE

The purpose of this exercise is to gather both universal and environmental energy and to store it in the navel. This exercise is used for treating Deficient conditions.

#### COLLECT AND RETURN

Begin from a Wuji posture and step out to the right, forming a Horse Stance. The left hand swings to embrace the navel and Lower Dantian as the body shifts its weight and twists toward the right (Figure 41.68).

The body slowly begins to shift from side to side while the opposite hand gathers the universal and environmental energy, gathering and packing it into the navel and Lower Dantian area (Figure 41.69).

During the exchange of left and right hands collecting Qi, imagine that the body is swimming in water. Imagine the energetic consistency of the air, like water, following each arm as it moves, flowing into the center of a whirlpool located in the navel and Lower Dantian area (Figure 41.70). Repeat 18 times. End in Wuji posture.

## QIGONG SELF-HEALING MASSAGE AND POINT THERAPY

Qigong Massage and Point therapy is usually practiced after the Qigong meditations and exercise prescriptions. It involves having the patient lightly massage or tap the skin, while extending Qi into the various channels, points, and tissues. These self-healing massage techniques are specifically designed to disperse stagnations and Excess conditions, as well as to activate and regulate the energetic flow within the body's external and internal channels, thereby increasing the energy flow.

These massage techniques can be practiced from either a lying, sitting, or standing posture.

### WASH THE FACE

This exercise stimulates the skin and facial muscles. Begin from a Wuji posture. Shake the hands vigorously to remove any External pathogenic Qi. Then slap the palms and rub the hands together vigorously until they get hot. Gently place both hands over the eyes and inhale, absorbing the heat into the face and Upper Dantian. While inhaling, allow the Qi to enter the Taiji Pole.

Exhale and imagine the energy gathered in the Upper Dantian descending down the center of the body, flowing into the Lower Dantian. Perform this gathering and descending action three times.

Next, both hands begin to wash the face, in an outward circular motion. Allow the hands to massage the face, up from the nose, eyes, and forehead, down along the temples, cheeks, and across the chin and mouth, returning back to the nose. Perform this face massage technique for 9 breaths.

Shake the hands vigorously to remove any External pathogenic Qi, then proceed to the next exercise.

### MASSAGE THE HEAD

Guide all ten fingers over the head and down over the back of the neck (this is called Ten Dragons Run Through the Forest). Repeat nine times. This can be performed either by touching or not touching the head (Figure 41.71).



Figure 41.71. Wash the Face and Massage the Head: After rubbing the hands to heat the palms, place both hands on the face and draw the heat in through the eyes and into the Upper Dantian (1). Next, comb the hair with the fingertips (2), and drain the excess Qi from the head and neck area (3).



Figure 41.72. Beating the Heavenly Drum



### BEATING THE HEAVENLY DRUM

This exercise balances the air pressure in the eustachian tubes and ear canals, relieves tinnitus, helps prevent vertigo, relaxes the mind, helps to improve hearing, expels stagnant Qi collected at the back of the head (within the Jade Pillow), and also stimulates the pineal gland and Kidneys' Qi.

Begin by interlacing the fingers and place both hands on the back of the head. The palm of each hand should cover the ears. While compressing the ears, close your eyes and practice the Beating and Drumming thumping method at the back of the head in the rhythmic sequence of a heart beat. This causes relaxation and creates an altered, in-utero state of consciousness. The index fingers of each hand should thump the Jade Pillow (Bl-9) at the back of the occiput pass 36 times (Figure 41.72).

After thumping the back of the head, clench the teeth, close the mouth, and bend the body over. Exhale while bending over and bring the head between the legs. The legs are straight, waist and buttocks are relaxed, and both eyes look towards the back from in-between the legs, while holding the breath (Figure 41.73).

Next, raise the body up, inhale and again perform the Beating the Heavenly Drum sequence. Practice this exercise 14 times.

### PRESSING THE EARS

This exercise is used to enhance hearing, stimulate mental energy and also to stimulate the Kidneys' Qi. Use the Laogong areas at the center of each palm to compress the ears (like a plunger). Repeat this exercise nine times (Figure 41.74).

Next, move the right hand behind the head and pull the left ear (at a 45 degree angle) towards the back, with the left hand is placed on the Lower Dantian. Hold this posture for 9 breaths, then reverse for 9 breaths.

### RUBBING THE EYES

#### RUBBING THE EYES (SEQUENCE #1)

This exercise is good for enhancing Qi and Blood circulation to the eyes for improving vision, treating eye diseases (especially glaucoma), relieving fatigue (caused by eye strain), and also for stimulating the Liver Qi.

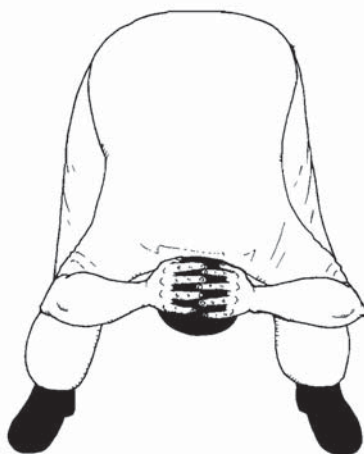


Figure 41.73. Bend the Body Over While Holding the Breath



Figure 41.74. Pressing the Ears

With both thumbs resting on the cheekbones, form two soft fists and, using the edge of the index knuckles, begin to massage in a circle the top of the eyelids (from the bridge of the nose out along the eyebrows). Next massage just below the bottom of the eyelids from the bridge of the nose. Alternate from top to bottom 18 times (Figure 41.75).

#### **RUBBING THE EYES (SEQUENCE #2)**

With the thumbs still resting on the cheekbones, use the tip of the index fingers to massage the points around the eyes, from the inner corners of the skin, in a circular motion. Start rotating in a small circle, at the BL-1 point. Circle nine times towards the inside, then nine times towards the outside, for a total of three breaths.

Next massage the middle of the eyebrows at the Extra Point Yu Yao. Then proceed to the outside of the eyes at the GB-1 point. (3) End at the base of the eyes at the St-1 point. Each area should be massaged 18 times (9 times towards the inside, then 9 times towards the outside) (Figure 41.76).

#### **MASSAGING THE NOSE**

This exercise is performed to treat colds, reduce swelling of the sinus tissues, eliminate mucus from the airways, stimulate the sinus nerves, open the nasal passages, and also stimulate the Lungs' Qi.

Begin by making soft fists and use the sides of the thumbs to massage the sides of the nose at the LI-20 points in an up and down motion 9 times pressing inward, and then 9 times pressing outward (Figure 41.77).

Next, use the tips of the index fingers and press deeply at the base of the nose at the LI-20 points, for a period of ten seconds, then circle-massage for 18 rotations. Press deeply midway up the nose, on both sides at the Bitong points for a period of ten seconds, then circle-massage 18 times. Finally, both fingers press deeply at the upper point at the bridge of the nose at the Shangen points for ten seconds, then circle-massage 18 times.

#### **CLICKING THE TEETH**

This exercise is good for strengthening the teeth and gums, tonifying the jaw muscles, im-



Figure 41.75. Rubbing the Eyes (Sequence 1)

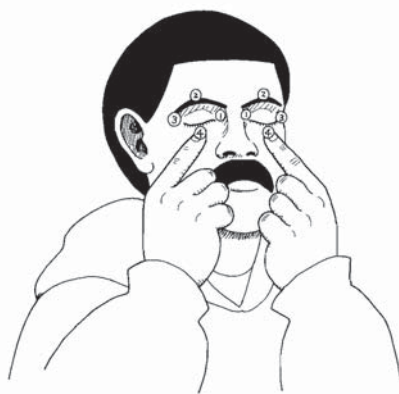


Figure 41.76. Rubbing the Eyes (Sequence 2)

proving the Qi and Blood circulation to the gum tissues, and also to enhance the Kidneys' Qi. Clamp the jaws shut so that the teeth are pressing together and the jaw muscles flex. Click the teeth 36 times.

### WAGGING THE TONGUE

This exercise is good for stimulating the salivary ducts beneath the tongue, and also for stimulating the Heart's Qi. Wag the tongue on the outside gums 18 times in one direction, 18 times in the opposite direction, then 18 times from the lower to upper palate, and finally, 18 times pressing the tip of the tongue against the back of the teeth (Figure 41.78).

### SWALLOWING THE SALIVA

Saliva contains many kinds of enzymes which aid in digestion. In ancient China, this practice was sometimes called the Immortal's Water or Juice of Jade, because the saliva is energized during the Qigong meditation and believed to contain special healing properties.

To begin, inhale and swallow the saliva with a big gulp (three times), using the breath as a seal or bubble to enclose the air, then send it down the Conception Vessel to bathe the Five Yin Organs, ending at the Lower Dantian. It is important to tilt the head slightly forward (after inhaling) before swallowing the Immortal's Water.

### WHIRLING THE NAPE AND TURNING THE NECK

The purpose of this exercise is to massage the thyroid and larynx as well as to stretch the muscles and tendons throughout the neck and cervical vertebrae.

To begin, place the back of the hands on the Kidneys. While relaxing, allow the head to relax and naturally hang, slowly rotating its motion to the left and right nine times (Figure 41.79).

Next, suspend the head and slowly twist the nape of the neck to the right and left direction nine times. While performing this exercise, focus the mind's intention on the Lower Dantian. When finishing, focus the mind's attention on the Bubbling Well points at the center of the feet.



Figure 41.77. Massaging the Nose

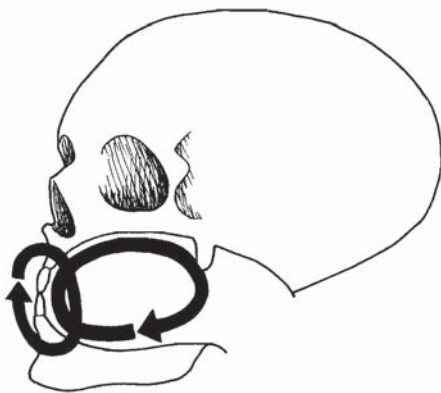


Figure 41.78. Wagging the Tongue



### MASSAGING THE CHEST AND ABDOMEN

The purpose of this exercise is to disperse Excess Qi from the chest and abdominal area. This allows the body to balance the energy of the upper torso with that of the lower torso.

Beginning with the mind's attention focused on the Laogong areas at the center of each palm (Pc-8), brush the chest and abdomen downward nine times, starting from the collar bone and ending by the pubic bone (Figure 41.80).

### MESSAGE TAPPING THE HANDS (LI-4)

Stimulating the Hegu or Joining of the Valleys points. The purpose of this exercise is to clear and activate the channels and collaterals, regulate, tonify and promote the circulation of Qi, to dispel pathogenic Wind, clear Fire and Heat, and to tranquilize the mind.

Begin by extending both arms in front of the body and allow both hands to collide into each other, thus tapping the Hegu points located between the thumb and first finger. Repeat nine times (Figure 41.81).

### MESSAGE TAPPING THE FOREARMS (PC-6)

Stimulating the Neiquan or Inner Border Gate points. The purpose of this exercise is to regulate and tonify the Qi and Blood of the Heart and Stomach, to clear the Heart Fire, transform the Heart Phlegm, and to calm the Heart.

Begin by forming a hollow fist with the right hand and then lightly tap the Neiquan point located three fingers up from the wrist fold, on the lower left forearm area, nine times. Switch arms and repeat (Figure 41.82).

### MESSAGE TAPPING THE ELBOWS (LI-11)

This exercise stimulates the Quchi or Crooked Pond points. The purpose of this exercise is to help dispel pathogenic Wind from the body, to regulate the Stomach and intestines, eliminate stasis, relax the muscles and tendons, lubricate the joints, and to cool the Heat in the Blood.

To begin, the right hand forms a hollow fist



Figure 41.79. Whirling the Nape and Turning the Head



Figure 41.80. Massaging the Chest and Abdomen



Figure 41.81. Massage Tapping LI-4

and lightly taps the Quchi point located at the end of the left elbow-fold, nine times. Switch arms and repeat (Figure 41.83).

#### MASSAGING UNDER THE ARMS (HT-1)

This exercise stimulates the Jiquan or Supreme Spring points. The purpose of this exercise is to regulate the Qi of the Lungs and Heart, promoting the circulation of Qi and Blood, as well as to regulate the blood vessels.

To begin, the right hand reaches under the left arm pit and circle massages nine times. Switch sides and repeat nine times (Figure 41.84).

#### MESSAGE TAPPING THE UPPER SHOULDERS (GB-21)

This exercise stimulates the Jianjing or Shoulder Well points. The purpose of this exercise is to regulate the body's Qi activities, disperse Liver Qi stagnation, extinguish Liver Wind, dispel Wind and Cold, redirect Rebellious Qi downward, and to dredge Excess Qi from all the Yang channels.

To begin, the right hand forms a hollow fist or soft palm and taps the left Jianjing point located on the upper ridge of the neck, while the left hand alternately taps the right Jianjing point. Both left and right tapping count as one set. Perform nine times (Figure 41.85).

#### MASSAGING THE ARMS

This exercise stimulates the six channels of the arms (the three Yang channels located on the outside, three Yin channels located on the inside).

Begin by placing the right palm on the inside of the left shoulder. Exhale and rub the entire arm from inside the shoulder and arm to the fingers. Next inhale and rub the entire outside of the arm from the fingers to the outside of the shoulder. Continue this movement for 18 breaths, then repeat on the other side (Figure 41.86).

#### MESSAGE TAPPING THE LOWER DANTIAN (CV-6)

This exercise stimulates the Qihai or Sea of Qi points. The purpose of this exercise is to energize and tonify the lower abdominal organs, as well as to stimulate the Qi of the Lower Dantian.



Figure 41.82. Massage Tapping Pc-6



Figure 41.83. Massage Tapping LI-11



Figure 41.84. Massage Under the Arm Ht-1



Figure 41.85. Massage Tapping GB-21

Begin by stroking the chest, gathering the body's Qi down into the Lower Dantian. Using either soft fists, palms, or fingers, both hands lightly tap the Lower Dantian and navel area for three breaths (Figure 41.87).

#### **MASSAGE TAPPING THE BACK OF THE WAIST (GV-4)**

This exercise stimulates the Mingmen or Gate of Life point. This exercise stimulates and tonifies the Kidneys, adrenal glands, and the Mingmen. It is used to regulate the Governing Vessel, excite and strengthen Kidneys' Yang Qi, to replenish the Kidneys, as well as to strengthen the lower back and bones.

Begin by slightly leaning the body forward. Using the right and left soft palms or hollow fists, lightly tap the back of the waist, Mingmen and the Kidneys' area for three breaths (Figure 41.88).

#### **MASSAGE TAPPING THE SIDES OF THE HIPS (GB-30)**

This exercise stimulates the Huantiao or Jumping Circle points. The purpose of this exercise is to dispel Wind and Cold, reduce pain in the thighs and legs, as well as to strengthen the lower back, and tonify the lower extremities.

Using the right and left hollow fists or soft palms, lightly tap the hip bone Huantiao points nine times (Figure 41.89).

#### **MASSAGE TAPPING THE THIGHS (GB-31)**

This exercise stimulates the Fengshi or Wind's Market points. The purpose of this exercise is to dispel Wind and Cold, clear Heat, tonify the legs, reduce flaccidity and numbness of the lower extremities, and to transform Dampness.

Using the right and left hollow fists or soft palms, lightly tap the upper thighs at the Fengshi Points nine times (Figure 41.90).

#### **MASSAGE TAPPING THE OUTSIDE OF THE KNEES (GB-34)**

This exercise stimulates the Yanglingquan or Yang Mound Spring points. The purpose of this exercise is to relax the muscles and tendons, acti-



Figure 41.86. Massaging the Arm Channels



Figure 41.87. Massage Tapping the Lower Dantian



Figure 41.88. Massage Tapping the Mingmen GV-4



Figure 41.89. Massage Tapping GB-30



vate the flow of Qi and Blood in the channels and collaterals, relieve spasms and pain, clear away Damp-Heat, and disperse stagnant Liver and Gall Bladder Qi.

Using the right and left hollow fists or soft palms, lightly tap the outside of the knees at the Yanglingquan points nine times (Figure 41.91).

#### **MESSAGE TAPPING THE INSIDE OF THE KNEES (SP-9)**

This exercise stimulates the Yinlingquan or Yin Mound Spring points. The purpose of this exercise is to regulate and tonify the Spleen (Yang), Stomach (Yin), and Lower Burner, to resolve Dampness and Damp Heat, as well as to treat knee pain and problems with difficulty in urination.

Using the right and left hollow fists or soft palms, lightly tap the inside of the knees at the Yinlingquan points nine times (Figure 41.92).

#### **MESSAGE TAPPING THE BACK OF THE KNEES (BL-40)**

This exercise stimulates the Weizhong or Entrusting Middle points. The purpose of this exercise is to relax the muscles and tendons, activate the flow of Qi and Blood in the channels and collaterals, cool the Blood to stop bleeding, transform Damp Heat in the Bladder and intestines and to strengthen the waist and knees.

Using the right and left hollow fists or soft palms, lightly tap the back of the knees at the Weizhong points nine times (Figure 41.93).

#### **MESSAGE TAPPING BELOW THE KNEES (ST-36)**

This exercise stimulates the Zusanli or Foot Three Miles points. The purpose of this exercise is to regulate the Stomach and intestines, facilitate the flow of Qi to relieve bloating and distention, to dissipate stagnation and obstructions, to promote the circulation of Ying Qi, to alleviate water retention and subdue swelling, and to activate the flow of Qi and Blood in the channels and collaterals.

Using the right and left hollow fists or soft palms, lightly tap the lower leg Zusanli points nine times (Figure 41.94).



Figure 41.90. Massage Tapping GB-31



Figure 41.91. Massage Tapping GB-34



Figure 41.92. Massage Tapping Sp-9



Figure 41.93. Massage Tapping BL-40

### MASSAGE TAPPING ABOVE THE MEDIAL MALLEOLUS (SP-6)

This exercise stimulates the Sanyinjiao or Three Yin Crossing points. The purpose of this exercise is to tonify and regulate the Qi and Yang of the Spleen, as well as regulate the Qi of the Stomach, Middle and Lower Burners, reduce digestive stagnation, and to facilitate Blood flow.

Using the right and left hollow fists or soft palms, lightly tap the inside of the lower leg at the Sanyinjiao points nine times. (Figure 41.95).

### MASSAGE TAPPING THE HEELS (KD-1)

This exercise stimulates the Yongquan or Bubbling Spring points. The purpose of this exercise is to tonify the Kidneys' Yin and Jing, tranquilize the mind, clear away Heat, purge pathogenic Fire, calm the Liver and to stop pathogenic Wind.

To begin this exercise make sure that the knees are slightly bent. Quickly rise and fall on both heels to stimulate the Yongquan points and shake the back nine times (Figure 41.96).

### TREMBLING THE KNEES

The purpose of this exercise is to disperse stagnant Qi, as well as to relax the perineum.

To begin this exercise, relax, then bend and straighten the knees quickly for nine times. Next shake them from side to side quickly in order to tremble and shake the entire body. Repeat nine times (Figure 41.97).

### CIRCLING THE ABDOMEN

The purpose of this exercise is to balance the Lower Dantian Qi, stimulate the Stomach and bowels, and enhance digestive peristalsis.

To begin, place the center of both palms on the Lower Dantian, embracing the navel (for men, the left palm is on the top, opposite for women). Focus the mind's intention deep into the Lower Dantian. While using the navel as the center, connect the energy of the Lower Dantian with the center of the palms as they rotate.

Begin to circle 36 times counterclockwise for men (from the patient's point of view), whereas the rotation is clockwise for women. Allow the circle to gradually move from a smaller to a larger



Figure 41.94. Massage Tapping St-36



Figure 41.95. Massage Tapping Sp-6



Figure 41.96. Dropping the Heels to Stimulate Kd-1

rotation (as the hands circle, imagine that they are dispersing the Qi). Pause and reverse the circle, rotating 24 times in the opposite direction, gradually reducing the circle's size. This will draw the Qi from the outer portion of the body and collect it into the Lower Dantian. Pause for a moment then return to the Wuji position (Figure 41.98).

#### COMPLETING THE EXERCISE

Upon completion of the exercise, close the Four Doors (the center of each palm and foot) and cultivate the Qi with stillness, allowing the energy to return to its origin. Hold a quiet Wuji posture for about 15 minutes.

The purpose for the first circle rotation is to release the Yuan Qi which has been collected and gathered in the Lower Dantian. This is to avoid any stagnation which may cause the energy flow to slow down. This also disperses and releases the Yuan Qi, allowing it to blend with the Essential Qi of the Five Yin Organs.

When performing the reverse or second circle rotation, allow all the dispersed energy to gather together and return back to the Lower Dantian. This accumulates and stores the organ energy, blending it together with the Original Qi.

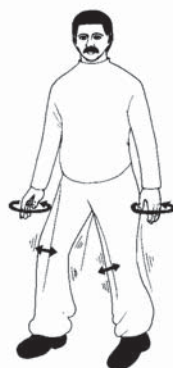


Figure 41.97. Trembling the Knees



Figure 41.98. Circling the Abdomen to Finish





## CHAPTER 42

### DAOIST QIGONG REGULATION EXERCISES

This particular school of Daoist Medical Qigong Regulation was first introduced in the West by one of my teachers, Dr. Her Yue Wong. These techniques have become increasingly popular, as they are simple, yet extremely effective in tonifying and regulating the body's organ energy.

The interesting thing about Western healing practices is that they focus on the neuromuscular skeletal system to the exclusion of the visceral system, not recognizing that the visceral system is necessary to supply the fuel for the neuromuscular system. These following exercises focus on the visceral system and enhance the quality of life of the viscera.

The system as a whole is divided into two sections. The first section stimulates, energizes, and regulates the body's Yang organs and channels. The second section stimulates, energizes, and regulates the body's Yin organs and channels.

The exercises can be practiced as a complete system, or singled out individually and practiced as tonification prescriptions. As with any Medical Qigong prescription, the patient must purge his or her body of Toxic Qi before starting the tonification exercise and return the Qi back to the Lower Dantian upon completion.

#### DAOIST FIVE YANG ORGAN REGULATION EXERCISE

This exercise massages the five Yang digestive organs, strengthens the peristaltic action of the body's digestive system, as well as increases the capillary circulation through the stimulation of the autonomic nervous system. The Yang digestive organs (Stomach, Small Intestine, Large Intestine, Urinary Bladder, and Gall Bladder) are used by the body to release waste and Turbid Qi; therefore, it is important to keep the Yang organs strong and functioning smoothly.

The Beating and Drumming the Qi Breath Regulation (which is employed within this exercise) is beneficial for those patients who suffer from digestive problems and irregularity (i.e., spastic colon, chronic diarrhea, irritable bowel syndrome, etc.).

When the patient's arms swing rhythmically throughout the exercise, the nerves and Qi channels of the shoulder joints become stimulated. The swaying action of the arms increases the circulation in the energetic channels which connect the different internal organs and terminate at the hands.

Although this exercise is simple, the result in strengthening the body's peristaltic action and curing digestive illnesses is very effective. The patient is therefore cautioned not to eat prior to practicing this exercise.

#### SWAYING THE ARMS WHILE BEATING AND DRUMMING THE QI

Assume a wide stance with the arms suspended by the sides of the body. While inhaling, swing the arms up straight out in front of the body and then bring the hands in by the chest (Figure 42.1). Expand the abdomen fully focusing the mind's inten-



Figure 42.1. The Daoist Five Yang Organ exercise. Inhale and draw the Qi into the Lower Dantian while swinging the hands forward.

tion on filling the lower abdomen with Qi.

When exhaling, swing the arms back behind the body while compressing the abdomen down and inward directing the Qi to flow from the lower perineum, circulate back into the sacral area, then to the navel and back down to the perineum (Figure 42.2).

Continue to swing the arms back and forth at a pace that is comfortable using natural breathing. The abdomen should expand and contract without forcing the respiration. The patient must have the anal sphincter closed throughout the entire exercise. Continue this repetition for at least 50 breaths. Try to work up to 250 breaths or more for chronic conditions of abdominal obstruction and Qi stagnation within the digestive system.

The pressing and releasing action of the abdomen stimulates the energetic functions of the autonomic nervous system. The autonomic nervous system has two divisions:

1. The fight or flight mechanism of the sympathetic division -- which shuts down the digestive system due to the production of adrenaline or norepinephrine and redirects Qi and Blood flow to the brain and skeletal muscles, and
2. The vegetative, renewal mechanism of the parasympathetic division -- which draws Qi and Blood from the brain into the digestive system.

The centers for neuronal control of the autonomic nervous system and also control the digestion and tubal contraction are located in the cranium and in the sacrum. The accessory nerve and vagus nerve carries from the brain stem, its nucleus (or center), all of the information to supply the digestive system with impulses to stimulate peristaltic contraction. At the lower end of the digestive system, the sigmoid colon, rectum, Bladder and uterus are controlled by nerve fibers coming from the first, second, and third sacral foramina. The action of the cranial-sacral division of the parasympathetic nervous system is to stimulate peristaltic action (hence the movement of nutrients through the digestive system).

The movement of the abdominal cavity, diaphragm, and thoracic cavity changes the position of each organ and enhances its function. By tight-



Figure 42.2. Exhale and compress the abdomen, allowing the hands to swing behind the body.

ening the anal sphincter and compressing and releasing the urogenital diaphragm, the reproductive organs are also stimulated, including the uterus, prostate, urethra, and testicles. Finally, the Daoist Five Yang Organ Regulation exercise also enhances the peristaltic action of the body's lymphatic system, circulatory system, and tubal systems.

#### DAOIST FIVE YIN ORGAN TONIFICATION AND REGULATION EXERCISES

Each of the following exercises are designed to stimulate the specific internal Yin organ, as well as the paths of energy that flow from the channels of each organ. Since the Yin organs have the responsibility of storing energy, each exercise is named for the organ it tonifies.

The Yin exercises are performed in the sequence shown below without pausing in-between transitions. Unless specifically prescribed as a therapeutic modality, each exercise should flow directly into the next. The transitions are very important for continuity of energy flow. This particular Five Yin Organ series begins with an opening exercise and ends with a closing exercise.

#### OPENING, COLLECTING, AND MOVING THE QI

The opening exercise is designed to stretch and loosen the spinal vertebrae and to facilitate the energy flow through the patient's Governing Vessel. The spinal stretch also stimulates the flow of fluids and electrical impulses in the central nervous system (brain and spinal cord), which is nurtured by



the cerebral spinal fluid. When the fluid starts to move, it awakens the nervous system causing more nutrients to enter the cellular structure of the nerves. The stretching, compressing, and pumping action of the spinal cord stimulates the movement receptors located in all of the ligaments and fascia energizing the body's entire proprioceptor mechanism.

The opening exercise is also designed to stretch the connective tissue, warm the body's intercellular matrix and tissues, stimulate the somatic system, free adhesions, as well as enhance the elasticity and compressibility of the ligamentous structure.

After finishing the Daoist Five Yang Organ Regulation exercise, return both hands to the Lower Dantian. Next, raise both hands above the head as you inhale (Figure 42.3).

Imagine energy (like a rushing river) flowing up from the feet, filling the legs, hips, waist, chest, arms, and head. Every square inch of the body is absorbing and being saturated with this Earth energy. When the entire body is completely full, the hands should still be positioned above the head (Figure 42.4).

Begin to exhale and feel the hands getting very heavy. The heaviness pulls the hands forward and then slowly starts to pull the body over. Slowly bend the head forward and feel the cervical vertebrae stretch. Let the hands pull the arms, which in turn will pull the shoulders and torso, followed by bending at the waist. The purpose of this movement is to feel each vertebra of the spine stretch sequentially so that a rippling effect descends down the spine. This will facilitate maximum stretch of the spine. While bending over, exhale and imagine the energy melting away from the entire body (like ice melting into water) slowly dissolving and rushing down through the feet and out into the ground (Figure 42.5).

Once completely bent over, imagine picking up a ball. Bend the knees and slowly stand up. While standing up, reverse the rippling of the spine from the coccyx, sacrum, and lower lumbar vertebrae to the base of the skull (Figure 42.6). Repeat these movements five times. Remember to inhale while raising the body, bring both arms over your head, and exhale as the body descends.



Figure 42.3. The Daoist Five Yin Organ Opening exercise. Begin by stretching the arms above the head.



Figure 42.4. Inhale and imagine the Earth Qi like water filling the entire body.



Figure 42.5. Exhale, bend the body and imagine any tension melting out the body into the Earth.



Figure 42.6. For the transition movement to the Lung Tonification exercise: inhale, bend the knees and slowly stand up.

**LUNG TONIFICATION AND REGULATION EXERCISE**

This exercise is designed to massage the Lungs' tissues and nerves, as well as to tonify the entire Lung organs and channels. In the Lung exercise, both the sympathetic and parasympathetic divisions of the autonomic nervous system are stimulated. The compression and release action of the scapulae and thoracic vertebrae stimulate the nerves, arteries, veins and capillary system in the thoracic region.

Compressing and releasing of the muscles and blood vessels in the back and chest areas stimulates the transforming of the Qi and Blood and enhances the health of the individual tissue cells. The compression and release of the thorax also increases the stimulation of the nervous system in the Lung area, as well as stimulates the "release and return" action of the lymphatic system. All the major lymphatic ducts are located in the posterior portion of the thoracic wall.

The compression and release of the second, third, and fourth thoracic vertebrae stimulates the sympathetic preganglionic fibers from the spinal cord, which in turn stimulates the postganglionic fibers and the sympathetic outflow to the Lungs and bronchi. Patients practice this exercise to strengthen their respiratory system as well as increase the production of their Wei Qi to enhance their body's immune system.

Upon completion of the Opening exercise, the patient brings the hands above the head and places them in front of the torso at shoulder level while exhaling. The patient's palms should be facing downward parallel with the floor (Figure 42.7).

Inhale and bring the arms straight out to the sides (both hands should not go any higher than the shoulders) (Figure 42.8).

As the arms reach the sides of the body, rotate the palms until they face upward. Keep the shoulders stable and relaxed (Figure 42.9).

While exhaling, bring the arms straight out in front of the body returning to the beginning posture (Figure 42.10).

Allow the scapulas to gently push the arms forward. The sternum at this point is pushed inward so as to hollow the chest. Once the hands are aligned in the front of the shoulders, rotate the arms and



Figure 42.7. The Lungs Tonification exercise: Inhale as the hands separate.



Figure 42.8. Separate the Hands and turn the palms upward.



Figure 42.9. Exhale as you bring the arms toward each other.



Figure 42.10. Draw the hands toward each other and turn the palms facing the Earth.

inhale to begin again. Repeat 20 times.

Note: Do not let the hands touch when bringing the arms back together towards the center line of the body. The body will short circuit itself, resulting in a mild shock or a sick feeling inside the thorax by the Heart.

#### KIDNEY TONIFICATION AND REGULATION EXERCISE

This exercise is designed to massage the Kidneys' tissues and nerves, as well as tonify the entire Kidney organs and channels. According to Western physiology, the Kidneys maintain the chemical, pH (potential of hydrogen), and temperature balance of the Blood. The Kidneys function like a rheostat changing the body's ability to absorb, retain, or release water according to the environment (e.g., retaining water in hot climates).

The twisting back and forth, pumping action of the exercise stimulates an opening and closing action within the Kidney organ. The Kidneys receive the major Blood supply from the abdominal aorta. In the Kidney exercise, the action of raising the torso upwards will literally suck Qi and Blood into the Kidney area.

Patients practice this exercise to strengthen their reproductive system, as well as increase the production of their Jing. It also helps balance the body's general energy condition, and can be used to treat sexual disorders and malfunctions.

Upon completing the Lung exercise, both arms are extending straight out in front of the body (Figure 42.11).

Inhale and drop the elbows and bring the hands down in front of the Lower Dantian (Figure 42.12).

Exhale and shift the weight to the left. As the left outer palm wraps around the back, resting itself on the right Kidney, the right palm extends towards the left direction (Figure 42.13).

The right palm, facing outward towards the left direction, begins to circle upwards in front of the face at eye level. As the palm begins to move, the eyes watch the back of the right palm (Figure 42.14).

Shift the weight towards the right side of the body and begin leaning towards the right direction. The eyes continue to follow the right palm as it begins to circle downwards in front of the body. Ex-



Figure 42.11. After completing the Lung exercise, center the body to prepare for the Kidney Tonification exercise.



Figure 42.12. Preparation for the Kidney Tonification Exercise



Figure 42.13. Kidney Tonification Exercise: exhale as the left outer palm wraps around the right kidney, and the right palm extends outward in a left direction.



Figure 42.14. Begin to inhale as the right palm circles upwards and turns outward at eye level and begins to descend.



hale while shifting the weight (Figure 42.15).

Shift the weight, bend the knees and begin to lean over. While continuing to exhale, imagine scooping water with the right palm. Bend at the waist and scoop with the right arm. Keep the back relaxed and straight (Figure 42.16).

Allowing the right arm to follow the motion of the body, begin rising up slightly while turning forming an arc in front of the torso. As the palm raises, imagine the energy (which has been scooped into the arm) draining down the right arm across the shoulders and down the left arm into the right Kidney. Repeat this side for ten breaths (Figure 42.17).

After completing 10 breaths switch directions by shifting the weight onto the right leg (Figure 42.18 and Figure 42.19).

The right hand wraps the torso ending at the left Kidney and Mingmen area while the left palm is positioned in front of the face. Begin to inhale and repeat 10 times on the opposite side.

#### LIVER TONIFICATION AND REGULATION EXERCISE

This exercise is designed to massage the Liver's tissues and nerves, as well as tonify the entire Liver organ and channels.

According to Western physiology, the Liver is the body's master filter, collecting all of the nutrients that are being absorbed from the digestive system via the hepatic portal vein. The Liver functions like a series of channels. The cells of the channels are considered the processing factory for the entire body. If the body has a need for a particular nutrient, the Liver will create the enzymes for digestion, breaking down into components that which the body needs (or storing the components until needed). The Liver is also responsible for detoxifying, producing antibodies, and creating new cells to handle foreign substances recently absorbed by the body (storing substances of which it has no need).

The compression and release action of the torso causes a physical compression within the Liver organ itself, flushing Qi and Blood from the digestive system through the Liver and into the Gall Bladder where bile is stored.



Figure 42.15. Continue inhaling as you bend over at the waist. Once your head sinks below your hips begin to exhale. Allow your right palm to circle downward to the left.



Figure 42.16. Continue exhaling as your weight shifts to the other foot and imagine the palm scooping up water as the body begins to circle upward.



Figure 42.17. As the torso begins to arch upwards, allow the right arm to follow the body's movement. As the arm reaches the chest level, turn the outer palm towards the face and begin inhaling.



Figure 42.18. Preparation to switch hand positions: Shift the body's weight onto the right leg as the right arm begins to move to the back left Kidney and the left arm leaves the right Kidney to move forward.



Figure 42.19. Kidney Regulation exercise final movement: begin to inhale as the left palm circles upwards and turns outward at eye level and begins to descend to the left.

Patients practice this exercise to strengthen their tendons and ligaments. This exercise helps to regulate the patient's emotional state.

Upon completing the Kidney exercise, begin to unwind the arm from behind the back and rotate the hips so they face forward (Figure 42.20).

Place the right arm straight out in front of the body, shoulder level, palm facing down. Place the left hand by the left hip, palm facing up (Figure 42.21).

Simultaneously draw the right palm back and extend the left palm forward while inhaling. The left hand moves forward passing the right hand which is moving backwards (Figure 42.22).

The hands continue in this motion extending outward from the center line of the body. Use long, slow inhalation and exhalation, inhaling and exhaling every three moves. Relax and continue to repeat this sequence for 20 breaths (Figure 42.23).

#### HEART TONIFICATION AND REGULATION

This exercise is designed to massage the Heart's tissues and nerves, as well as tonify the entire Heart organ and channels.

The compression and release of the skeletal muscles squeezing and releasing the cardiac muscle energetically stimulates the pericardium surrounding the heart. The twisting movement and compression of the torso also enhances the fluidity of all the connective tissues that are involved with the Heart. Every time the thoracic wall moves, expands, contracts, or twists, the tissues of the Heart are pulled, stretched, and released.

Patients practice this exercise to strengthen their circulatory system. This exercise helps to



Figure 42.20. Preparation for the Liver Tonification Exercise: upon completing the Kidney exercise, begin to unwind the arm from behind the back and rotate the hips so they face forward.



Figure 42.21. Liver Tonification Exercise: place the right arm straight out in front of the body, shoulder level, palm facing down. Place the left hand by the left hip, palm facing up.



Figure 42.22. Simultaneously draw the right palm back and extend the left palm forward while inhaling. The left hand moves forward, passing the right hand which is moving backwards.



Figure 42.23. Use long, slow inhalation and exhalation, inhaling and exhaling every three moves.



Figure 42.24. Preparation for the Heart Regulation Exercise: upon completing the Liver exercise allow both hands to sink down in front of the lower abdomen.



Figure 42.25. Heart Tonification Exercise: imagine the hands embracing a ball, placing the right hand on top, and the left hand on bottom: inhale.

stimulate the patient's intellectual activity and mental acuity or clarity.

Upon completing the Liver exercise allow both hands to sink down in front of the lower abdomen (Figure 42.24).

Imagine the hands embracing a ball, placing the right hand on top, and the left hand on bottom (Figure 42.25).

Exhale and twist the hips to the left, simultaneously raising the left hand up over the head while extending the right hand towards the left (Figure 42.26).

Continue pressing until both hands extend to the furthest point (Figure 42.27).

Inhale and turn the right palm upwards facing the sky as the body twists back to the center allowing the right hand to end up in front of the navel (Figure 42.28).

The left hand simultaneously turns so that the palm faces the center of the right hand following it to the center line of the body (Figure 42.29).

As the body reaches the point where it faces forward, twist to the right side and push in the same manner while exhaling. Repeat 10 times on each side (Figure 42.30).



Figure 42.26. Exhale and twist the hips to the left simultaneously raising the left hand up over the head while extending the right hand towards the left.





Figure 42.27. Continue pressing until both hands extend to the furthest point.



Figure 42.28. Inhale and turn the right palm upwards facing the sky as the body twists back to the center allowing the right hand to end up in front of the navel.

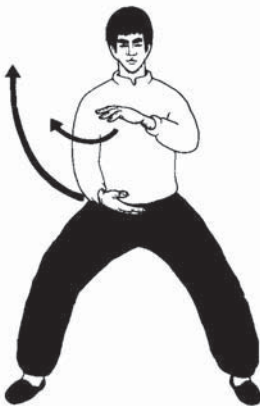


Figure 42.29. The left hand simultaneously turns so that the palm faces the center of the right hand following it to the center line of the body.



Figure 42.30. As the body reaches the point where it faces forward, twist to the right side and push in the same manner while exhaling.

**SPLEEN TONIFICATION AND REGULATION EXERCISE**

This exercise is designed to massage the Spleen's tissues and nerves, as well as to tonify the entire Spleen organ and channels.

Raising the arms above the head stretches all of the suspensory ligaments of the Spleen making the Spleen energetically accessible by the twisting movements of the torso. The compression and release action on the connective tissue and fascia that support the placement of the Spleen allows the internal channels to become dilated facilitating a greater flow of Qi and Blood into the organ.

While looking up and turning to the right, the left brain is stimulated. Consequently, by looking up and turning to the left, the right brain is stimulated. According to Western physiology, light waves come into the eyeballs through the retina stimulating the optic nerve, chiasma, tract, lateral geniculate body (stimulating the thalamus), superior colliculi (in the brain stem where visual reflexes are initiated), optic radiations, cerebral cortex, and occipital (visual) cortex, which integrates both visual and memory impulses responsible for the perception of the image. Half of the information received from the right eye goes to the right side of the brain, while the other half of the information crosses over and stimulates the left brain.

Patients practice this exercise to strengthen their digestive system, as well as to enhance their visual equilibrium.

Upon completion of the Heart exercise, bring both hands down to the waist level, palms facing downward. Circle them above the head and perform the Pulling Down the Heavens exercise. Next, move the palms towards the outside of the knees while twisting the thumbs to point towards the back of the body (this stimulates the Luo points of the arms and squeezes the Wei Qi of the hands and arms deep into the bones) (Figure 42.31).

The thumb and index fingers touch and form a triangle as the hands slowly raise above the head (Figure 42.32).



Figure 42.31. Preparation for the Spleen Regulation Exercise



Figure 42.32. Spleen Regulation Exercise: the thumb and index fingers touch and form a triangle as the hands slowly raise above the head.

The eyes look through the center of the triangle as the upper torso is turned from side to side. It is important that the hips remain stationary and that the upper torso rotate in order to massage the digestive organs. Inhale in the center. Exhale on each side. Repeat 10 times on each side (Figure 42.33).

#### ENDING, ROOTING, AND STABILIZING THE QI

The purpose of the ending is to gather the Qi back into the patient's Lower Dantian rooting and stabilizing the patient's Qi. This ending exercise is very important as its initial goal is to gather any excess Qi developed from the over stimulation of the Five Yin Organs and to collect the runoff energy into the Lower Dantian (where it can be absorbed and used by the Eight Extraordinary Vessels). Otherwise, if the individual unknowingly has a preexisting Excessive condition in a particular Yin organ, the additional tonification can exasperate the organ's condition. To avoid this Excess condition, certain Medical Qigong schools will use external massage and lightly brush the energetic channels after practicing certain Qigong exercises and meditations to disperse any excess Qi.

The soft compression used during the ending exercise increases the partial pressure of oxygen in the Blood as more oxygen passes into the cells. The action of moving oxygen into the cells creates a movement of carbon dioxide out of the cells increasing the exchange rate and establishing a greater metabolic breakdown.

The breathing initiated for the ending exercise is known as "Turtle Breathing." The Turtle Breathing method requires slow respiration and stimulates the center hub of the Belt Vessel.

Upon completion of the Spleen exercise, exhale and start to separate both hands (as if embracing a ball) (Figure 42.34 and 42.35).

Bring both hands down to waist level and separate the arms, moving the hands away from the center of the body (Figure 42.36). Inhale and raise the arms up over the head. Each hand is placed above the head as if embracing a ball (Figure 42.37).

Exhale and form loose fists with the hands (Figure 42.38).



Figure 42.33. The eyes look through the center of the triangle as the upper torso is turned from side to side. Inhale in the center, exhale on each side.

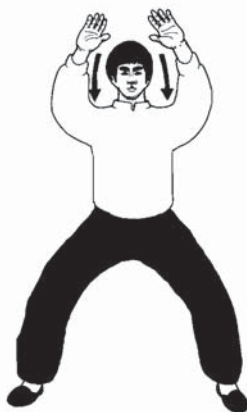


Figure 42.34. Preparation for Ending the Daoist Five Yin Organ Exercise (a)





Figure 42.35. Preparation for Ending the Daoist Five Yin Organ Exercise (b)



Figure 42.36. Preparation for Ending the Daoist Five Yin Organ Exercise (c)



Figure 42.37. Ending the Daoist Five Yin Organ Exercise: each hand is placed above the head as if embracing a ball.



Figure 42.38. Exhale and form loose fists with the hands.



Figure 42.39. As you bend over, slowly turn the soft fists so that the curled fingers face the body and begin squatting, forming a Turtle Posture.



Figure 42.40. Inhale and slowly begin to raise the body up while opening the fists, and allow the hands to return back to their original position at the sides of the body.

As you bend over, slowly turn the soft fists so that the curled fingers face the body and begin squatting forming a Turtle Posture (Figure 42.39).

Inhale and slowly begin to raise the body up while opening the fists and allow the hands to return back to their original position at the sides of the body (Figure 42.40). Repeat five times and end in the Wuji posture.

When practicing the Turtle Breathing method, the mind's intention and respiration should be focused onto the Lower Dantian, navel, and Mingmen areas of the body.

The Lower Dantian is divided into eight sections (see Figure 42.41). Each section is numbered, beginning with the front of the Lower Dantian at the navel area (1), increasing in number as one continues over the left and right sides of the waist (4), ending at the Mingmen area (8).

Think of the anal sphincter as a great funnel, attached in eight different segments (like canals) which progress up the torso. As you focus your mind on each section (begin with the navel at section 1), allow any excess energy to flow down-

wards from that particular section to be gathered into the Lower Dantian. With your imagination, direct the breath and Qi from your torso to flow into each of the eight areas.

The breath and Qi should be slowly inhaled and guided into the Lower Dantian via the anal sphincter area for an even three counts. Then, proceed to gather Qi from the next consecutive area of the body. By pulling upwards on the anal sphincter and perineal areas, an energetic vacuum is created within the pelvic diaphragm and urogenital diaphragm. This energetic vacuum is used to gather the internal organ's excessive Qi.

Begin with collecting Qi from the front of the body, to the navel via the anal sphincter. Hold the Qi in the Lower Dantian area for three counts, then proceed to the next areas at the sides of the body absorbing the Qi into the Lower Dantian via the anal sphincter for three counts.

Next, proceed to the sides of the body continuing in progression until you reach the Mingmen area (8). Then, reverse the progression beginning with the Mingmen and working around

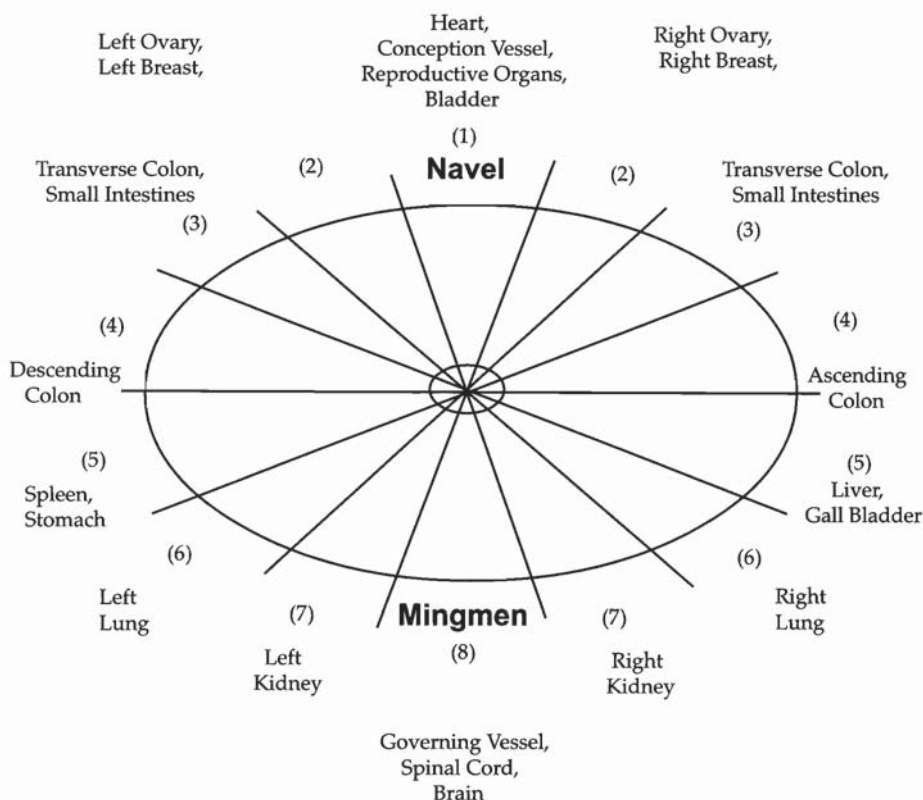


Figure 42.41. When practicing Turtle Breathing, inhale and slowly begin drawing the Qi from the front of the body into the navel area (1), absorbing the energy from the Heart, Conception Vessel, reproductive organs, and Bladder into the Lower Dantian. This absorbing action is created by pulling upwards on the anal sphincter in the direction of the intended energy. Next, proceed to the sides of the body. In women, the next area (2) will include the excess energy gathered from both the left and right ovaries, as well as the left and right breasts. In men, however, this area (2) is considered general and not specific to certain internal organs or tissues. Continue in the progression of circling the waist until you have reached the Mingmen area (8). Then, reverse the order of the tissue areas (8, 7, 6, etc.).

the waist until you reach the navel (8, 7, 6, etc.). Make sure that you push your anal sphincter towards the direction of the area of the body from which you are absorbing Qi.

After perfecting the Turtle Breathing, a prac-

titioner can create the energetic vacuum and initiate the absorption of excess Qi into the Lower Dantian by moving his or her intention from the anal sphincter through the Lower Dantian and torso at an extremely fast speed.



## **SECTION X**

# **TREATMENT OF INTERNAL DISEASES WITH QI EMISSION THERAPY**

## INTRODUCTION

Clinical records from China verify that Medical Qigong treatments are most effective on nervous system diseases, migraines, bronchial asthma, nocturnal enuresis, psychosomatic diseases, gastric ulcers, arthritic pains, sterility, and in the elimination of ovarian cysts and benign tumors.

The following chapters are designed to assist the Medical Qigong doctor in his or her professional clinical practice, by explaining the various techniques and prescriptions used in several Medical Qigong Hospitals, Institutes and Colleges throughout China.

These Medical Qigong techniques are presented as basic guidelines for the Qigong doctor to use, and need not be followed exactly to the letter. They are presented as an example to advise Qigong doctors in treatment and prescription protocols.

I have personally found these various ap-

proaches of Chinese energetic medicine to be extremely effective in my own clinical practice, and have therefore encouraged the directors of the International Institute of Medical Qigong to instruct their students in the following techniques.

This particular section of the book (Section X) deals with the treatment of Zang (Yin) and Fu (Yang) disharmonies in clinical practice, and discusses general and specific diagnosis, treatments, and prescriptions. I will begin by exploring several examples of the Five Elements' disease patterns and the various techniques used to treat them (Chapter 43-48). Starting with the treatment of Liver diseases, I will progress to the treatment of Heart, Spleen/Stomach, Lung and Kidney Diseases.

In the ending chapter in this section emphasis will be placed on the practical application and theoretical principles of "Miscellaneous" diseases and their treatments.

## CHAPTER 43

### QI EMISSION THERAPY FOR LIVER DISEASES

#### INTRODUCTION

The Five Yin Organs' interrelationship with each other, and their complex interrelationship with the energetic ebb and flow of Qi must constantly be regulated to maintain health. The constant flux of energetic flow within the body sometimes causes an Excess or Deficiency of Qi requiring specific organ therapy for restoration and balance. This therapy is designed to bring the specific organ or organ systems back into balance by using various meditations, visualizations and breathing exercises.

This section focuses on specific Liver diseases and how to rectify them. The Liver is responsible for the circulation and smooth movement of the body's internal Qi.

The Liver is a solid (Zang) organ which stores the Blood and is attributed to the element Wood. The Liver is sometimes referred to as the Green Emperor. The Liver is in charge of strategy without hesitation. It is energetically paired with the Gall Bladder (a hollow organ) which carries out the decisions made by the Liver (Figure 43.1).

The Liver houses the Hun. The Liver's association with the environment is through the eyes. Through observation, the Qigong doctor's eyes can receive images that reveal the status or intention of the patient. These images are absorbed into the doctor's Shen via the Hun. There is an old Chinese saying, which goes, "When the Hun swim to the eyes, a person can see."

In the springtime, Liver Qi becomes more active in individuals with strong Liver Qi; whereas, it may become Deficient in those with weak Liver Qi. When Liver Qi is Deficient, the patient becomes fearful; when the Liver Qi is in Excess, the patient becomes consumed by anger. The excessive eating or drinking of sour foods, and overexposure to wind depletes the Liver.

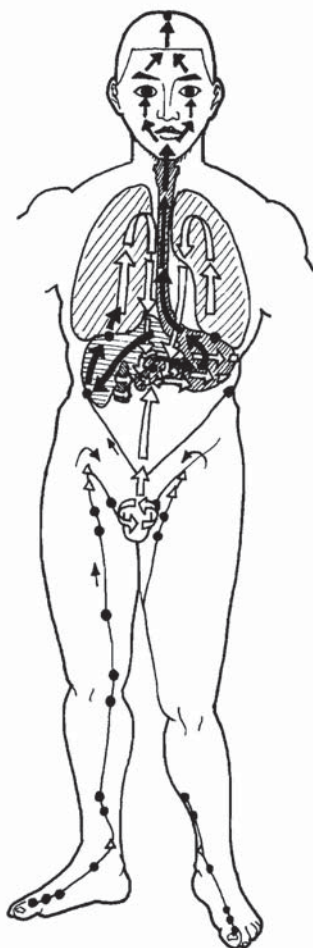


Figure 43.1. The Liver (Lv) Channel



## LIVER COMPLICATIONS AND SYMPTOMS

Liver diseases often manifest with the following symptoms which are common to the organ's energetic dysfunction: headaches, dizziness, tiredness, and mental and emotional problems. When Liver disorders occur, the patient may experience Qi movement below the left side of the navel (which feels hard upon pressure), pain and distention in the hypochondria, cramps, drowsiness, blurred vision, etc. A list of Liver syndromes and their symptoms are described as follows.

1. Stagnation of Liver Qi can cause such symptoms as: headaches, mental and emotional problems, hypochondriac pain, abdominal pain and masses, diarrhea, constipation, painful urination, dysmenorrhea, and premenstrual tension.
2. Stagnant Liver Qi Invading the Stomach can result in epigastric pain.
3. Stagnant Liver Qi Invading the Lungs can cause wheezing.
4. Liver Yang Rising can cause such complications as: headaches, dizziness, and tiredness.
5. Liver Fire Blazing can cause such symptoms as: severe headaches, dizziness, breathlessness, wheezing, coughing, mental and emotional problems, insomnia, tiredness, painful or scanty urination, and constipation.
6. Liver Wind can cause headaches, dizziness, seizures, tremors, muscle spasms and tiredness.
7. Liver Blood Deficiency can cause such symptoms as headaches, mental and emotional problems, tiredness, hypochondriac pain, constipation, and premenstrual tension.
8. Liver Yin Deficiency can cause such symptoms as wheezing, mental and emotional problems, insomnia, tiredness, and hypochondria pain.
9. Stagnation of Liver Blood can cause such symptoms as headaches, mental and emotional problems, hypochondriac pain, abdominal pain, and dysmenorrhea.
10. Damp Heat in the Liver and Gall Bladder can cause such symptoms as jaundice, headaches,

mental and emotional problems, hypochondriac pain, and abdominal pain.

## GENERAL TREATMENT FOR LIVER DISEASES

The following is a description of a general protocol used for treating common Liver diseases. The goal is to introduce the Qigong doctor to the basic hand positions and areas of the patient's body towards which Qi is emitted or Turbid Qi is removed. Once the Qigong doctor becomes proficient at locating these specific points, the treatment flows more smoothly.

The reader will notice that after comparing the various Liver and Gall Bladder therapies, certain patterns repeat themselves.

1. Generally, the Qigong doctor accesses the patient's Liver through either direct energetic insertion into the Liver's anatomical location, or through the patient's channels or external energetic fields.
2. After purging, tonifying, and regulating the patient, the Qigong doctor stimulates the back gates to the patient's Liver and the Yellow Court.
3. Next, the doctor roots the patient's Middle Burner Qi into the Lower Dantian.
4. Finally, the Qigong doctor leads any remaining Turbid Qi down the right Gall Bladder Channel and out of the patient's body (Figure 43.2).

Keep in mind that these areas are general, and that specific treatment patterns must change as they apply to the patient's exact condition (Excess, Deficient, etc.).

## MEDICAL QIGONG THERAPY FOR LIVER QI DYSFUNCTION

The primary therapies used to treat Liver diseases include the Windy Breathing Method (see Chapter 16) to strengthen the Liver, Spleen, Lungs, and Kidneys, and Quiescent Qi Regulating meditations (see Chapter 14).

1. Patients with Deficiency of Qi and Cold syndromes of the Liver may feel cold and are li-

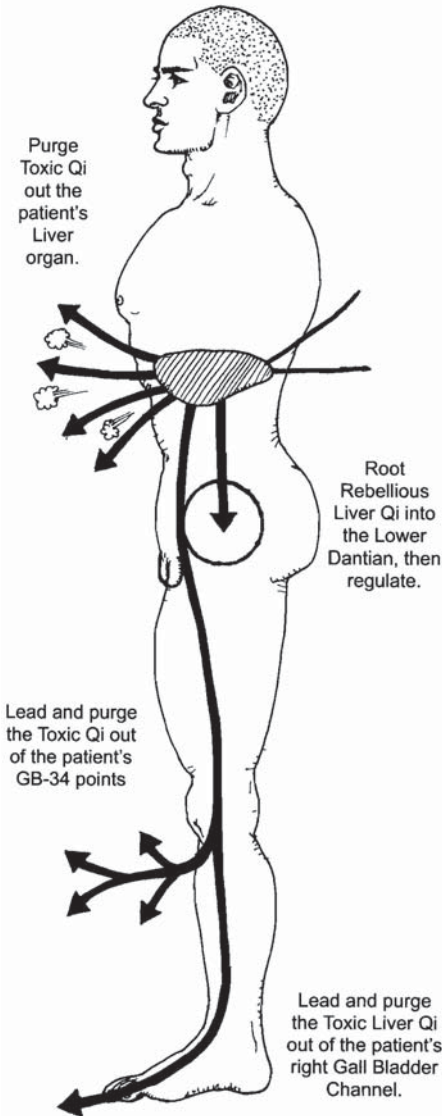


Figure 43.2. Basic Treatment for Liver Stagnation

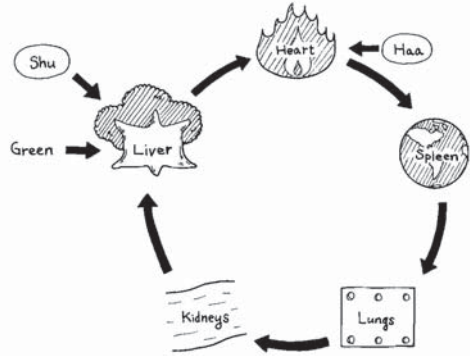


Figure 43.3. Purging the Child to Treat the Mother

able to feel frightened. To treat this condition, the patient can practice the meditation of Taking in the Green Qi to nourish the Liver and also Taking in the Blue Qi to nourish the Kidneys (Formula: nourishing the mother to replenish the child).

2. Patients with an Excess of Qi and Heat syndromes of the Liver may have dry eyes, pain in the hypochondria that may radiate down to the lower abdomen, and changing moods accompanied by flushed cheeks. To treat this condition, the patient can practice uttering "Xu" (pronounced Shu) for the Liver, and "Ha" for the Heart (Figure 43.3. Formula: purging the child to treat the mother).

Note: In treating Liver diseases, exhaling the sound "Shu" purges and sedates, while inhaling "Shu" replenishes and tonifies (see Chapter 40).

3. Stagnation of Liver Qi and Liver Fire Rising (anger or rage impairing the Liver) may cause an abnormal dispersing and impair the Liver's function. The patient may experience headaches, deafness, and swelling cheeks. To stabilize the hyperactive Liver Yang (and guide the flaring up Liver Fire to descend), the Qigong doctor guides the patient's Qi back to its origin with external energy projection. If treatment of Liver stagnation is not undertaken, there may be an organic change in the



Liver, resulting in hardening of the Liver or Liver cancer.

4. Patients with Rebellious Liver Qi resulting in hypochondriac pain and stiffness with spasms, should be treated by guiding their Qi back to the origin of the Liver with external Wei Qi therapy.

### LIVER QIGONG PRESCRIPTIONS

The following system of exercises can be used to regulate the Qi and Blood of the Liver Channels, soothe and regulate Qi circulation, and suppress hyperactive Yang. These exercises can also be used to prevent and treat diseases and syndromes such as hypertension, psychoneurosis, chronic hepatitis, and hepatosplenomegaly (the enlargement of both Liver and Spleen), as well as bitter taste in the mouth, dry throat, dizziness, vertigo, and fullness in the chest and hypochondrium.

#### COLOR VISUALIZATION AND ORGAN CORRESPONDENCE

In China, the clinical use of color therapy is prescribed according to the Five Color Correspondence Theory. Each of the five major colors are assigned to specific organs and their channels (see Chapter 4). If an organ is diseased, it will generally appear in various shades from gray to black. To heal the disease, the patient imagines taking in the organ's clean color, while dispersing the turbid pathogenic color. This visual meditation helps to return the organ's Qi back to its origin, in order to achieve balance and health.

#### PRESCRIPTIONS FOR TONIFYING THE LIVER

Taking in the Green Qi can be used to tonify the Liver. The properties inherent within the color green have a persistent vibratory rate also used for tonifying the Liver and Gall Bladder.

1. Assume a standing, sitting, or lying posture. Relax the whole body, breathe naturally, and get rid of any stray thoughts. Place the tongue against the soft palate on the roof of the mouth.
2. Visualize green energy in front of you. Draw from a visual/emotional association with green trees, grass, bushes, etc. from your

imagination, or if possible, actually look at a green object. Inhale the green light energy in through the nose and down into the Liver organ. As you exhale through the mouth, the dark, pathogenic Qi leaves the Liver; however, the bright, clean color remains in the organ, stimulating and vitalizing it. With each breath the organ retains more clean energy and begins to glow. Repeat for five breaths.

Next breathe the color green in through the nose, filling the entire mouth. When exhaling, send the Qi slowly to both costal portions at the sides of the Lungs, and then down to the Lower Dantian. Practice eight to sixteen times.

#### PRESCRIPTIONS FOR PURGING THE LIVER

Purge the Liver by having the patient rub his or her chest while sounding "Shu." Have the patient assume a sitting or standing posture, and place both palms flatly on both sides of the chest and inhale slowly. When exhaling, the patient should sound the word "Shu," while gently rubbing both costal regions in a clockwise circular motion with both palms. Practice for ten to twenty breaths.

#### PRESCRIPTIONS FOR SOOTHING THE LIVER AND CONDUCTING QI

The following exercise is used to regulate and soothe the Liver Qi; it is used after the purging or tonifying exercises.

1. Stand relaxed with both arms naturally hanging down, palms facing downward, with the five fingers of each hand slightly held up. Press down with slight force and imagine Qi reaching the palms and extending to the fingertips. Press the palms down three times (Figure 43.4).
2. Lift both hands up in front of the chest, with each palm facing forward. Focus the mind on both palms. Push the palms forward three times, first drawing them closer to the body and then pressing them further away from the chest (Figure 43.5).
3. Stretch both hands horizontally out to the sides of the body (as if imitating a bird that is stretching out its wings) with all the fingers pointing upward, and the palms pushing to





Figure 43.4. Press the palms downward three times.



Figure 43.5. Press the palms forward three times.

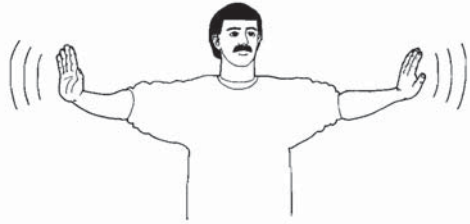


Figure 43.6. Press the palms to the sides of the body three times.



Figure 43.7. Direct the Qi to flow downward from the Middle to the Lower Dantian three times.

the sides. Focus your attention on extending the Qi out the palms to the fingertips. Press the palms out to the sides three times (Figure 43.6).

4. Draw both palms back to the front of the chest, palms facing upwards, elbows down. Rotate the palms to face downwards, and circle them down to the pubic arch, while focusing the mind on both palms (Figure 43.7). When Qi flows to the Lower Dantian turn the palms to face upward as if embracing a ball at the Lower Dantian.

Perform this exercise three times, then place both hands against the sides of the body. This completes one set. Do three sets.

## MEDICAL QIGONG THERAPY FOR SPECIFIC LIVER DISEASES

The following are several Medical Qigong treatments used in China to treat specific Liver diseases.

### DISORDERS OF THE BILIARY TRACT

The biliary tract includes the organs and ducts that participate in the secretion, storage, and delivery of bile into the duodenum.

#### ETIOLOGY

Disorders of the biliary tract mainly include cholecystitis (inflammation of the Gall Bladder), cholelithiasis (formation of calcium or bile stones in the Gall Bladder), and ascariasis of the biliary tract (infestation by *ascaris lumbricoides* parasites). Traditional Chinese Medicine teaches that the first two diseases belong to the category of hypochondriac pain or jaundice, while the last condition is called biliary ascariasis.

Disorders of the biliary tract can be caused by mental depression, stagnation of Gall Bladder Qi, the excessive intake of fatty foods, exopathogenic invasion, failure of biliary drainage system resulting from stagnation of Dampness and Heat, or obstruction by ascarid parasites. Although the causes and symptoms of these disorders are different, the Medical Qigong treatments and prescriptions are the same.

#### SYMPTOMS

The onset of biliary tract disorders are usually acute, and the pain is felt on the right upper abdomen and the right hypochondrium area of the thorax. Other symptoms include nausea, vomiting, rigor, high fever, yellow-colored skin pigmentation (jaundice), yellow sclera of the eyes, and whitish-grey stool.

Patients with biliary ascariasis may experience severe colic or a tearing pain below the xiphoid process. The pain is sometimes so severe that the patient experiences extreme perspiration accompanied by nausea and vomiting. If the ascarid parasites withdraw from the biliary tract,

the pain is immediately relieved, but can return intermittently. If the ascarid parasites move completely into the Gall Bladder, the pain will be continuous, causing Gall Bladder distention. Symptoms such as jaundice, rigor, and high fever may appear, and a tenderness on the upper right quadrant of the xiphoid process can be felt with deep pressure.

#### TREATMENT

Cholelithiasis (gall stones) and cholecystitis (inflammation) are often treated by guiding the Toxic Qi downward and out of the patient's lower extremities along the Liver and Gall Bladder Channels, and by balancing the Qi activities between the upper and lower quadrants of the patient's body, as well as the right and left sides.

1. To begin treating disorders of the biliary tract, place the patient in a sitting position on the table. Stimulate the BL-18, -19, -20, -21 points beside the patient's lower thoracic vertebrae, paying particular attention to the right side of the patient's body.
2. Next, extend Qi into the Gall Bladder area for 24 breaths (on the front of the patient's body), stimulating this area with the Tiger Kneading Palm technique, using Pushing, Pulling, and Shaking Qi manipulations.
3. To regulate the patient's Qi, and relieve epigastric distension, the doctor purges the patient's Toxic Qi, guiding it to flow out of the body downwards along the patient's Gall Bladder and Stomach Channels and out of the feet.
4. Using the Vibrating Palm technique, stimulate the patient's BL-18, -19, -20, -21 points on the right side of the body once more, this time for 28 breaths. Then use the same Vibrating Palm technique on the front side of the body while directing the energy towards the Gall Bladder for 28 breaths.
5. Finally extend energy into the patient's BL-19 point on the right side of the body for 12 breaths, and using the Sword Fingers technique, lead the Qi down the right Bladder Channel to the foot and out the small toe three times.

**TREATMENT MODIFICATIONS**

When treating the condition of ascariasis of the biliary tract, also include rubbing the abdomen 18 times in a counterclockwise direction.

**PRESCRIPTIONS AND HOMEWORK**

In prescribing homework, place the patient in a standing Wuji posture, with both palms placed against the hypochondria. Have the patient slowly massage the Gall Bladder area while purging the organ with the sound "Shu" for 24 exhalations.

Next, have the patient sit or lie down in a comfortable setting. As the patient inhales, he or she should meditate on the word peace; as the patient exhales, he or she should focus on relaxation. The patient should focus on releasing all tension in the head, chest, Liver, Gall Bladder, back, abdomen, and waist, for 36 breaths.

**GALLSTONES**

A gallstone is a Gall Bladder stone formed as a result of an excess of cholesterol in relation to the bile acids. The formation of calculi which results from this skewed relationship of cholesterol and bile is believed in Traditional Chinese Medicine to be dependent on the Liver Qi.

**ETIOLOGY**

Stagnant Liver Qi is believed to be a prerequisite for the formation of gallstones. If the Liver Qi stagnates, the bile will not secrete properly, leading to an accumulation of Damp Heat in the Gall Bladder. The steaming action of Heat on Dampness over prolonged periods of time, leads to the formation of gallstones.

It is generally believed that gallstones are related to cholestasis, an infection of the biliary tract, and metabolic disturbances of cholesterol. Gallstones form when the bile contains more cholesterol than it can keep in solution. The cholesterol precipitates out to form gallstones. The incidence of gallstones in women is approximately twice that in men. Any factor which increases the patient's cholesterol or decreases bile acids may lead to the formation of gallstones (i.e., obesity, high fat diet, Liver disease, and bile stasis increase the risk of developing gallstones). There are three

types of gallstones: Cholesterol Stones, Mixed Stones, and Pigment Stones.

1. Cholesterol stones are usually single stones, which are composed almost entirely of cholesterol, and correspond to the pattern of Damp Heat in the Liver and Gall Bladder.
2. Mixed stones are the most common type of stones, consisting of lamellated layers of cholesterol, bilirubin, and calcium.
3. Pigment stones are less common and are always numerous. They are composed of bile pigment.

Gallstones are clinically manifested as pain in the right upper abdominal quadrant and right costal region, and are classified in Traditional Chinese Medicine as being placed in the categories of either hypochondriac pain or jaundice.

**SYMPTOMS**

- Liver Qi stagnation is manifested by pain and distention in the right upper abdominal quadrant and right hypochondriac region. The pain can range from mild to severe. The patient may experience a distention and fullness in the Stomach with no obvious fever or jaundice.
- Damp Heat in the Liver and Gall Bladder is manifested by persistent pain in the right upper abdominal quadrant and right hypochondriac region. The pain manifests proximally or radiates up to the right shoulder. The patient experiences abdominal distention, fever, and jaundice.

**TREATMENT**

Have the patient sit on the edge of the table. Begin stimulating the patient's middle-back area, focusing on the BL-21, BL-20, BL-19, and BL-18 points, on the right side of the back and drain the Toxic Qi down the torso and out the GB-34 point below the knee.

Use the Vibrating Palm hand technique and emit Qi into the patient's mid-back area for 14 breaths at each point. Then emit Qi into the painful area of the front side of the patient's body for 28 breaths.

Next, applying the Extended Fan Palm hand technique, emit Qi into the patient's Gall Bladder



for 24 breaths using the Pulling and Leading manipulation skills to draw the Qi down through the Gall Bladder and Stomach Channels and out the patient's feet.

#### TREATMENT MODIFICATIONS

When treating a patient with a Liver Qi stagnation, use the Pulling and Leading manipulations to draw Qi down the lower limbs of the patient's body.

When treating patients with Damp Heat in the Liver and Gall Bladder: use the Extended Fan Palm hand technique and emit Qi into the patient's CV-12 and St-21 points, leading the Qi down the right Stomach Channel to the feet.

#### PRESCRIPTIONS AND HOMEWORK

Have the patient practice Liver Massage described in Chapter 39, while exhaling the sound "Shu" for 36 breaths.

#### PRESCRIPTION MODIFICATIONS

- For patients with Liver Qi stagnation, have the patient practice rubbing the hypochondrium while imagining the Toxic Qi descending down and out the body. Instruct the patient to practice the Descending the Yang and Ascending the Yin Technique (see Chapter 41).
- For patients with Damp Heat in the Liver and Gall Bladder, have the patient practice rubbing the hypochondrium while imagining the Toxic Qi descending down and out the body as he or she sounds the "Hu" sound to purge and regulate the Spleen.

### CIRRHOSIS

Cirrhosis is a generalized disease marked by hepatic lesions. It is a chronic disease of the Liver characterized by the formation of dense lobular connective tissue, degenerative changes in the parenchymal cells, structural alterations in the Liver lobules, and sometimes fatty and cellular infiltration within the Liver.

#### ETIOLOGY

Cirrhosis refers to a series of pathological changes of degeneration, necrosis and regeneration of Liver cells, as well as the proliferation of fibrous tissue due to prolonged or recurrent damage of the Liver caused by various pathogenic fac-

tors. Cirrhosis is clinically manifested as a series of symptoms caused by a hypofunction of the Liver and portal hypertension.

#### SYNDROMES

1. Liver Qi stagnation and Spleen Deficiency results in lassitude, weakness, fullness in the chest and abdomen, hypochondriac distension and pain, occasional nausea, belching, and vomiting.
2. Qi and Blood stagnation results in poor appetite, hypochondriac distention and pain, and enlargement of the Spleen and Liver marked by spider nevus and Liver spots.
3. Water retention results in hardness and fullness of the abdomen with a severe fullness in the Stomach, distention of the abdomen or intestines (by gas), nausea, vomiting, and anorexia. Patients with an insufficiency of Spleen and Kidney Yang suffer from symptoms of cold limbs, pale complexion, and an aversion to cold. Patients with a Deficiency of Liver and Kidney Yin experience sporadic fever, irritability, and a dark complexion.

#### TREATMENT

Place the patient on the edge of the table and stimulate the BL-18 and BL-20 points on the mid-back, as well as the Lv-13 and Lv-14 points (at the sides of the body), and the CV-12 point (at the center of the body). Use a Vibrating Palm hand technique to emit Qi into these points for a period of 14 to 18 breaths.

Use the Extended Fan Palm technique and emit Qi into the patient's mid-back at the BL-18 points, as well as the sides of the torso at the Lv-13 and Lv-14 points. Purge and drain the Toxic Qi down and out the patient's body along the Gall Bladder and Liver Channels.

#### TREATMENT MODIFICATIONS:

When treating patients with Liver Qi stagnation and Spleen Deficiency, use the Vibrating Palm to emit Qi into the BL-20 and CV-12 points.

When treating patients with Qi and Blood stagnation, use the Extended Fan Palm technique to emit Qi into the Lv-13 and Lv-14 points, conducting the Qi along the Gall Bladder Channel down the leg to GB-34, and out the body.

When treating patients with water retention, use the Extended Fan Palm technique to emit Qi into the Sp-21 points. Lead the Qi down the Spleen Channels into the lower limbs. For patients with a Spleen and Kidney Yang Deficiency or a Liver and Kidney Yin Deficiency, use a Vibrating Palm technique to emit Qi into the Lower Dantian and Mingmen areas.

#### **PRESCRIPTIONS AND HOMEWORK**

Have the patients practice self-regulation exercises to tonify the entire body's energetic system.

#### **PRESCRIPTION MODIFICATIONS**

1. For patients with Liver Qi stagnation and Spleen Deficiency, have the patients practice the Old Man Searching for the Reflection of the Moon at the Bottom of the Tide Pool (see Chapter 40).
2. For patients with Qi and Blood stagnation, have the patient perform the Liver Massage while exhaling the sound "Xu."
3. For patients with water retention, have them practice rubbing the Yellow Court area (CV-12) and sounding the word "Hu" to dredge the Spleen and Stomach. For patients with a Spleen and Kidney Yang Deficient, have them practice Gathering the Sun's Essence (see Chapter 11), and for patients with a Kidney and Liver Yin Deficient, have them practice Gathering the Moon Cream. (see Chapter 11).

#### **CHOLECYSTITIS**

In Traditional Chinese Medicine, both sides of the hypochondrium are related to the Liver Channels. In Western medicine, however, only the right side reflects a possible Liver pathology. Thus, it is important to have a distinction between left and right hypochondriac pain. Cholecystitis consists of the inflammation of the Gall Bladder with or without gallstones. It is related to hypochondriac pain on the right side of the body. It is created when cholesterol is maintained in the bile solution within the bile acids. Hypochondriac pain on the left side of the body extending to the epigastrium and left scapula is often related to acute pancreatitis.

#### **ETIOLOGY**

Cholecystitis is mostly caused by a bacterial infection or an obstruction of the bile duct. Clinically it is characterized by pain in the upper right quadrant of the abdomen and dyspepsia, and may be accompanied by nausea, vomiting, and sweating.

#### **SYNDROMES**

- Damp Heat manifestations are alternating attacks of chills and fever. Sometimes there is fever without chills, nausea, vomiting, loss of appetite, and pain in the right hypochondrium region.
- Qi stagnation manifestations are distending or moving pain in the right hypochondrium, belching, acid regurgitation, nausea, and anorexia.

#### **TREATMENTS**

1. Have the patient sit at the edge of the table. Stimulate the patient's mid-back, emitting Qi into the Bl-18, Bl-19, and Bl-20 points as well as the GB-34 point below the right knee.
2. Using the Vibrating Palm, first emit Qi into the patient's mid-back for 14 breaths, then directly into the painful area on the front side of the patient's body for 28 breaths.
3. Using the Extended Fan Palm hand technique, emit Qi into the patient's Gall Bladder region for 24 breaths, then purge the Toxic Qi down their right Gall Bladder Channel to the base of the foot and out of the body.

#### **TREATMENT MODIFICATIONS**

- For patients with Damp Heat, use the Extended Fan Palm hand technique to emit Qi into the patient's CV-12 area, then purge the Toxic Qi down the Stomach Channels to the base of the feet and out the body.
- For patients with Qi stagnation, use mostly purging and dredging Qi manipulations, focusing on the patient's lower torso.

#### **PRESCRIPTIONS AND HOMEWORK**

It is advisable to have the patient perform the Six Healing Sound Regulation exercise (see Chapter 40).



**PRESCRIPTION MODIFICATIONS**

- For patients with Damp Heat, it is advisable to have them perform the Spleen Massage (see Chapter 39) while exhaling the sound “Hu” to purge the Spleen and Stomach, allowing the Toxic Qi to flow down the Spleen and Stomach Channels into the ground.
- For patients with Qi stagnation, it is advisable to have them perform the Liver Massage (see Chapter 39) while exhaling the sound “Shu.”

**HYPPOCHONDRIAC PAIN**

Hypochondriac pain is a syndrome characterized by pain in one or both sides of the hypochondrium. The hypochondrium is located on the part of the abdomen beneath the lower ribs on each side of the epigastrium.

Chronic hepatitis, hepatolithiasis, cholelithiasis, cholecystitis and other diseases related to the Liver and Gall Bladder can be differentiated and treated in accordance with the exercises described in the prescription section.

**ETIOLOGY**

Hypochondriac pain may be caused by different factors such as trauma, the accumulation or blockage of Qi, stagnation of Phlegm and the Deficiency or Excess of Liver Qi (commonly seen in patients with Excess Liver Fire or Liver Qi stagnation). The symptoms of hypochondriac pain may occur in one or both sides.

**SYNDROMES**

- An Excess syndrome occurs when a patient suffers from Excess Liver Fire. This condition manifests with symptoms such as severe pain in the hypochondrium area with difficulty in breathing. The pain may radiate from both sides of the body, or from one side only.
- A Deficient syndrome occurs when a patient suffers from a Liver Yin and Kidney Yin Deficiency (often caused by mental depression or hemorrhage). This condition is observed clinically with symptoms such as a dull or sharp pain in the hypochondrium areas.

**TREATMENT**

1. Begin by stimulating the patient's Middle Dantian and Lv-14 and Lv-13 points at the front of the chest in the hypochondrium area (on both sides or the right side only). Next, stimulate the patient's mid-back around the Bl-17 and Bl-18 points and the base of the outside of the knees around the GB-34 areas.
2. Using the Extended Fan Palm hand technique, emit Qi into the patient's Lv-13 and Lv-14 points and the painful region of the chest and hypochondrium and begin purging the Toxic Qi, dredging it down the body and out of the extremities through the patient's Liver and Gall Bladder Channels.

**TREATMENT MODIFICATIONS**

- For patients with an Excess syndrome, extend energy into the patient's mid-back at the Bl-18 points. Then grasp and softly rock this tissue area to free the trapped Qi.
- For patients with a Liver and Kidney Yin Deficiency, emit Qi into the patient's Lower Dantian and Mingmen area using the Extended Fan Palm technique for 12 to 24 breaths.

**PRESCRIPTIONS AND HOMEWORK**

1. Have the patient perform the Liver Massage (see Chapter 39) and sound the healing tone “Shu” for 36 breaths.
2. If the pain is on the left side of the patient's chest, have the patient place his or her palms on the painful area and begin to purge the Toxic Qi from the midline of the thorax, down the left side of the body, following the Gall Bladder Channel to the ground, for nine breaths.
3. Finally, have the patient stand in a Wuji posture and focus the mind's intention on his or her palms. The patient then raises the arms sideways, like a bird stretching its wings (creating a “T” formation). Next, both arms embrace (as if holding an imaginary ball) at the Middle Dantian level. The patient imagines the Qi from the middle chest flowing downward and rooting into the Lower Dantian.



## CHAPTER 44

### QI EMISSION THERAPY FOR HEART DISEASES

#### INTRODUCTION

The Heart is a solid (Zang) organ and controls Blood circulation. The Heart corresponds to the element Fire and is sometimes referred to as the Red Emperor. The Heart houses the Shen and is in charge of mental activities and long term memory. It is energetically paired with the Small Intestine (a hollow organ), which is in charge of separating the pure, clean energy from the impure Qi (Figure 44.1).

The Heart's upper external connection with the outside is through the tongue, hence sensations of the tongue (from food, kissing and so on), as well as talking can travel directly into the spirit, mind, and emotion, affecting the Heart's desires and senses.

In the early summer months, the Heart energy becomes more active in individuals who already have strong Heart Qi, but can become Deficient in those who already have weak Heart Qi. Excessive eating and drinking of bitter foods, and overexposure to heat depletes the Heart.

#### HEART COMPLICATIONS AND SYMPTOMS

The Heart is responsible for governing the flow of Blood through the body's arteries and veins. Coronary artery disease (CAD) is a disease in which the patient's coronary arteries begin to harden, or impede adequate vascular flow to the myocardium, resulting in an insufficient supply of Qi and Blood throughout the body. This causes such diseases as hypertension, vasculitis, myocarditis, congenital Heart disease, rheumatic Heart disease, nervous malfunctioning of the Heart, organic pathological changes of the Heart, and arteriosclerosis of the brain.

In general, patients with Heart disease may have an arterial pulse above the navel which often disappears upon pressing, as well as a hot sen-

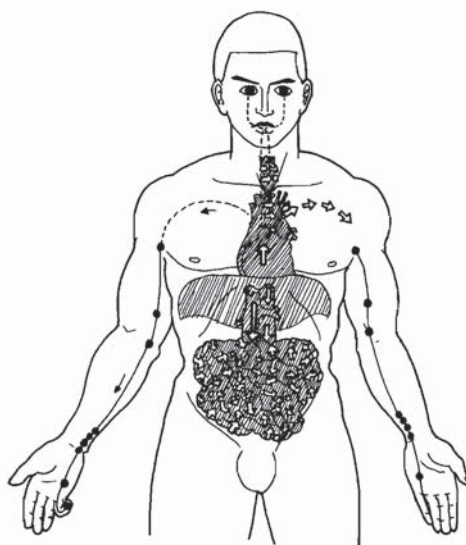


Figure 44.1. The Heart (Ht) Channels

sation in the soles of the feet and palms, dry mouth, stiffness of the tongue, and absentmindedness. A list of Heart syndromes and their symptoms are described as follows.

1. Heart Qi Deficiency can cause such symptoms as: physical tiredness, palpitations, sweating, pallor, and shortness of breath when exerting oneself.
2. Heart Yang Deficiency can cause such symptoms as: tiredness, tightening in the chest, and edema.
3. Heart Blood Deficiency can cause such symptoms as: headaches, mental and emotional problems, tinnitus, and tiredness.

4. Heart Blood stagnation can cause such symptoms as: mental and emotional problems, as well as tightness or pain in the chest.
5. Heart Yin Deficiency can cause such symptoms as: tiredness, insomnia, and mental and emotional problems.
6. Heart Fire can cause such symptoms as: insomnia, painful urination, and mental and emotional problems.

## GENERAL TREATMENT FOR HEART DISEASES

The following is a description of a general protocol used for treating a patient's Heart. The goal is to introduce the Qigong doctor to the basic hand positions and areas of the patient's body towards which Qi is emitted (or Turbid Qi is removed). Once the Qigong doctor becomes proficient at locating these specific points, the treatment will flow more smoothly.

After comparing the various Heart therapies, the reader will notice that certain patterns repeat themselves.

1. Generally, the Qigong doctor can access the patient's Heart through four methods:
  - direct energetic insertion into the Heart's anatomical location,
  - the patient's channels,
  - the external energetic Wei Qi fields, or
  - the patient's Taiji Pole (Figure 44.2).

To avoid energetic armoring (while accessing the Qi in the front of the Heart), it is important for the doctor to already be connected to the patient's Shendao point (through the back of the Heart).

2. After treating the patient (purging, tonifying, and regulating), the Qigong doctor stimulates the patient's Heart and Shendao area, and roots the Upper Dantian Qi into the Lower Dantian.
3. Next, the Qigong doctor leads any remaining Turbid Qi down the Pericardium and Heart Channels and out from the patient's hands (Figure 44.3).

Keep in mind that these areas are general and

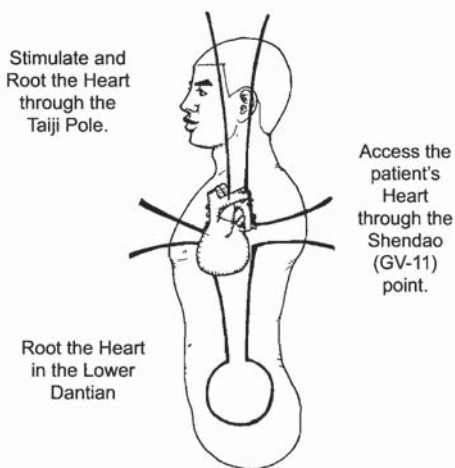


Figure 44.2. Treating Heart Conditions

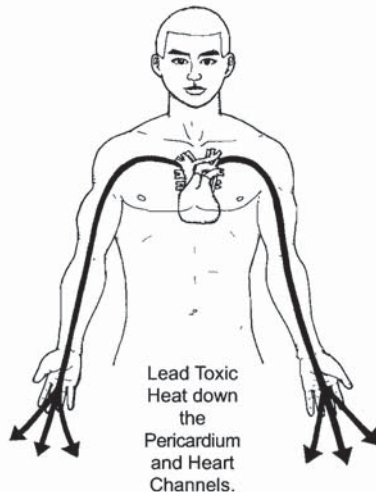


Figure 44.3. Lead the Toxic Qi out of the body through the patient's Pericardium Channels.

that specific treatment patterns must change as they apply to the patient's exact condition (Excess, Deficient, etc.).

### MEDICAL QIGONG THERAPY FOR HEART QI DYSFUNCTION

The primary therapies used to treat cardiovascular diseases include: the Windy Breathing method to strengthen the Heart and Kidneys, Toe-Raised Walking, Heart Massage, and Quiescent meditation (see Chapter 15).

- Patients with an Excessive Qi syndrome of the Heart with extreme Heat may have a flushed complexion, full pulse, and excess sputum; they may feel pain in the chest, hypochondrium, back, shoulders, and arms. This syndrome can be treated by having the patient utter the "Ha" sound while guiding the Kidney Water Qi upwards to suppress the Heart Fire (Figure 44.4). Alternatively, the Qigong doctor may guide the Evil Qi out of the patient's body along the Heart and Small Intestine Channels with Pulling and Leading Qi manipulations.
- Patients with Deficient Heart Qi may dream of flames and red colored objects and have a radiating pain in the abdomen. This condition can be treated by having the patient perform the Taking in Yellow Qi meditation (see Chapter 4) which replenishes the child (Spleen), and Taking in Pink Qi meditation to nourish the mother (Heart); or, by using the Pushing and Guiding Qi manipulations to reinforce the Heart Qi and the Qi in the Lower Dantian.

In this particular case (Deficient Qi syndrome of the Heart), the reason the patient should not take in the energetic color red is because the Heart has already established a draining pattern, and any energy pouring into the Heart will only continue to drain away.

### HEART QIGONG PRESCRIPTIONS

To tonify the Heart, tranquilize the mind, promote Blood circulation, and remove obstructions in the channels, prescription exercises can be used. The following exercises can be used to prevent and

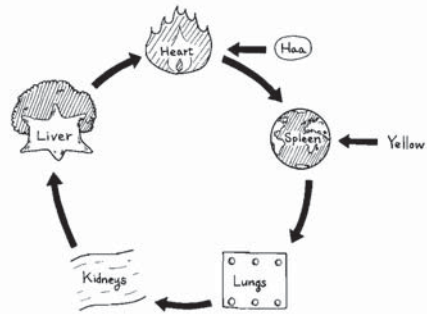


Figure 44.4. Treating Patients with an Excess Qi Syndrome of the Heart

treat diseases and syndromes such as coronary Heart disease, hypertension, angina, arrhythmia, rheumatic Heart disease, cardiac neurosis as well as palpitations (ranging from mild to severe), pericardial pain, and insomnia.

### PRESCRIPTIONS FOR TONIFYING THE HEART

Taking in the Red Qi can be used to tonify the Heart. The properties inherent within the color red have a persistent vibratory rate used for tonifying the Heart and Small Intestine.

1. Assume a standing, sitting, or lying posture. Relax the whole body, breathe naturally, and get rid of any stray thoughts.
2. As you inhale, visualize red energy in front of you. Inhale the red light energy in through the nose and down into the Heart organ. As you exhale through the mouth, the dark, pathogenic Qi leaves the Heart; however, the bright, clean color remains in the organ, stimulating and vitalizing it. With each breath the organ retains more clean energy and begins to glow. Repeat for five breaths.
3. Next breathe the red energy in through the nose and fill the entire mouth with it. When exhaling through the nose, send the Qi slowly to the Heart, then to the Lower Dantian, to connect the energy of the Heart and Kidneys and to remove obstructions in the whole body. Perform this exercise seven or fourteen times. Return to the first step and close the training.





Figure 44.5. Hands rest in front of the Lower Dantian.



Figure 44.6. Both palms simultaneously press forward.

**PRESCRIPTIONS FOR PURGING THE HEART**

Purge the Heart by having the patient rub his or her chest while sounding "Ha."

1. The preparatory postures are the same as above.
2. Begin by clicking the teeth, stirring the tongue, and swallowing the saliva, then place the palms on the pectoral region of the left side of the chest (left hand on the outside for men, opposite for women). Inhale slowly, then gradually exhale the sound "Ha," focusing the mind on the Heart area. Repeat for six to twelve breaths altogether while rubbing with the palm lightly in a clockwise circle.

**PRESCRIPTIONS FOR REGULATING THE HEART AND CONDUCTING QI**

The following exercise is used to regulate the Heart after purging or tonifying.

1. Assume a standing or sitting posture. Relax the whole body, breathe naturally, and raise the tongue against the hard palate, just behind the teeth. Bring both palms loosely together (left over right for men, opposite for women) at the Lower Dantian; stand still for several minutes and concentrate the mind on the Lower Dantian (Figure 44.5).
2. Turn both palms outward, and push the arms along the sides of the body towards the back. Hold this posture for several minutes.
3. Turn both palms upward and lift them to the sides of the chest.

4. With both palms facing forward, stretch both hands level and forward. Focus your attention on the ends of the middle finger of each hand, while the thumb and little fingers stretch and separate (Figure 44.6).
5. Clench both hands into fists and pull them along the sides of the body towards the back, as if dragging heavy weights. Perform this movement three times (Figure 44.7).
6. Raise the right palm, as if holding a heavy weight in front of the chest, and push the palm out vertically to the right. Then, draw the right hand back to the side of the body near the hip. Repeat on the left side, and finally return to the starting posture. Perform these movements three times (Figure 44.8). This completes one set. Perform three sets.

## SPECIFIC MEDICAL QIGONG THERAPY FOR HEART DISEASES

The following are several Medical Qigong Treatments used in China to treat specific Heart diseases.

**HYPERTENSION**

Hypertension is considered a condition in which the patient has higher blood pressure than what is determined to be normal for his or her



Figure 44.7. Both hands simultaneously clench into fists and pull to the hips.



Figure 44.8. Alternate each palm as it presses towards the side of the body.

chronological age and physique. Generally, Traditional Chinese Medicine places it in the categories of vertigo and headache.

#### ETIOLOGY

Hypertension is one of the most common problems impacting the Heart. It is the result of an imbalance of the Yin and Yang functional aspects of Deficient Kidney Yin and Excess Liver Yang, and/or an overabundance of Phlegm and Dampness within the body.

Hypertension can be caused by the patient eating too much food or salt, by too much stress, or not enough exercise. A renin imbalance within the patient's Kidneys, increased cholesterol, a pre-existing genetic predisposition, a secondary illness (diabetes, nephritis, or hyperthyroidism), or even pregnancy can also lead to hypertension. These causes of hypertension can result in one of three internal factors: high cardiac output due to stress, reduced elasticity of the vessels, and resistance to Blood flow.

1. When the body experiences emotional tension it releases adrenaline, which speeds up the Heart rate and causes the blood vessels to narrow, increasing the body's blood pressure.
2. A buildup of plaque and normal aging reduces the vessel's elasticity and can lead to hypertension.
3. Old age, certain hormonal imbalances or disorders, or a genetic predisposition can likewise cause high blood pressure.

The overall goals in treating hypertension patients are to:

1. Lower blood pressure,
2. Stabilize blood pressure,
3. Establish a quiescent state of mind (generally, meditating 20 minutes, twice a day provides the patient with a prolonged state of deep relaxation needed to combat stress), and
4. Encourage life-style changes (i.e., monitor potassium intake, decrease sodium intake, weight control, and stress reduction management). Treatment programs are established as described below.

#### SYNDROMES

As previously stated, there are three underlying causes or syndromes relating to hypertension: Excess Liver Yang, Deficient Yin, Excess Liver Fire, and Kidney Yin and Yang Deficiency.

1. If the body's Kidney Yin is Deficient, it fails to nourish the Liver Yin, which leads to a condition of hyperactivity of Liver Yang. The clinical manifestations are feelings of fullness in the head, daydreaming, headaches, dizziness, tinnitus, insomnia, and dysphoria with feverish sensations in the chest.
2. Excess Liver Fire can cause headaches, dizziness, restlessness, irritability, flushed face, and constipation.
3. If the body's Kidney Yang is Deficient the Yin (Water) accumulates, if the Yang does not move, the blood vessels cannot relax. This results in

obstructed Blood flow. The clinical manifestations are dizziness and tinnitus, daydreaming, palpitations, amnesia, lassitude and weakness in the legs, as well as insomnia.

#### TREATMENT FOR PATIENTS SENSITIVE TO ENERGY

1. Use Medical Qigong therapy, and have the patient sit in a chair with his or her feet flat on the ground. Begin the treatment by cleaning the patient's Conception and Governing Vessels, using purgation methods. Focus specific attention on clearing the patient's head area (Figure 44.9). Literally sweep with the entire hand, and comb the patient's Wei Qi fields with the fingers.

By scanning the occipital region of the patient, you can verify that the Excess Qi in the patient's upper extremities has abated. Once these vessels are clean, you can focus on treating the hypertension.

2. Stand behind the patient, using the Extended Fan Palm technique (with both hands) extend energy from the left hand into the top of the patient's head at the Baihui GV-20 area, while your right hand extends energy into the back of the patient's head, beginning at Yuzhen BL-9. The two streams of Qi flow downward to the Dazhui GV-14 area, where they join into one river, which continues to flow downward through the patient's Taiji Pole. Continue to visualize these two streams joining and filling the Lower Dantian, for a period of 6 to 12 breaths (Figure 44.10).
3. Next, move your left hand and extend energy into the patient's Yellow Court, while your right hand is placed above the patient's Mingmen area. Lead the Qi from the Yellow Court into the patient's Lower Dantian, continuing to root the Qi, for a period of 6 to 12 breaths.

#### TREATMENT MODIFICATIONS

These modifications are additional formulas which are added onto the previous treatment according to the specific cause and condition of the patient's Heart.

1. When treating patients with Excess Liver Yang and Deficient Yin, use the Extended Fan Palm

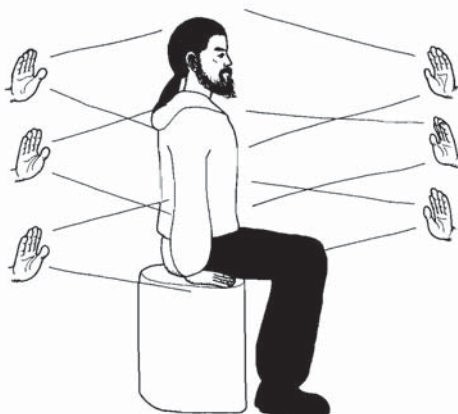


Figure 44.9. The Qigong doctor begins by dredging, purging and cleaning the patient's Conception and Governing Vessels.



Figure 44.10. The Qigong doctor emits Qi into the patient's Baihui, Yuzhen and Dazhui points, in order to access the Taiji Pole and fill the patient's Lower Dantian.



hand technique and emit Qi into the patient's mid-back, drawing the energy down and rooting it in the patient's Lower Dantian and Mingmen.

2. When treating patients with Excess Liver Fire, it is important to treat the Lv-13 and -14 points, by dredging and purging the Excess Qi, and leading it down the patient's right Gall Bladder Channel, through the foot and into the Earth.
3. When treating patients with Kidney Yin and Yang Deficiency, use the Extended Fan Palm technique to emit Qi into the patient's mid-back, drawing the energy down and rooting it in the patient's Lower Dantian and Mingmen.

#### TREATMENT FOR PATIENTS NOT SENSITIVE TO ENERGY

Use Jing Point therapy in conjunction with Medical Qigong therapy (see Chapter 36). Have the patient lie prone. Using the Sword Finger technique, touch the patient's head with the left hand and extend energy into the Baihui GV-20 point. Guide this Qi down to the Lower Dantian through the Taiji Pole, while your right hand embraces and energizes the patients' Mingmen GV-4 point, thereby filling the Lower Dantian and rooting the patient's Heart Qi (Figure 44.11). Next, treat the patient's LI-11, St-36, Lv-2, and Sp-6 points on both sides of the body to lower the patient's blood pressure.

#### PRESCRIPTIONS AND HOMEWORK

1. A static posture can be given to convalescing patients as part of a meditative homework prescription for treatment of high blood pressure. The prescription is as follows.
  - a. Have the patients lie supine (the patients may use a pillow under the head for comfort) and have him or her imagine that they are floating in warm water.
  - b. The patients should perform the toning sound "Zheng" (pronounced Jang), and imagine dispersing Qi out of his or her body. The patient should use natural breathing while toning and dispersing the Toxic Qi. There are ten major areas, from the top of the head to the bottom



Figure 44.11. If the patient is not sensitive to energy, have them lie prone, and apply Jing Point Therapy in conjunction with Qi emission.

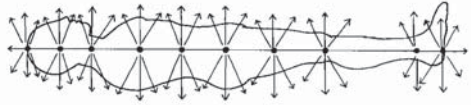


Figure 44.12. In this Static posture used to treat high blood pressure the patient lies supine and performs the toning sound "Zheng" (Jang), for dispersing Qi.

of the feet, from which the patients must discharge the toxins. These areas include: the top of the head, Upper Dantian, throat, Middle Dantian, Yellow Court, Lower Dantian, the center of the thighs, knees, ankles, and bottom of the feet (Figure 44.12).

- c. After several minutes the patients will relax and focus their attention on the Lower Dantian or Bubbling Well points at the bottom of the feet.
2. Another meditation prescription given to patients with hypertension is to have them sit and imagine the feeling of warm water pouring down over the head, torso, extremities, and feet. This meditation should be practiced several times a day, using 36 breaths each time.
3. The patient can also be given the prescription of rubbing the hypochondrium and toning the sound "Shu" to purge Excess Heat from the Liver.

**PALPITATION**

A palpitation is an abnormally rapid throbbing or fluttering of the Heart. The symptom is characterized by nervous feelings or restlessness due to strong anxiety or fright. Clinically, it mostly attacks paroxysmally and is caused by emotional stress or overexertion. Symptoms such as insomnia, vertigo, tinnitus, etc. often accompany palpitations.

Diseases with palpitation as the main manifestation include arrhythmia, iron-deficiency anemia, aplastic anemia, hyperthyroidism and anxiety disorders. These diseases may all be differentiated and treated in reference to the prescriptions described in this section.

**ETIOLOGY**

There are several factors which contribute to palpitations. These factors and their symptoms are described as follows.

1. In patients suffering from Deficient Qi and Blood, and Deficient Heart Qi, palpitations may occur following sudden mental irritation. The patient may note unduly rapid heartbeat accompanied, in cases of Deficient Heart Qi, by pallor, restless sleep at night, dizziness and vertigo. This condition may also be caused by Deficient Heart Blood that fails to nourish the Heart.
2. Phlegm Fire disturbing the Heart may also give rise to palpitations. In cases with internal disturbances of Phlegm Fire, symptoms also include fidgeting and disorientation.
3. Another factor causing palpitations is a Deficiency of Heart Yang that leads to fluid retention. In cases of fluid retention with epigastric stiffness symptoms will also include: dizziness, excessive salivation and mental fatigue.

**TREATMENT**

1. Begin by extending Qi into the patient's BL-14, BL-18, CV-15, and CV-17 points. To open up these points, emit Qi into the tissue areas surrounding these points using the Extended Fan Palm technique.
2. Next, use the Sword Fingers hand technique and vibrate Qi into each of these points for the duration of six to twelve breaths at each

point. Upon completion, the doctor will then guide the Qi back down the patient's torso and root it into the patient's Lower Dantian.

3. Finally, the doctor emits Qi into the patient's Yellow Court area using the Extended Fan Palm technique and then guide the Heart and Pericardium Channel Qi down the patient's arms using Pushing, Pulling and Leading techniques. This ending is performed to balance the Qi in the upper and lower aspects of the patient's body.
4. As with every treatment, end the procedure by regulating the patient's Microcosmic Orbit (Fire Cycle).

**TREATMENT MODIFICATIONS**

These modifications are additional formulas which are added onto the previous treatment according to the specific cause and condition of the patient's Heart.

1. In cases of insufficiency of Heart Blood, add BL-17 and BL-20 to the treatment points.
2. In cases of internal disturbance of Phlegm Fire, purge from the CV-12 to ST-40 points.
3. In cases of Fluid retention, add BL-21 and BL-22 to the treatment points, for 14 to 24 breaths. Then, guide the Qi to flow down the patient's Gall Bladder Channels into their BL-40 points.

**PRESCRIPTIONS AND HOMEWORK**

1. For treatment of palpitations due to Deficient Heart Blood, have the patient practice the method of Taking in the Red to nourish the Heart (see Chapter 4). Have the patient send the red Qi slowly down into the Heart and then to the Lower Dantian during the exhalation. Practice should be for several minutes, according to the patient's strength and constitution.
2. For treatment of palpitations due to Phlegm Fire, have the patient place both hands on the Heart and slowly inhale. As the patient exhales, he or she should pronounce the sound "Ha." This exercise should continue for several minutes.
3. For Heart regulation, have the patient practice the Heart exercise from the Daoist Five Yin Organ prescriptions (see Chapter 42).



**RHEUMATIC HEART DISEASE**

Rheumatic valvular Heart disease is a condition where there is chronic damage of the cardiac valve caused by rheumatosis. It clinically manifests with palpitations, dyspnea and edema.

**SYNDROMES**

1. Heart Blood stagnation is manifested through symptoms such as severe palpitations, bad cough with hemoptysis, lassitude and weakness, purplish-red color of the lips, nails and zygomatic facial regions, pain in the Heart, chest, or both.
2. Deficient Qi and Blood manifests through such symptoms as shortness of breath, palpitations which are aggravated on exertion, perspiration and pale complexion.
3. Heart and Kidney Yang Deficiency manifest through such symptoms as palpitations, pale or darkish complexion, edema, cough, cold hands and feet and dyspnea.

**TREATMENT**

1. Have the patient sit at the edge of the table, and begin to stimulate the Shendao (GV-11) and Middle Dantian areas.
2. Use the Vibrating Palm hand technique and emit Qi into the patient's Yellow court and Shendao (GV-11) area for 6 to 12 breaths.
3. Use the Extended Fan Palm hand technique and emit Qi into the patient's Heart region, leading Qi down the Heart and Pericardium Channels to the tips of the fingers (on both sides of the body).

**TREATMENT MODIFICATIONS**

1. When treating patients with Heart Blood stagnation, use the Extended Fan Palm hand technique and emit Qi into the patient's Middle Dantian, leading the stagnant Qi down the Heart and Pericardium Channels and out the hands (on both sides of the body).

2. When treating patients with Deficient Qi and Blood, use the Extended Fan Palm technique and emit Qi into the patient's Middle Dantian (both Shendao GV-11 and CV-17 areas), leading the Qi down the Conception Vessel to the Lower Dantian to root and stabilize the patient's Qi.
3. When treating patients with Heart and Kidney Yang Deficiency, use the Extended Fan Palm technique and emit Qi into the patient's Shendao (GV-11) and Mingmen (GV-4) for 24 breaths.

**PRESCRIPTIONS AND HOMEWORK**

When prescribing homework for patients with rheumatic Heart disease, have them begin with a quiescent sitting meditation, while focusing on their Lower Dantian.

**PRESCRIPTION MODIFICATIONS**

1. Have patients with Heart Blood stagnation perform the Heart Massage exercise (see Chapter 39), while toning the sound "Ha."
2. It is advisable for patients with Qi and Blood Deficiency to practice the method of Taking in the Yellow Qi into the Spleen and Red Qi into the Heart from the natural environment.
3. Have patients with Heart and Kidney Yin Deficiency practice Gathering the Moon Cream (see Chapter 11), as well as the method of Taking Yellow Qi into the Spleen and Red Qi into the Heart from the natural environment (see Chapter 4).

**CONTRAINDICATIONS**

The Heart may either have functional or structural problems. In either condition, Medical Qigong is contraindicated when working directly over a pacemaker.

Also, when treating Heart conditions, make sure the patient is under a Western doctor's care, and inquire as to any medications the patient may be taking.





## CHAPTER 45

# QI EMISSION THERAPY FOR SPLEEN/STOMACH DISEASES

### INTRODUCTION

The Spleen is a solid (Zang) organ and it stores and nourishes Ying (Nourishing) Qi. The Spleen corresponds to the element Earth and is sometimes referred to as the Yellow Emperor. It houses the Yi, which governs the intention, thought, study, concentration, and memorization. It is energetically paired with the Stomach (a hollow organ). The Spleen is in charge of transporting, distributing and transforming nutrients and Qi into Gu Qi, as well as controlling Blood circulation (Figure 45.1).

The Spleen's external connection with the outside world is through the mouth, hence any connection with the mouth can affect the body's acquired constitution, developing a tolerance or intolerance to specific substances (allergies), as well as affect concentration and thought.

In the late summer months, Spleen Qi becomes more active in individuals who already possess strong Spleen Qi, but can become Deficient in those individuals who already have weak Spleen Qi. Excessive eating and drinking of sweet foods, and overexposure to dampness weakens the Spleen.

### SPLEEN COMPLICATIONS AND SYMPTOMS

Because of the importance of both the Spleen and Stomach, this chapter is divided into two separate sections. The first section focuses on specific Spleen diseases and how to rectify them. The second section explores the energetic dysfunctions of the Stomach.

The following discussion of treatment begins with an explanation of Spleen complications and symptoms. Spleen syndromes have symptoms which are common to the organ's energetic dysfunction such as: diarrhea, tiredness, and edema. A list of Spleen syndromes and their symptoms are described as follows.

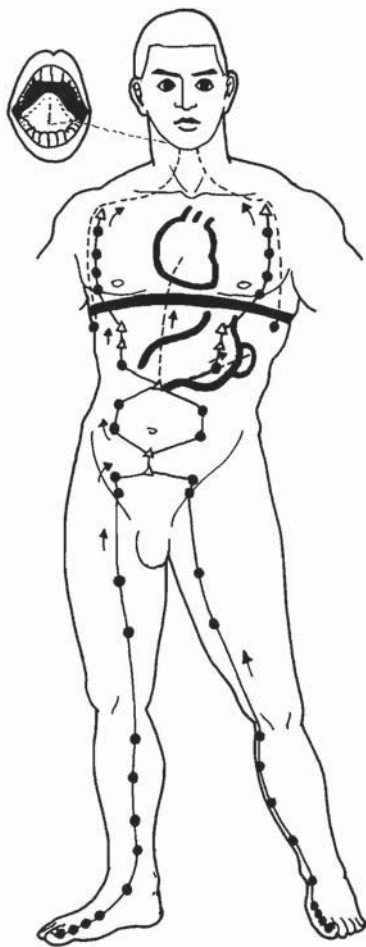


Figure 45.1. The Spleen (Sp) Channels

1. Spleen Qi Deficiency can cause such symptoms as: wheezing, tiredness, abdominal pain, diarrhea, constipation, painful urination, enuresis, bleeding and menorrhagia.
  - a. Patients with a failure of normal transporting and transforming Qi activity in the Spleen may have a poor appetite, abdominal distention, loose stools, edema and retention of Phlegm.
  - b. Deficient Spleen Qi may cause the Qi in the Middle Burner to sink. This results in shortness of breath, unwillingness to talk, persistent diarrhea, prolapse of the anus or uterus, or gastroparesis (downward displacement of the Stomach).
  - c. Spleen Qi Deficiency can result in failure of the Spleen to control the Blood circulation and may be manifested by the following symptoms: bloody stool, bleeding from the uterus, and subcutaneous hemorrhaging.
2. Spleen Yang Deficiency can cause such symptoms as: tiredness and edema.
3. Spleen Blood Deficiency can result in fatigue.
4. Spleen Yin Deficiency can result in tiredness.
5. Damp Heat in the Spleen can cause such symptoms as: sinusitis, edema, common cold, and influenza.
6. Dampness in the Spleen can cause such symptoms as: diarrhea, tiredness, edema, and Wind Stroke.

## GENERAL TREATMENT FOR SPLEEN DISEASES

The following is a description of a general protocol used for treating the Spleen. The goal is to introduce the Qigong doctor to the basic hand positions and areas of the patient's body towards which Qi is emitted (or Turbid Qi removed). Once the Qigong doctor becomes proficient at locating these specific points, the treatment will flow more smoothly.

After comparing the various Spleen therapies, the reader will notice that certain patterns repeat

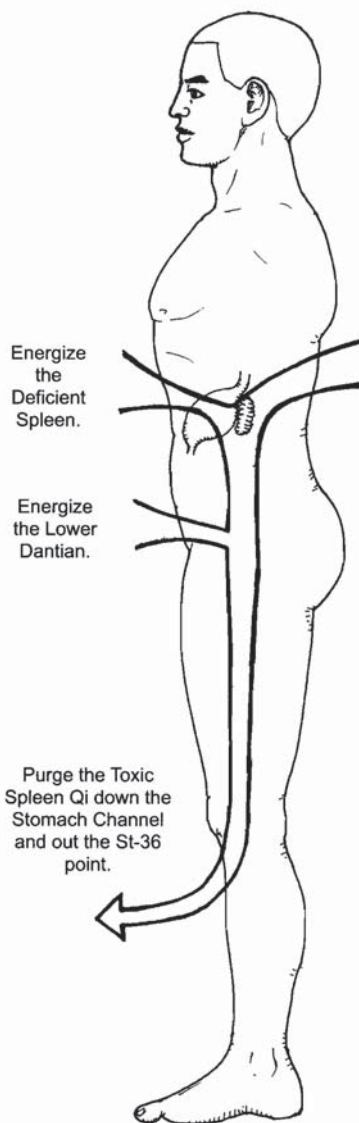


Figure 45.2. Treating Spleen Conditions



themselves.

1. Generally, the Qigong doctor accesses the patient's Spleen through either direct energetic insertion into the Spleen's anatomical location, or through the patient's channels and external energetic fields.
2. After treating the patient (purging, tonifying, and regulating), the Qigong doctor stimulates the patient's Spleen and Yellow Court areas, and roots the patient's Middle Burner Qi into the Lower Dantian.
3. Next, the Qigong doctor leads any remaining Turbid Qi down the Stomach Channels and out of the patient's St-36 points (Figure 45.2).

Keep in mind that these areas are general and that specific treatment patterns must change as they apply to the patient's exact condition (Excess, Deficient, etc.).

#### MEDICAL QIGONG THERAPY FOR SPLEEN QI DYSFUNCTION

The primary therapy used to treat the Spleen and gastric diseases include the Windy Breathing method (see Chapter 16) to strengthen the Liver, Spleen, Lungs, and the Kidneys.

1. Spleen diseases should be treated by vocalizing the "Hu" sound, which is effective for removing Turbid Qi accumulated in the Spleen, as well as for aiding digestion (Figure 45.3).
2. To treat insufficiencies of the Middle Burner, the doctor emits Qi into the patient's Zhong Wan CV-12 point and Lower Dantian points to reinforce the patient's Qi in the Middle Burner area.
3. Patients with an Excess Heat syndrome of the Spleen should be treated by guiding the Qi out along the Spleen and Stomach Channels with Pulling and Leading Qi manipulations to expel the Turbid Qi from both the Spleen and Stomach.

#### SPLEEN QIGONG PRESCRIPTIONS

The following exercise regulates the Qi and Blood of the Spleen Channels, strengthens the Spleen and replenishes Qi. It also regulates the Stomach and promotes digestion. It can be used to prevent and treat diseases and syndromes such

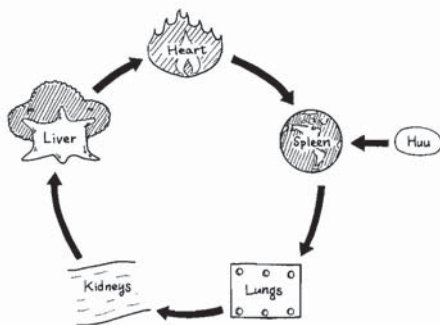


Figure 45.3. The "Hu" sound will purge the Spleen.

as: gastritis, gastric and duodenal ulcers, colitis and gastrointestinal neurosis, abdominal distention, diarrhea and constipation.

#### PRESCRIPTIONS FOR TONIFYING THE SPLEEN

The method of Taking in the Yellow Qi can be used to tonify the Spleen. The properties inherent within the yellow color have a persistent vibratory rate used for tonifying the Spleen and Stomach.

1. Assume a standing or sitting posture. Relax the whole body, breathe naturally, and get rid of any stray thoughts.
2. When inhaling, imagine yellow energy in front of you. Inhale the yellow light energy in through the nose and down into the Spleen organ. As you exhale through the mouth, the dark, pathogenic Qi leaves the Spleen; however, the bright clean color remains in the organ, stimulating and vitalizing it. With each breath the organ retains more clean energy and begins to glow. Repeat for five breaths.
3. Next breathe the color yellow in through the nose, filling the entire mouth. When exhaling through the nose, send the Qi slowly to the Zhongwan CV-12 point, then out to the four limbs, skin, and hair. Repeat five to ten times. Return to the beginning posture and close the training.



Figure 45.4. Twist at the waist, swing the arms, and look towards the opposite direction, focusing the mind's intention on the heel.

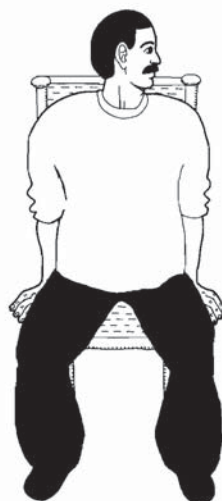


Figure 45.5. Turn and look over the shoulder with both eyes wide open.

#### **PRESCRIPTIONS FOR PURGING THE SPLEEN**

Purge the Spleen by having the patient rub his or her epigastrium while toning the sound "Hu."

Assume a sitting or standing posture. Gently place both palms (left on the outside for men, opposite for women) flatly on the Zhongwan CV-12 point on the upper abdomen. Exhale, rubbing the palms in a clockwise direction while sounding "Hu". Perform ten to twenty breaths.

#### **Dredging the Spleen and Stomach**

The following exercise is used to purge Toxic Qi from the Spleen and Stomach.

1. Assume a standing posture and breathe naturally. While relaxing the whole body, twist at the waist as you swing both arms in front of the body to the left, then to the right. Look in the opposite direction when turning the torso. As you turn your torso, your mind should be focused on your heels. Continue until you feel all tension has left your body (Figure 45.4).
2. Assume a sitting posture. While sitting on a bed,

press the palms level on the mattress and meditate until you feel peaceful and relaxed. Turn the head towards the left and look over your left shoulder into the distance. Then turn the head to the right and look back over your right shoulder into the distance. Pause in the center, facing forward (Figure 45.5). When looking over the shoulders, both eyes should be wide open. Repeat five times in each direction.

#### **PRESCRIPTIONS FOR REGULATING THE SPLEEN AND CONDUCTING QI**

The following exercise is used to regulate the Spleen after purging or tonifying.

1. In a Wuji posture, begin by placing the hands on the Yellow Court and begin circle rotation in a clockwise direction for 36 rotations, ending at the Lower Dantian. Pause for 18 breaths to root the Spleen Qi in the Lower Dantian.
2. Next, rotate the abdomen in a counterclockwise direction for 36 rotations, ending at the Lower Dantian. Pause for 18 breaths and return to Wuji posture.



## SPECIFIC MEDICAL QIGONG THERAPY FOR SPLEEN DISEASES

The following Medical Qigong treatment is used in China to treat specific types of Spleen disease.

### DIABETES

Diabetes refers to a syndrome characterized by polydipsia (excessive thirst), polyphagia (excessive eating), and emaciation. It is a general term used to describe diseases characterized by insufficient secretion of insulin and excessive urination.

The prescriptions described in this section can also be used for the treatment of such disorders as: psychogenic polyuria, polyphagia due to hyperthyroidism, hyperhidrosis (excessive sweating), and emaciation.

### ETIOLOGY

According to Traditional Chinese Medicine, diabetes is caused by disturbances in the Spleen and Stomach functions of transforming and transporting energy and the accumulation of toxic Heat in the body. These malfunctions can be due to eating too much sweet and greasy food, or drinking too much alcohol.

From the Western medical perspective, there are two types of diabetes, one type can be controlled through diet, the other cannot (usually hereditary). Diabetes is included in metabolic diseases (the Beta cells in the pancreas do not produce enough insulin) and caused by pathogenic factors relating to genetic predispositions, environmental stress, diet, obesity, and alcohol consumption.

In the Medical Qigong clinic there are three main factors that can contribute to the origination of diabetes: improper diet, emotional factors, and congenital predisposition.

1. The first factor is due to improper diet, including the excessive intake of alcohol, acrid, sour, pungent and greasy foods. The excessive intake of these types of foods can cause stagnation at the Middle Burner (which houses the Stomach and Spleen), and failure of the Stomach and

Spleen to transport the accumulated Heat inside the body. This in turn can give rise to failure of the body's Yin fluids to nourish the Lungs and Kidneys, resulting in diabetes.

2. The second factor is due to a state of constant emotional upheaval. Emotional upsets can lead to stagnation of Qi which in turn impairs the body's Fluids, causing a Yin Deficiency with a hyperactivity of Evil Fire, resulting in diabetes.
3. The third factor is due to a genetic predisposition that can eventually surface if the patient is negligent with his or her diet and emotional health.

The Qigong doctor focuses on strengthening the patient's Spleen and Stomach, regulating the Liver Qi, and tonifying the Lung, Stomach, and Kidney Yin (which has been consumed by the Toxic Heat). It also is helpful to monitor the patient's eating habits to correct the disturbed metabolic rate and promote the regeneration and secretion by the patient's pancreatic islet cells.

### SYMPTOMS

1. Diabetes involving the Upper Burner is characterized by excessive thirst, dry throat, dry tongue, and frequent urination.
2. Diabetes involving the Middle Burner is characterized by consuming abnormally large quantities of food during meals, emaciation, or constipation.
3. Diabetes involving the Lower Burner is characterized by frequent sweet smelling urination, or chyluria (passing of fat globules in the urine), and weakness and softness in the waist and knees.

### TREATMENT

1. Begin by stimulating the Bl-23, Bl-20, Bl-13, St-36, and Sp-6 points on both sides of the patient's body.
2. Then purge and dredge the patient's CV-12, CV-4, and St-21 points.
3. Next, use the Extended Fan Palm hand manipulation with the Vibrating Palm technique to emit Qi into the patient's Bl-23, Bl-20, Bl-13, CV-12, and CV-4 for six to twelve breaths.
4. Continue emitting Qi into those points and into the Middle Dantian to regulate the Qi



activities of the Upper, Middle, and Lower Burners.

5. End the treatment by softly holding on to the patient's LI-11, LI-4, and Ht-1 points on both sides of the body, and with a gentle rocking or shaking motion allow the Qi to flow into the patient's body, settling into the patient's Lower Dantian.

#### **PRESCRIPTIONS AND HOMEWORK**

The "Inner Health" cultivation meditation is given to patients with diabetes, and is prescribed as follows.

1. Have the patient begin in a sitting posture, eyes closed, body relaxed using natural abdominal breathing.
2. While inhaling, the patient places the tongue against the hard palate, and begins to mentally repeat the mantra "I am quietly sitting."
3. While holding the breath, the patient mentally continues by saying the words "I am healthy."
4. The patient then exhales, releasing the tongue from the palate, while thinking the last phrase.

### **MEDICAL QIGONG THERAPY AND STOMACH DISEASES**

This second section focuses on specific Stomach diseases and how to rectify them (Figure 45.6). The following discussion of treatment begins with an explanation of Stomach syndromes and symptoms. Several Stomach diseases have symptoms which are quite common to the organ's energetic dysfunction, such as epigastric pain.

#### **STOMACH COMPLICATIONS AND SYMPTOMS**

A list of Stomach syndromes and their symptoms are described as follows.

1. Stomach Heat can cause headache, epigastric pain, and bleeding.
2. Stomach Damp Heat can cause sinusitis and epigastric pain.
3. Stomach Phlegm Fire can cause epigastric pain and mental and emotional problems.
4. Stomach Deficiency can cause epigastric pain, diarrhea, atrophy syndrome, and bleeding.

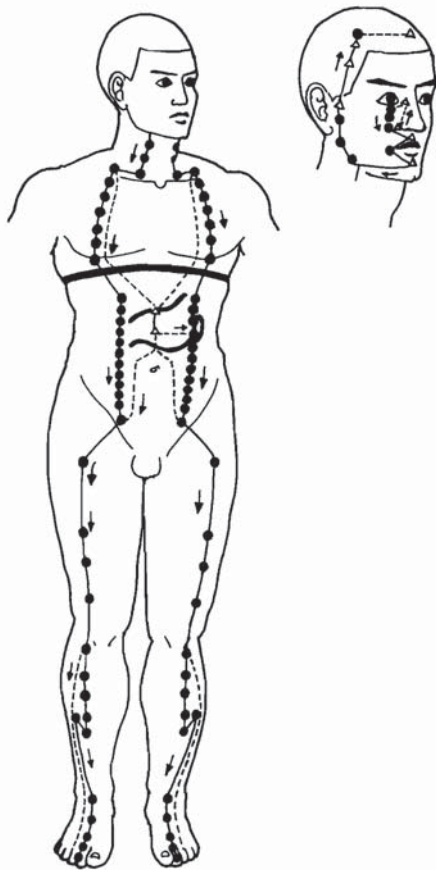


Figure 45.6. The Stomach (St) Channels

5. Stomach Yin Deficiency can cause tiredness, epigastric pain, and bleeding.
6. Cold invading the Stomach can result in epigastric pain.
7. Stagnant Blood in the Stomach can result in epigastric pain.

### GENERAL TREATMENT FOR STOMACH DISEASES

The following is a description of a general protocol used for treating the patient's Stomach. The goal is to introduce the Qigong doctor to the basic hand positions and areas of the patient's body towards which Qi is emitted (or Turbid Qi removed). Once the Qigong doctor becomes proficient at locating these specific points, the treatment will flow more smoothly.

After comparing the various Stomach therapies, the reader will notice that certain patterns repeat themselves.

1. Generally, the Qigong doctor accesses the patient's Stomach through either direct energetic insertion into the Stomach's anatomical location, or through the patient's channels and external energetic fields.
2. After treating the patient (purging, tonifying, and regulating), the Qigong doctor stimulates the patient's Stomach, Spleen, and Yellow Court areas, and then roots the patient's Middle Burner Qi into the Lower Dantian.
3. Next, the Qigong doctor leads any remaining Turbid Qi down the Stomach Channels and out of the patient's St-36 points (Figure 45.7).

Keep in mind that these areas are general and that specific treatment patterns must change as they apply to the patient's exact condition (Excess, Deficient, etc.).

### SPECIFIC MEDICAL QIGONG THERAPY FOR STOMACH DISEASES

The following are several Medical Qigong treatments used in China to treat specific Stomach diseases.

#### ABDOMINAL PAIN

Abdominal pain is an abnormal condition of the abdomen in which there is a sudden, abrupt onset of severe pain in any part of the abdomen below or just around the umbilicus.

Diseases such as acute pancreatitis, gas-

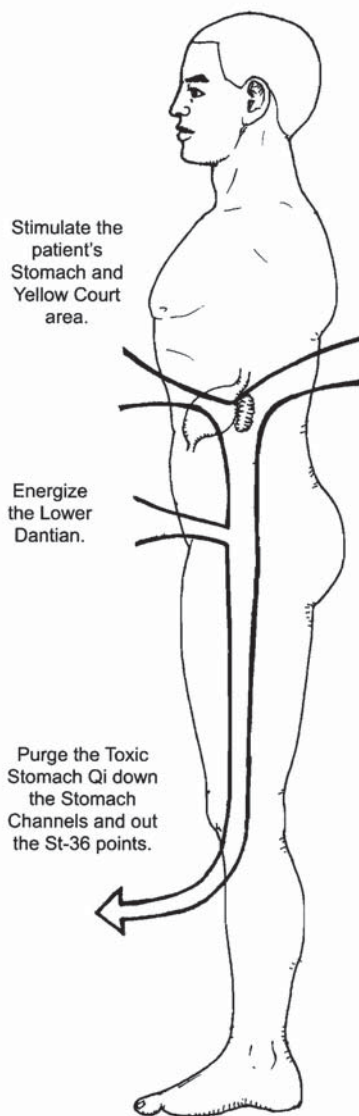


Figure 45.7. Treating Stomach Conditions

trointestinal spasm, stress induced abdominal pain, dyspeptic abdominal pain, and peritonitis, etc., in which abdominal pain symptoms appear, should be differentiated. Each differential diagnosis can be treated according to the exercises taught in the prescription section.

#### ETIOLOGY

The treatment for abdominal pain that is primarily intestinal in origin is different than that of gynecological abdominal pain, which is related to the menstrual cycle (see Chapter 51). There are four main factors which can contribute to the intestinal type of abdominal pain: abdominal pain due to the internal accumulation of Cold in the Lower Burner, abdominal pain due to dysfunction of Spleen Yang, abdominal pain due to food stagnation, and abdominal pain due to emotional stress.

1. Internal Cold in the Lower Burner may accumulate from eating too many cold foods and drinks, or can be due to the invasion of pathogenic Cold caused by exposure to the elements. Women in particular are more prone to Cold invading the abdomen during or immediately after menstruation. When Cold contacts the tissues, it slows down the movement of Qi and Blood, thus causing pain. External Cold may invade the patient's intestines directly without causing exterior symptoms, resulting in a sudden onset of pain and diarrhea.
2. Patients who are usually Deficient in Yang Qi often have a weak digestive system and a dysfunction of the Spleen Yang Qi. In this condition, pain often follows a pathogenic invasion, no matter how mild it may be. The pathogenic invasion may be due to overeating, overexertion, or brought on by eating after fasting and dieting, or simply by an Exterior Cold invasion.
3. Food stagnation is related to food intake or constipation, and is induced by Qi stagnation. The Stomach fails in digesting the food and the Spleen fails in separating and transporting the Clear and Turbid Qi.
4. Emotional stress is related to the circulation of Qi and Blood in the abdomen, and thus af-

fects both the Liver and Spleen. Anger, frustration, and resentment can cause Liver Qi stagnation in the intestines, resulting in abdominal pain. Pensiveness and worry affect the Spleen and Lungs, impairing the transforming ability of the Spleen Qi and the downward descending ability of the Lung Qi, and likewise result in abdominal pain.

#### SYMPTOMS

1. Abdominal pain due to the internal accumulation of Cold, occurs abruptly, and may be relieved by defecation.
2. Abdominal pain due to Spleen Yang dysfunction, is characterized by continuous recurring pain, which may be relieved by pressure. Symptoms include loose stool, mental fatigue, and aversion to Cold.
3. Abdominal pain due to food stagnation, is characterized by gastric and abdominal distention, severe tenderness in the abdominal area, aversion to food and belching with acid regurgitation.
4. Abdominal pain due to emotional stress, is characterized by crying and vomiting.

#### TREATMENT

1. Have the patient lay on his or her side and begin stimulating the BL-21, BL-20, CV-12, St-36, and St-25 points on both sides of the body.
2. Purge the patient's Bladder Channels from the mid-back and waist area down to the feet three to five times.
3. Using the Vibrating Palm, emit Qi into the patient's CV-12, St-25, BL-21, and BL-20 points on both sides of the body. Purge and guide the Toxic Qi through the abdomen and down the lower extremities along the Stomach and Bladder Channels and out the patient's feet.
4. Using the Extended Fan Palm technique, extend Qi into the patient's CV-12 and both St-25 points for 14 breaths. Using Pulling and Leading manipulations, guide the patient's Qi down along the Stomach Channels and out both of the patient's feet.
5. Finally, Circle Rotate the patient's abdomen for 81 breaths in a clockwise direction.





Figure 45.8. To tonify Deficient Stomach Qi, the patient must imagine drawing Qi into the body through the Baihui point at the top of the head, and the Yongquan points at the bottom of the feet. All three rivers of energy must meet to form a pool of energy within the Stomach area, which the body will absorb and store.



Figure 45.9. To treat Excess Stomach Qi, begin from a supine posture. While inhaling, imagine the Qi flowing down the Stomach Channels from the Baihui point ending just below the sternum at the Stomach area. Exhale and imagine the Turbid Qi dissolving and melting into the Lower Dantian, then disperse it from the body, out the pores.

#### TREATMENT MODIFICATIONS

1. In cases of abdominal pain due to the internal accumulation of Cold, add the method of extending Hot Qi.
2. In cases of pain due to Spleen Yang dysfunction, extend Hot Qi into the patient's Bl-21, Bl-20, and Mingmen area.
3. In cases of pain due to food stagnation, emit Qi using the Extended Fan Palm with clockwise then counterclockwise Spiraling methods into the patient's CV-12, CV-4, and St-25 points.
4. In cases of pain due to emotional stress, emit Qi using the Extended Fan Palm hand technique into the patient's Ht-7 and Pc-6 points on both sides of the body. Purge and Circle Massage the Shendao (GV-11) area in a counterclockwise direction.

#### PRESCRIPTIONS AND HOMEWORK

1. Have the patient place his or her right palm on the CV-12 area and begin to Circle Massage 36 times in a clockwise and then 36 times in a counterclockwise direction.
2. After completing the circle rotations, the patient pauses for a moment, and then leads the Qi down to the navel and continues the 36 rotations, in both clockwise and counterclockwise directions.
3. Next, the patient inhales and presses the fingers of both hands gently below the xiphoid process. The patient exhales and directs the Qi down along the midline of the body to the pubic symphysis area for 36 times.
4. Finally the patient overlaps his or her hands (right over the left in men and opposite in women) and places them on the midpoint of the lower abdomen to knead the tissue area clockwise and then counterclockwise 36 times.

#### PRESCRIPTIONS MODIFICATIONS

- In cases of Stomach pain due to Deficient Stomach Qi, have the patient lie supine. The patient must imagine drawing Qi into his or her body through the Baihui point at the top of the head, and the Yongquan points at the bottom of the feet. All three rivers of energy

must meet to form a pool of energy within the Stomach area, which the body will absorb and store into the Stomach's spacial cavity (Figure 45.8).

- In cases of Stomach pain due to Excess Stomach Qi and to treat Excess Stomach Qi symptoms, have the patient lie supine. As the patient inhales, he or she is to imagine the Qi flowing down the Stomach Channels (from the Baihui point) ending just below the sternum at the stomach area. As the patient exhales, he or she imagines the Turbid Qi trapped within the Stomach dissolving and melting into the Lower Dantian. Next, the patient disperses the Toxic Qi from the body out through the pores (Figure 45.9).

### CHRONIC GASTRITIS

In Traditional Chinese Medicine, this disease belongs to the category of epigastralgia. Gastritis is described as an inflammation of the Stomach. Inflammation of the gastric mucosa is the main clinical manifestation of chronic gastritis, and results in chronic epigastralgia and dyspepsia (air hunger, resulting in difficult breathing, shortness of breath, sometimes accompanied by pain).

#### ETIOLOGY

Generally, emotional factors such as worry, anxiety, or anger may cause stagnation of Qi. Stagnant Qi, by impeding the function and flow of the body's energy, causes Qi deviations and obstructions that result in a stomach ache.

Gastritis can be superficial (affecting only the superficial layers of the Stomach) or atrophic (causing thinning of the Stomach mucosa). Its main manifestations are epigastric pain, which occurs about one hour after eating, followed by nausea, belching, and vomiting with sour regurgitation.

#### SYNDROMES

1. Liver and Stomach Qi stagnation, manifests as a distending pain, fullness, and discomfort in the Stomach, which is aggravated after a meal. The pain is not fixed to any specific Stomach location and worsens under emotional stress, causing belching with acid regurgitation and nausea.

2. Stomach Yin Deficiency due to Stomach Heat manifests as a stomach ache accompanied by a scorching sensation. The pain is not fixed to any specific Stomach location and is aggravated when the Stomach is empty, and is alleviated after a meal. The symptoms are expressed as irritability, dysphoria, and excess appetite.
3. Weakness of the Spleen and Stomach manifests as a dull stomachache which is relieved by Heat and pressure. Symptoms are expressed as abdominal distention, dim complexion, lassitude, cold limbs, and anorexia. If the patient has congenital insufficiency of Yang in the Middle Burner (the functional area of the Spleen and Stomach), Cold may originate from the interior of the body.

#### TREATMENT

1. Have the patient lie supine and relax his or her whole body, focusing especially on the Stomach area. The patient imagines the Toxic Qi dispersing upon exhalation.
2. Begin to purge and dredge the patient's CV-15 point (just below the xiphoid process), leading the Qi down to the Lower Dantian.
3. Next, use a Vibrating Palm hand technique to emit Qi into the patient's CV-12 point and both St-21 points for 14 to 28 breaths.
4. Applying the Extended Fan Palm hand technique to the patient's CV-12 and Middle Dantian, begin drawing Qi downward along the Conception Vessel and Stomach Channels to the bottom of the patient's feet.
5. Finally, have the patient lie prone and stimulate the Bl-20 and Bl-21 points on the lumbar-dorsal region, directing the energy from the upper back down to the Mingmen area.

#### TREATMENT MODIFICATIONS

1. For Stagnant Liver and Stomach Qi, use the Extended Fan Palm hand technique to emit Qi into the patient's Bl-18 points, pulling and conducting Qi along the Gall Bladder and Liver Channels down the legs and out the feet on both sides.
2. For Stomach Yin Deficiency due to Stomach Heat, use the Vibrating Palm hand technique



to emit Qi into the patient's BL-20 and BL-23 points, leading the Qi down the patient's Bladder Channels to the feet.

3. For Spleen and Stomach Deficiency, use the Extended Fan Palm hand technique to emit Qi into the patient's Lower Dantian area.

#### **PRESCRIPTIONS AND HOMEWORK**

Have the patient practice the Descending the Yang and Ascending the Yin technique (see Chapter 41).

#### **PRESCRIPTION MODIFICATIONS**

1. For patients with Liver and Stomach Qi stagnation, have the patient practice the Spleen and Stomach Massage (see Chapter 39). Then perform the healing sounds "Hu" to regulate the Spleen and "Shu" to regulate the Liver.
2. For treating patients with Stomach Yin Deficiency due to Stomach Heat, have the patient first dredge the Spleen and Stomach and then perform the "Chui" (pronounced Chree) healing sound to regulate the Kidneys. Next, have the patient practice the tonification method of Taking in the Yellow Qi (see Chapter 4).
3. For treating patients Deficient Spleen and Stomach Qi, have the patient first practice the Daoist Five Organ Regulation exercise (see Chapter 42). Next, have the patient practice the tonification method of Taking in the Yellow Qi to strengthen the Spleen and Taking in the Red Qi to strengthen and regulate the Heart.

#### **GASTRIC AND DUODENAL ULCERS**

An ulcer is an open sore or lesion of the skin or a mucus membrane, accompanied by sloughing of inflamed, dead, or dying tissue, that causes the Stomach's lining to become more vulnerable to acids. If the sore becomes infected puss is discharged.

#### **ETIOLOGY**

A gastric or duodenal ulcer refers to a chronic ulcer seen only in the regions where the gastrointestinal tract contacts the patient's gastric juice. Its formation and development is closely related to the digestive functions of the acidic gastric juices and pepsin. Clinically this type of ulcer

is characterized by chronic recurring epigastralgia, lasting for a few weeks, with pain occurring from 30 minutes to two hours after eating.

Currently, Stomach ulcers are also being treated through either herbs or antibiotics (from Western medicine). They are caused by bacterial infections resulting from either Qi and Blood stagnation or a Deficient Cold syndrome of the Spleen and Stomach.

#### **SYNDROMES**

- Qi and Blood stagnation results in a distended pain and fullness in the Stomach, tenderness, belching, and acid regurgitation, which becomes aggravated by emotional stress.
- A Deficient Cold syndrome of the Spleen and Stomach results in a dull pain within the Stomach which is relieved by heat and compression and aggravated by cold. There can also be vomiting with watery regurgitation, shallow complexion, cold extremities, lassitude, and weakness.

#### **TREATMENT**

1. Have the patient sit at the end of the treatment table, and begin extending energy into the patient's mid-back along their BL-18, BL-20, and BL-21 points using the Extended Fan Palm technique.
2. Next, use the Vibrating Palm to extend energy into the patient's Yellow Court area. When the area has been sufficiently stimulated, purge the Toxic Qi out of the patient's body by leading the Qi down to the Lower Dantian for 14 to 28 breaths.
3. Finally, use the Extended Fan Palm hand technique to emit Qi into the patient's CV-12 and St-34 points for 14 breaths. Then lead the Qi down the Conception Vessel into the Lower Dantian to root and stabilize the patient's energy.

#### **TREATMENT MODIFICATIONS**

- When treating patients with Qi and Blood stagnation, use the Extended Fan Palm hand method to emit Qi into the CV-12, CV-13, and St-21 points. Next, direct the Qi along the patient's Conception Vessel and Stomach Channels, leading the Toxic Qi down the



patient's legs and out of the body via the St-36 points.

- When treating patients with a Deficient Cold syndrome of the Spleen and Stomach, use the Extended Fan Palm hand method to emit Qi into the patient's Mingmen and Lower Dantian areas.

#### **PRESCRIPTIONS AND HOMEWORK**

In treating patients with ulcers, have them practice the Old Man Searching for the Reflection of the Moon at the Bottom of the Tide Pool exercise (see Chapter 53).

#### **PRESCRIPTION MODIFICATIONS**

- For patients with Qi and Blood stagnation, have them perform the Spleen and Stomach Massage (see Chapter 39) while sounding "Hu." Next, have the patient dredge the Spleen and Stomach using the sound "Shu" to purge the Liver and regulate Liver Qi.
- For patients with a Deficient Cold syndrome of the Spleen and Stomach, have them practice the method of Taking in the Yellow Qi from the natural environment.

#### **CHRONIC CONSTIPATION**

Chronic constipation refers to the prolonged retention of feces in the intestinal tract and difficulty in discharging the fecal matter. This condition is not only painful to the patient, but also increases toxicity in the body. It is clinically characterized by decreased times of fecal discharge or small amounts of feces which are considered either too dry and hard, or too difficult to be discharged.

Generally, the transitional time for food to pass through the digestive tract for humans takes 24 to 40 hours. The postponement of defecation over two days is considered constipation, although some normal patients may have regular defecation every two to three days.

#### **ETIOLOGY**

The common causes of constipation are: Diet, Febrile Diseases, Emotional Stress, and A Sedentary Life-style.

1. Diet plays a major role in causing constipation. Constipation can result from the excessive consumption of hot, spicy, or greasy

foods. This excess consumption of hot and greasy foods can dry up the fluids of the Stomach and intestines, thereby drying up the stool so that it cannot properly move through the intestinal walls.

An excess consumption of Cold foods can block the Spleen's function of transporting and thus prevent the stool from moving downwards.

Finally, a lack of fiber in the food, lack of sufficient fluid intake or excessive alcohol consumption can cause constipation.

2. Febrile diseases can be caused by External Wind Heat invasion, which if not rapidly expelled from the body, can turn into an Interior Heat condition. The Interior Heat usually attacks the Lungs, Stomach, and intestines causing the Body Fluids to dry up. A Deficiency of Body Fluids from the retention of Heat within the intestines (even after the febrile disease has passed) can cause dry stool and constipation.
3. Liver Qi stagnation (due to mental depression, anger, resentment, or frustration) can cause a Qi obstruction in the Lower Burners that affects bowel movements and leads to constipation, abdominal distention, and pain. Excessive studying, worrying, and thinking affects the Spleen, slowing down its transportation of food in the intestines, this in turn can lead to constipation.
4. A sedentary life-style, whether from choice or due to a weak constitution from a chronic or severe illness (or surgery), can cause constipation. Patients in convalescent homes often suffer from constipation due to a lack of exercise and poor diet, which can lead to Spleen Qi and Blood Deficiency. Lack of exercise weakens the Spleen Qi and can cause Liver Qi stagnation. When Spleen Qi becomes Deficient for long periods of time, the Spleen energy fails to provide the Qi to move the stool, resulting in constipation.

#### **SYNDROMES**

- Constipation due to an Excess condition is caused by decreased times of fecal discharge

(once every three to seven days), and is usually accompanied with fever, thirst, poor appetite, and emotional anxiety.

- Constipation due to a Deficient condition is mostly seen in patients who have just recovered from an illness, or have just given birth and have become Deficient in Qi and Blood. It may also be observed in patients who suffer from a congenital insufficiency of Yang Qi in their Lower Burner and an accumulation of Yin Cold, which makes it difficult for the intestines to perform their normal transporting function. Patients with a Deficient condition may have bowel movements every three to seven days. The stool may be very dry, hard, and difficult to pass. This condition is clinically manifested by a pale and dull complexion, listlessness, and cold pain in the abdomen which is relieved by heat. The patient may also experience emotional fright due to a Kidney Qi Deficiency.

#### TREATMENT

1. Have the patient sit at the end of the treatment table, and begin to stimulate the patient's mid-back between the BL-23 and BL-25 points. Then stimulate the patient's lower lumbar and coccygeal areas, dredging and purging the Toxic Qi down the patient's thighs and the feet, while stimulating the BL-31 through BL-34 points.
2. The doctor will then have the patient lie supine and begin to stimulate the patient's Yellow Court and Lower Dantian areas, using the Vibrating Palm hand technique for 14 breaths.
3. Next, apply the Kneading Tiger Palm with the Vibrating and Quivering hand manipulations to emit Qi into the back of the patient's head at the BL-10 points for 12 breaths, and then onto the patient's Lower Dantian for 14 breaths.
4. After energizing the patient's Lower Dantian, emit Qi, using the Extended Fan Palm technique, into the patient's middle epigastrium and navel area, as well as into the Lower Dantian. Finally, use the Spiraling and Quivering hand manipulation in a clockwise direction to gather the stagnant Qi and to lead it down the patient's Stomach Channels and out the legs.

#### TREATMENT MODIFICATIONS

- When treating patients with an Excess type of constipation, use the Extended Fan Hand Palm technique to emit Cold Qi into the patient's lower abdomen. Rotate the hand in a counterclockwise direction, while purging the Toxic Qi from the patient's body. Repeat for 14 breaths.
- When treating patients with a Deficient type of constipation, use the Vibrating Palm technique to emit Qi into the patient's Lower Dantian and Mingmen area for 8 to 16 breaths.

#### PRESCRIPTIONS AND HOMEWORK

To treat chronic constipation, have the patient practice the Daoist Five Yang Organ Regulating exercise (see Chapter 42) for 250 breaths twice a day.

#### PRESCRIPTION MODIFICATIONS

- For patients with an Excess type of constipation, place them in the Wuji posture with their hands resting on their lower abdomen. Begin with a clockwise rotation, imagining the Toxic Qi draining from the patient's Spleen and Stomach areas, down into their Stomach Channels and out their feet.
- For patients with a Deficient type of constipation, have them practice rubbing their Lower Dantian to strengthen the abdominal Qi, and have them practice the Gathering the Sun's Essence meditation (see Chapter 11).





## CHAPTER 46

### QI EMISSION THERAPY AND LUNG DISEASES

#### INTRODUCTION

The Lungs are solid organs that control the cycles of Qi circulation in the body, and are sometimes referred to as the White Emperor. They correspond to the element Metal. The Lungs house the Po (Corporeal Souls) and are in charge of respiration and regulating the metabolism of the Body's Fluids (Figure 46.1). The Lungs are also responsible for keeping Qi pure and extending it downward. The Lungs are energetically paired with the Large Intestine (a hollow organ).

The Lungs' upper external connection with the outside world is through the nose, hence any fragrance or odor inhaled through the nose affects the senses and evokes emotional responses from the Po.

In the fall months, the Lung Qi becomes more active in individuals that already possess strong Lung Qi, but becomes Deficient in those who already have weak Lung Qi. The excessive eating and drinking of pungent foods and the overexposure to dryness drains the Lungs.

#### LUNG COMPLICATIONS AND SYMPTOMS

This section focuses on specific Lung diseases and how to rectify them. The following discussion of treatment begins with an explanation of Lung syndromes and symptoms. Several Lung diseases have symptoms which are quite common to the organ's energetic dysfunction, such as headaches, cough, the common cold and influenza. A list of Lung syndromes and symptoms are described as follows.

1. Wind Cold invading the Lungs usually enters the patient through the pores of the skin and body hair (which are ruled by the Lungs). If the Lungs' energetic field is invaded by Wind Cold, it may cause the Lung Qi to become impure, ascend, and cause obstructions in the

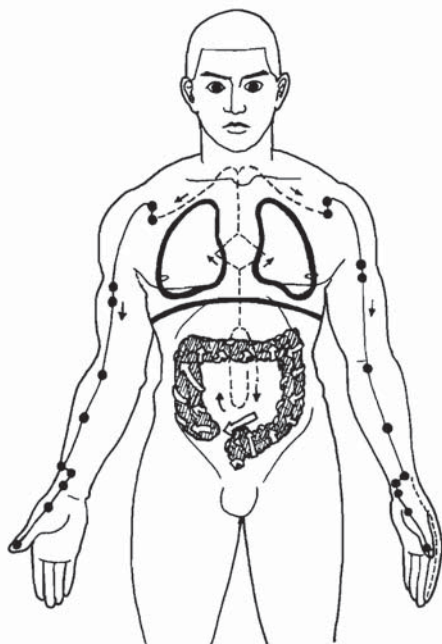


Figure 46.1. The Lung (Lu) Channels

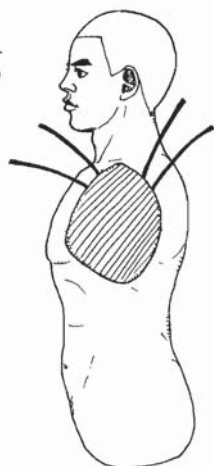
pores, resulting in a Wind Cold syndrome. This can cause the following symptoms: severe aversion to cold, headache, cough, the common cold or influenza, breathlessness, asthma, and allergic rhinitis.

2. Wind Heat Invading the Lungs usually enters the body by way of the mouth and nose; the nose being the orifice to the Lungs. If the Lungs' energetic field is invaded by Wind Heat, it may cause the Lung Qi to become impure, ascend, and impede the ability of the

pores to expel pathogenic Evils, resulting in a Wind Heat syndrome. This can cause the following symptoms: slight aversion to cold, headache, cough, the common cold or influenza, asthma, allergic rhinitis and sinusitis.

3. Wind Dampness is a type of Wind Cold syndrome. It consists of both Wind and Dampness together, invading either the skin (causing itching and rashes) or the channels and joints (causing painful obstruction syndrome). If the Lungs' energetic field is invaded by Wind Dampness, it causes the following symptoms: skin rashes, swollen joints, body aches, headaches, the common cold and influenza.
4. Wind Dryness invading the Lungs causes the following symptoms: dry, itchy sore throat, dry lips, dry mouth, the common cold and influenza, cough and bleeding.
5. Lung Heat causes the following symptoms: restlessness and a feeling of heat, common cold and influenza, cough, sinusitis, breathlessness and atrophy syndrome as the body's functions begin to shut down.
6. Lung Phlegm Heat causes the following symptoms: common cold and influenza, cough with expectoration, breathlessness and a sensation of oppression in the chest.
7. Cold-Damp Phlegm invading the Lungs causes the following symptoms: a feeling of heaviness, cough with profuse expectoration, wheezing, nausea, poor appetite and breathlessness.
8. Lung Qi Deficiency causes the following symptoms: breathlessness, wheezing, slight cough with no phlegm, asthma, allergic rhinitis, tiredness, spontaneous sweating, and enuresis or incontinence.
9. Lung Yin Deficiency causes the following symptoms: night sweating, extreme tiredness, breathlessness, asthma, dry cough in short bursts, and Five Palms Hot (a condition also known as "Five Center Heat," in which the patient feels a hot sensation in the palms and soles of the feet, accompanied by heat and agitation of the chest and /or head area).

Access Lu-1 and 2, to purge the Lungs.



Access GV-14, Bl-12 and 13, to purge the Lungs.

Figure 46.2. Treating Lung Diseases

Purge the Lungs through the Lung and Large Intestine Channels.

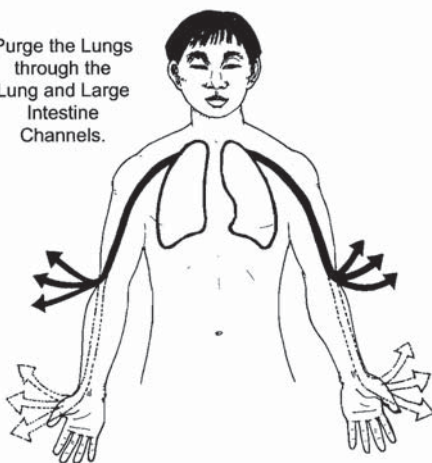


Figure 46.3. Drain the Turbid Qi out of the Lungs, down the Lung Channels and out of the hands.

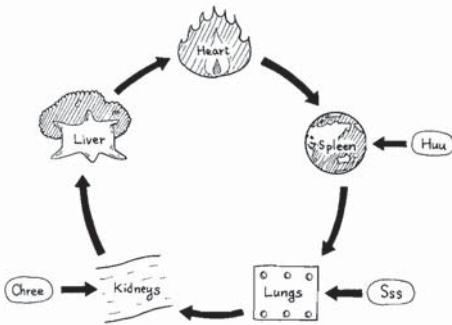


Figure 46.4. Replenish the mother (Spleen) to nourish the child (Lungs).

## GENERAL TREATMENT FOR LUNG DISEASES

The following is a description of a general protocol used for treating a patient's Lungs. The goal is to introduce the Qigong doctor to the basic hand positions and areas of the patient's body towards which Qi is emitted (or Turbid Qi removed). Once the Qigong doctor becomes proficient at locating these specific points, the treatment will flow more smoothly.

After comparing the various Lung therapies, the reader will notice that certain patterns repeat themselves.

1. Generally, the Qigong doctor accesses the patient's Lungs through either direct energized insertion into the Lungs' anatomical location, or through the patient's channels and external energetic fields (Figure 46.2).
2. After treating the patient (purging, tonifying, and regulating), the Qigong doctor stimulates the patient's Lungs and Upper Burner areas and roots the patient's Qi into the Lower Dantian.
3. Next, the Qigong doctor leads any remaining Turbid Qi down the Lung Channels and out the patient's hands (Figure 46.3).

Keep in mind that these areas are general and that specific treatment patterns must change as they apply to the patient's exact condition (Excess, Deficient, etc.).

## MEDICAL QIGONG THERAPY FOR LUNG QI DYSFUNCTION

Patients with Lung disease may have a pale complexion, dry hair, dyspnea (difficult breathing), hyposmia (a deficient sense of smell), stuffy nose, dryness and itching of the skin, or discomfort and pain in the chest and back. Patients may dream of the sun, moon, clouds, or of having sex. The primary therapies used to treat Lung diseases include the Breath regulation and Qi reinforcing meditations (see Chapter 16).

- Patients with an Excess Heat syndrome of the Lungs may have a flushed right cheek. To treat this type of syndrome, have the patient utter the sounds "Si" (Sss) for the Lungs and "Chui" (Chree) for the Kidneys. Guide the Evil Qi out of the patient's body along the Lung and Large Intestine Channels using the Pushing, Pulling and Guiding Qi manipulations.
- Patients with a Deficient syndrome of the Lungs may have shortness of breath and be unable to regulate their breathing. To treat this type of syndrome, have the patients inhale the sound "Hu," as they visualize absorbing the color yellow to replenish the Spleen (the mother); this will nourish the Lungs (the child). Next, the patient guides the Qi back to the Lungs (Figure 46.4).

## LUNG QIGONG PRESCRIPTIONS

These exercises regulate the Qi in the Lung Channels, tonify the Lungs, replenish Qi, ventilate the Lungs, and relieve asthma, coughing, and sputum. These exercises can be used to prevent and treat the following diseases and syndromes: bronchitis, pulmonary emphysema, and bronchial asthma, as well as dyspnea and abundant expectoration.

### PRESCRIPTIONS FOR TONIFYING THE LUNGS

The Taking in the White Qi meditation can be used to tonify the Lungs. The properties inherent within the color white have a persistent vibratory rate used for tonifying the Lungs and Large Intestine.

1. Assume a standing, sitting, or lying posture.





Figure 46.5. Inhale



Figure 46.6. Exhale



Figure 46.7. Inhale



Figure 46.8. Exhale

Relax the whole body, breathe naturally, and get rid of any stray thoughts.

2. When inhaling, imagine a white energy in front of you. Inhale the white light energy in through the nose and down into the Lungs. As you exhale through the mouth, the dark, pathogenic Qi leaves the Lungs; however, the bright clean color remains in the Lungs, stimulating and vitalizing them. With each breath the Lungs retain more clean energy and begin to glow. Repeat for five breaths.
3. Next breathe the color white in through the nose, filling the entire mouth. When exhaling through the nose, send the Qi slowly into the Lungs, then down to the Lower Dantian, and then further out into the skin and hair of the whole body. Repeat nine to eighteen times. Return to the beginning posture and close.

#### **PRESCRIPTIONS FOR PURGING THE LUNGS**

Purge the Lungs by having the patient rub his or her chest while sounding "Sss."

The patient should assume a sitting or standing posture. Both palms are placed flat on the sides of the chest as the patient inhales slowly. When exhaling, the patient sounds the word "Sss" while rubbing the chest with both palms (circling up and down, from the center outward). This exercise is performed for six to twelve breaths.

#### **PRESCRIPTIONS FOR REGULATING THE LUNGS AND CONDUCTING QI**

The following exercise is used to regulate the Lungs after purging or tonifying.

1. Sit with the legs crossed, breathe in with the spine arched backwards and the hands by the sides pressing against the ground; extend the chest, and inhale until the chest is full (Figure 46.5).

Pause, then push the upper back in a posterior direction and draw in the chest while exhaling through the nose (Figure 46.6). Repeat four to nine times.

2. Next, still sitting with the legs crossed, place the palms on the knees. Inhale with the spine erect and turn the head allowing the torso to turn slightly to the left (Figure 46.7). Then bend forward and exhale while facing the center (Figure 46.8). Next, inhale and turn to the right, then again bend forward and exhale while facing the center. Always inhale when turning to the sides, and exhale while facing the center.

## **SPECIFIC MEDICAL QIGONG THERAPY FOR LUNG DISEASES**

The following are several Medical Qigong treatments used in China to treat specific Lung diseases.

### **TREATING THE COMMON COLD AND INFLUENZA**

Upper respiratory tract infections belong to the category of common colds, while influenza

belongs to the category of seasonal epidemic colds. Both conditions may be treated by referring to the prescriptions described within this section.

#### ETIOLOGY

The common cold is a generic term used to describe an Exterior condition caused from the invasion of pathogenic Wind (Wind Cold, Wind Heat, Wind Damp Heat or Wind Dry Heat). It is generally associated with coryza or inflammation of the respiratory mucous membranes.

Upper respiratory tract infection is caused by viruses or bacteria. Influenza is known as an acute, contagious respiratory infection, characterized by sudden onset. The chief clinical manifestations are stuffy nose, nasal discharge, coughing, sneezing, sore throat, fever, headache, chills, and an aversion to wind.

If the pathogenic Qi is on the Exterior level of the body, the internal organs are not affected, and only the patient's Wei Qi is involved. If the pathogenic factor becomes Interior, the patient's internal organs are affected, especially the Lungs and Spleen. If the pathogen is not cleared and purged from the patient's body, it may either penetrate more deeply into the patient's body and cause serious problems, or give rise to residual Heat which causes chronic post-viral fatigue syndromes.

#### SYNDROMES

- A Wind Cold syndrome has the following symptoms: chills, headache, aches and painful joints, coughs and sore itchy throat, stuffy nose, low fever, and no sweating with profuse, watery nasal discharge.
- A Wind Heat syndrome has the following symptoms: fever, cough, headache, slight aversion to cold, swollen and sore throat, thick yellow sputum, slight thirst, and perspiration. Once the pathogenic factor penetrates into the patient's interior, the body's Qi begins to fight against it, causing a fever and feeling of heat inside the body, with an aversion to cold, and shivering.

#### TREATMENT

1. Have the patient sit at the end of the treatment table.

2. Begin by stimulating the energy within the patient's head, purging and leading the Toxic Qi down the patient's arm and out the LI-11 and LI-4 points.
3. Then stimulate the patient's Yintang (Third Eye) and Taiyang (temple) points. Using Pulling and Leading Qi manipulation techniques, purge and guide any remaining Toxic Qi downward, along the Conception Vessel and the Stomach Channels, out the patient's feet, three to seven times.
4. Next, to balance the functional activities of the body's Qi, stimulate the tissue area on the patient's upper back and head (GV-14 and GV-16, Bl-12 and Bl-13) using the Extended Fan Palm technique, and guide the Qi downward along the Bladder Channels to the patient's feet.
5. Finally, softly grasp the patient's LI-4 and LI-11 points and gently shake the arm, stimulating the patient's Lung Qi. This technique is performed on each of the patient's arms.

#### TREATMENT MODIFICATIONS

1. When treating patients with Wind Cold syndrome, extend Hot Qi into the GV-14 and Bl-12 points, using the Extended Fan Palm technique, and guide the Qi downward along the Bladder Channels to the patient's feet and out the body.
2. When treating patients with Wind Heat syndrome, extend Cold Qi into the GV-14, Bl-13, and GB-20 points, using the Extended Fan Palm technique, and guide the Qi downward along the Stomach Channels to the patients' feet and out the body.
3. When treating patients with nasal obstruction, extend Vibrating Qi, using the Sword Fingers technique, into the LI-20 points for 9 breaths.
4. When treating patients with cough, chest stuffiness, and Phlegm, extend Vibrating Qi, using the Sword Fingers technique, into the CV-17, Lu-1, and Lu-2 points for 8 breaths.

#### PRESCRIPTIONS AND HOMEWORK

The patients should be given the Ten Dragons Run Through the Forest exercise (see Chapter 41) to sweep and purge the Gall bBladder



Channels. Most of the attention should be placed on feeling the Qi beneath the hands, with emphasis placed on exhalation to expel the pathogenic Wind from the body. Perform this prescription for 24 to 50 times.

### CHRONIC BRONCHITIS

Chronic bronchitis is a condition caused by the chronic inflammation of the mucous membranes of the bronchial tubes.

#### ETIOLOGY

Chronic inflammation of the bronchial mucosa and peribronchial tissues is mostly due to lingering and recurrent acute bronchitis, or may occur after an infection from other diseases. The chief clinical manifestations are chronic recurring cough, expectoration and dyspnea. Bronchitis can be divided into acute and chronic conditions.

1. Acute bronchitis corresponds to the Qi level of infection within the four level identification patterns. It is the easiest to treat, and normally manifests with Hot Phlegm symptoms.
2. Chronic bronchitis takes a little longer to heal and the doctor should focus treatment on attending to the root and manifestation of the disease simultaneously (purging Phlegm and dispersing the Heat or Cold).

#### SYNDROMES

- For Phlegm Dampness attacking the Lungs, the main symptoms are abdominal distention, cough with copious white sputum, stuffiness in the chest and loss of appetite.
- For Lung and Spleen Deficiency, the main symptoms are cough with sputum, shortness of breath, spontaneous sweating, loss of appetite and loose stool.

#### TREATMENT

1. Have the patient sit at the edge of the table. Begin to purge the patient's Lungs, dredging the Toxic Qi down the Lung Channels and out of the hands.
2. Use the Vibrating Palm technique to stimulate the patient's Middle Dantian, Lu-1, -2, Bl-13, GV-16, and St-40 points. Use 8 to 12 breaths for each point.

#### TREATMENT MODIFICATIONS

- For Phlegm Dampness attacking the Lungs, use the Extended Fan Palm technique to emit Qi into the patient's Lungs; purge the Spleen and Stomach Channels, leading the Toxic Qi down the channels and out of the St-40 and Sp-6 points on each leg.
- For Spleen and Lung Deficiency, emit Qi using the Vibrating Palm technique into the patient's Bl-20, Bl-23, Bl-13 and CV-12 points for 6 to 12 breaths.

#### PRESCRIPTIONS AND HOMEWORK

Have the patient practice the Lung exercise from Daoist Five Yin Organ Tonification and Regulation exercises (see Chapter 42) to strengthen and balance the Lungs.

#### PRESCRIPTION MODIFICATIONS

- For patients suffering from Phlegm Dampness attacking the Lungs, have the patient perform the Sun and Moon Rotating technique (see Chapter 41), sounding "Sss" to regulate the Lungs and the sound "Hu" to regulate the Spleen.
- For patients suffering from Lung and Spleen Deficiency, have them perform the Taking in the White Qi to tonify the Lungs, and the Taking in the Yellow Qi to tonify the Spleen.

### ASTHMA

Asthma is a chronic disorder of the respiratory organs characterized by difficulty in breathing, wheezing, and tightness in the chest. Bronchial asthma, chronic bronchitis and pulmonary emphysema are all included in the category of this disease.

#### ETIOLOGY

Asthma is an Excess condition which is caused mainly by a retention of Wind, Cold, Heat or Damp Phlegm in the Lungs. When a patient is affected by invasion of pathogenic Dampness, disorders in Qi mobility develop. Phlegm mixes with Qi and obstructs the air passages, causing dyspnea (shortness of breath) and wheezing.

Asthma may also result from an obstruction of the Lungs due to Phlegm retention caused by a failure of the Spleen to transport, or from a Defi-



cient condition of the Kidneys. The diagnosis of this disease can be divided into two types of asthma: early onset asthma and late onset asthma.

1. Early onset asthma (also called extrinsic or atopic asthma), usually starts during childhood and is divided into non-allergic and allergic asthma. Allergic asthma is associated with eczema and it tends to be difficult to treat because it stems from a congenital Lung and Kidney Qi Deficiency and is often hereditary. Early onset asthma can be affected by diet (e.g., lactose intolerance), emotional problems, fatigue, chronic illness and invasion by external pathogenic factors. It is related to an allergic hypersensitivity of the immune system.
2. Late onset asthma (also called intrinsic asthma) normally starts later in life and is due to bronchial hyperreactivity. In late onset asthma there is no hereditary basis. It is generally characterized by a Lung, Spleen, or Kidney Deficiency and a retention of Phlegm. In some cases, asthma can be caused by Liver Qi stagnation or Liver Fire obstructing the descending action of Lung Qi. Late onset asthma can be affected by overwork, excessive sexual activity, emotional stress and the excess consumption of sour, greasy or cold foods.

#### SYNDROMES

1. For Wind Cold asthma due to External Evils, the main symptoms are dyspnea, coughing, abundant, thin expectoration and clear Phlegm accompanied with external Wind Cold syndrome.
2. For asthma due to the accumulation of Phlegm Dampness in the Lungs, the main symptoms are dyspnea, cough, abundant, thin and sticky expectoration, stuffiness in the chest and in the epigastric region.
3. For asthma due to Deficient Lung and Spleen Qi, the main symptoms include dyspnea, spontaneous perspiration, aversion to Wind, an expectoration of clear, thin Phlegm, weak voice, loss of appetite and general lassitude.
4. For asthma due to Deficient Lung and Kidney Yin, the main symptoms are dyspnea, dry

throat and mouth, dry cough, inconsistent fever, night sweating, and with some patients there may be hemoptysis (the expectoration of Blood).

#### TREATMENT

The therapeutic effect of Medical Qigong is better for patients who have had this disease for a short time period. In chronic asthma, improvement usually takes more time.

1. Begin by stimulating the patient's CV-22, CV-17 and CV-4 points along with the BI-13 points.
2. Using the Vibrating Palm technique and emit Qi with the left palm into the patient's lower neck and upper back area, while simultaneously extending energy into the patient's Lower Dantian with the right hand for 14 to 28 breaths.
3. Purge the Toxic Qi from the patient's CV-22 and BI-13 areas, then lead and guide the patient's Lung Qi down the Governing Vessel and Bladder Channels into the Mingmen GV-4 and BI-23 points. Repeat for 3 to 7 respirations.
4. Using the Sword Fingers hand posture, vibrate energy into the patient's CV-22, -17, Lu-1 and Lu-2 points. Then guide the patient's Qi to flow downward from the chest to the Lower Dantian along the Stomach Channels and Conception Vessel to stabilize the patient's Qi.

#### TREATMENT MODIFICATIONS

1. To treat a case of Wind Cold syndrome due to exogenous Evils, purge and sweep the patient's Gall Bladder Channels, concentrating on the head area. Then extend Qi into the patient's Lu-1 and Lu-2 points. Use Pulling and Leading manipulations to draw the Toxic Qi along the patient's Lung Channels, expelling the pathogenic Qi out of the fingertips on both hands.
2. In treating cases of Deficient Lung and Spleen Qi, use the Extended Fan Palm hand posture and Vibrating Palm technique to emit Qi towards the patient's CV-12, CV-6, BI-20 and BI-13 points for 9 to 18 breaths.

3. In treating cases of Deficient Lung and Kidney Yin, use Extended Fan Palm hand posture and Vibrating Palm hand technique to emit Qi towards the patient's Lower Dantian, Mingmen, and BI-13 points for 6 to 12 breaths.

#### **PRESCRIPTIONS AND HOMEWORK**

Patients are encouraged to practice physical exercises to strengthen the body and enhance their resistance to pathogenic invasion. These exercise prescriptions however, must not be too strenuous. Two prescriptions used for relieving asthma and respiratory pain are described as follows.

**Exercise to Relieve Asthmatic Pain.** For chronic conditions of asthma, patients are given the following prescription:

1. From a sitting or standing posture, slightly close the eyes and relax. Stimulate the energy of the chest by kneading the sternum from the sternal notch to the xiphoid process 36 times.
2. Inhale and place the right palm on the left side of the chest. Exhale, and begin dredging the left Lung Channel using a sweeping motion to purge the Toxic Qi down the arm and out through the hand. Perform this Purging exercise 10 times, then repeat 10 times on the opposite side.
3. Finally, perform the Kidney Rub exercise (see Chapter 39) for 18 breaths.

#### **Exercise to Relieve Asthma Attacks**

For acute asthmatic attacks, patients are given the following prescription.

From a sitting or standing posture, slightly close the eyes and relax the muscles of the chest and back. Take a deep breath and say "relax" silently, while simultaneously imagining the Lungs relaxing and descending the body's Qi down to the toes along both lateral sides of the body. As the Qi descends from the Lungs, imagine this energy flowing like water, down your body into the Earth. Repeat this procedure until the asthma attack has receded.

#### **PRESCRIPTION MODIFICATIONS**

- Patients with Deficient Lung Qi should practice the previous exercises in combination with Taking in the White Qi.
- Patients with a domination of pathogenic fac-

tors should practice the previous exercises in combination with rubbing their chest and uttering the sound "Sss."

#### **BRONCHIECTASIS**

Bronchiectasis is the chronic dilation of the bronchi, with a secondary infection that usually involves the lower portion of the Lungs. Dilation may involve an isolated segment or can spread throughout the entire bronchi.

#### **ETIOLOGY**

This disease is characterized by hypertrophy of the mucus-secreting glands in the bronchial tree. The dilation and deformation of the bronchi are caused by the damage of the vessel walls due to chronic inflammation of the bronchi and the peribronchial Lung tissue. In advanced cases the bronchi themselves can become inflamed with infection. The clinical manifestation is a chronic cough with an excessive expectoration of sputum. If followed by infection, there may be night sweating, fever and lassitude.

#### **SYNDROMES**

1. Liver Fire attacking the Lungs can manifest with pain and distention in the chest and hypochondrium, flushed face, cough, expectoration of yellow, thick sputum and repeated hemoptysis (Blood discharging from the larynx, trachea, bronchi, or Lungs).
2. Dry Heat scorching the Lungs manifests as a dry throat and dry cough with little sputum, which is bright red and bloody.
3. Qi and Yin Deficiency manifests through shortness of breath, lassitude, emaciation, repeated hemoptysis, cough with little sputum, erratic fever and flushed face (especially around the cheeks).

#### **TREATMENT**

1. Have the patient sit at the edge of the table, and begin to stimulate the upper chest at the Lu-1 and Lu-2 points and the upper back around the patient's BI-13 points.
2. Using the Extended Fan Palm hand technique, emit Qi into the patient's Middle Dantian directing the energy to flow into the Lu-1 and BI-13 points for 6 to 12 breaths.



3. Using the Leading and Guiding hand techniques, purge and dredge the Toxic Qi out the Lung Channels (i.e., down the arms and out of the hands).

#### TREATMENT MODIFICATIONS

1. When treating patients with Liver Fire attacking the Lungs, include the Vibrating Palm technique, and emit Qi into the patient's BL-13 and BL-18 points for 12 breaths. Then purge the Liver Channels down the torso and out of the legs.
2. When treating patients with Dry Heat scorching the Lungs, apply the Vibrating Palm technique to emit Qi into the patient's BL-23 and BL-13 points for 24 breaths.
3. When treating patients with Qi and Yin Deficiency, apply the Vibrating Palm technique to emit Qi into the BL-13, BL-20, and BL-23 points for 12 breaths.

#### PRESCRIPTIONS AND HOMEWORK

It is advisable for patients to practice regulating Lung exercises with Natural Breathing to strengthen the Lungs.

#### PRESCRIPTION MODIFICATIONS

1. For Liver Fire attacking the Lungs, have the patient perform the Sun and Moon Rotating technique (see Chapter 41), while sounding the word "Sss" for 36 breaths, to purge the Lungs in addition to performing the Lung tonification and regulation exercises (see Chapter 42). Next, have the patient rub the hypochondrium area and sound the word "Shu" for 36 breaths.
2. For Dry Heat scorching the Lungs, (from a Wuji posture) have the patient bring both hands up to the sternum and begin kneading the sternum down to the xiphoid process 36 times. Next, the patient places both palms on the chest with the fingers touching the sternum to allow the Qi to flow into the Lungs for 10 breaths. Finally, the patient rubs the hypochondrium and purges the Toxic Qi from the body while exhaling and rubbing the sides of the chest, starting at the armpits, to direct the Qi to flow downward into the Lower Dantian.

3. For Qi and Yin Deficiency, it is advisable for the patient to practice Lung tonifying exercises and the Gathering the Moon Cream exercises (see Chapter 11), as well as the methods of Taking in the White Qi.

#### SINUSITIS

Sinusitis is described as the inflammation of the sinuses. Infections stemming from the common cold or influenza frequently cause secondary infections in the sinuses, these infections tend to become chronic. The body's frontal and maxillary sinuses are very prone to infection and inflammation.

#### ETIOLOGY

An invasion of pathogenic Wind Cold into the Lungs through the nose (the orifice of the Lungs) can bring about the accumulation of Heat and cause an obstruction of the Lungs' Qi. This condition further impairs the Lungs' dispersing and descending function, giving rise to sinusitis.

The excessive consumption of greasy, hot foods leads to a buildup of Phlegm and Heat toxins within the body and may predispose the patient to sinusitis. Greasy, hot foods may also lead to the formation of Damp Heat within the Stomach and Spleen, which can be transported upwards into the sinuses by way of the Stomach Channels.

Excess conditions, such as Wind Heat, Lung Heat, Stomach and Spleen Damp Heat, and Liver and Gall Bladder Fire, should all be purged from the patient's body, whereas chronic conditions caused by Spleen Deficiency should be tonified.

#### SYNDROMES

Sinusitis is characterized by consistent yellowish and foul smelling nasal discharge accompanied by cough, impairment of smell, and dull pain in the upper part of the cranium. The headache caused from sinusitis is located on the face and corresponds with either the frontal ethmoidal or the maxillary sinuses.

#### TREATMENT

1. Begin by stimulating the patient's frontal sinuses, focusing specific attention on the LI-20, GB-20, and Yintang points.



2. Then emit Qi into both of the patient's hands and wrist areas, focusing specific attention on the LI-4 and Lu-7 points.
3. Next, using either the Sword Fingers or Extended Fan Palm hand posture, emit Qi into the patient's LI-20 points. Begin using the Pushing, Pulling, and Leading manipulations to guide the patient's Toxic Qi down the Stomach Channels, purging it out through the St-36 point on each leg.

**PRESCRIPTIONS AND HOMEWORK**

The following prescription is used for relieving sinusitis.

The patient, from a seated posture, rubs his

or her palms until the dorsal sides of each thumb are very hot. Then the patient places the thumbs on the sides of the nose and begins to gently rub up and down for 10 breaths. This exercise is called Bathing the Nose.

Next, the patient places the tips of the middle fingers on each side of the nose (LI-20), and begins kneading these points. This is followed by using circular rotations from the cheeks to the nose five times during inhalation, and then from the nose to the cheeks five times during exhalation. This part of the exercise is called Kneading the Apex of the Nose. This exercise is performed for 10 breaths.

## CHAPTER 47

### QI EMISSION THERAPY FOR KIDNEY DISEASES

#### INTRODUCTION

The Kidneys are solid (Zhong) organs that store the body's Jing. They correspond to the element Water and are sometimes referred to as the Black Emperor. The Kidneys house the Zhi, which is the will power, and they are in charge of life and reproduction. The Kidneys are also responsible for bone, brain and Marrow formation. They govern the Mingmen Fire and are the root of the Yin and Yang energies within all the organs (Figure 47.1). The Kidneys are energetically paired with the Bladder (a hollow organ).

The Kidneys are responsible for inhalation. Upon inhalation the Kidneys grasp the Lungs' Qi and hold it. This "holding" action secures the body's ability to maintain deep, slow inhalation. Therefore, when the Kidneys become weak (due to shock, trauma or disease), one of the clinical manifestations of Deficient Kidneys includes dyspnea (shortness of breath and gasping for air).

The Mingmen, or Gate of Life, is the root of the Yuan Qi, the residence of Water and Fire energy. The Yin Qi of the Five Yin Organs cannot be nourished without it, and the Yang Qi of these organs cannot be lifted without it. Kidney Qi flows to the brain. The ears (Yang orifice), anus and urethra (two Yin orifices) are the orifices of the Kidneys.

The Kidneys' upper external connection with the outside world is through the ears, hence any sound or tone resonation affects the core essence of the individual's spiritual and emotional will power.

In the winter months the Kidneys become more active in individuals who already possess strong Kidney Qi, but becomes Deficient in those with weak Kidney Qi. The excessive eating and drinking of salty foods and overexposure to cold depletes the Kidneys.

Kidney Yin energy flows to the Liver, Heart, and Lungs. It is responsible for the body's Jing

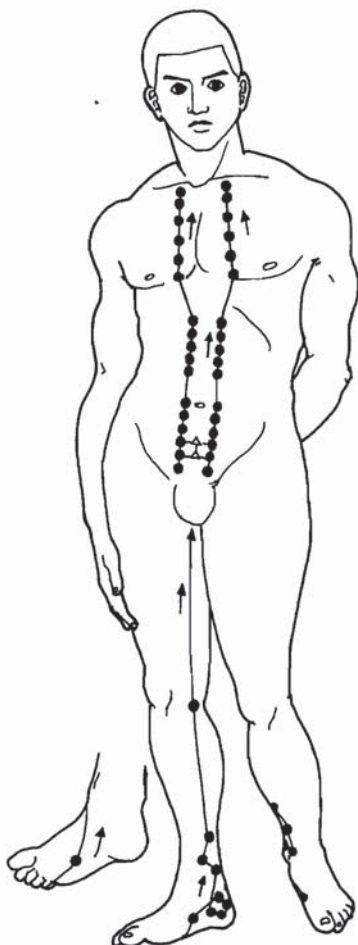


Figure 47.1. The Kidney (Kd) Channels

and produces the birth, growth, maturation, and reproduction cycle. Kidney Yang energy flows to the Spleen, Liver, Heart, and Lungs. It supports the Yang of all the body's organs via the Mingmen (Figure 47.2).

### KIDNEY COMPLICATIONS AND SYMPTOMS

This section focuses on specific Kidney diseases and how to rectify them. The following discussion of treatment principles begins with an explanation of Kidney syndromes and symptoms. Several Kidney diseases have symptoms which are common to the organ's energetic dysfunction, such as mental and emotional problems, lower back pain, tiredness, and breathlessness. A list of Kidney syndromes and their symptoms are described as follows.

1. A Kidney Yang Deficiency syndrome manifests through such symptoms as headaches, breathlessness, wheezing, asthma, tiredness, mental and emotional problems, lower back pain, diarrhea, constipation, painful urination, enuresis, edema, menorrhagia and premenstrual tension.
2. A Kidney Yin Deficiency syndrome manifests through such symptoms as tiredness, chest tightness, asthma, breathlessness, mental and emotional problems, constipation, enuresis, lower back pain, bleeding, Parkinson's disease, menorrhagia and premenstrual tension.
3. A Kidney Jing Deficiency syndrome manifests through such symptoms as tinnitus, dizziness, and mental and emotional problems.

### GENERAL TREATMENT FOR KIDNEY DISEASES

The following is a description of a general protocol used for treating a patient's Kidneys. The goal is to introduce the Qigong doctor to the basic hand positions and areas of the patient's body through which Qi is emitted (or Turbid Qi removed). Once the Qigong doctor becomes proficient at locating these specific points, the treatment will flow more smoothly.

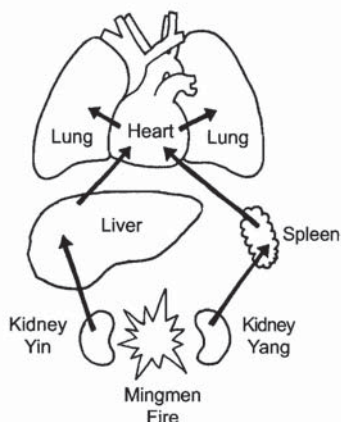


Figure 47.2. Kidney Yin flows from the Kidneys to the Liver, then to the Heart and Lungs. Kidney Yang flows from the Kidneys to the Spleen, Liver, Heart and the Lungs.

After comparing the various Kidney therapies, the reader will notice that certain patterns repeat themselves.

1. Generally, the Qigong doctor accesses the patient's Kidneys through either direct energetic insertion into the Kidneys' anatomical location on the back, through the naval and Mingmen access gates, or through the patient's channels and external energetic fields (Figure 47.3).
2. After treating the patient (purging, tonifying, and regulating), the Qigong doctor will stimulate the patient's Kidneys, Mingmen, and Lower Burner areas, and roots the patient's Qi into the Lower Dantian.
3. Next, the Qigong doctor stimulates the patient's Kidneys and Lower Dantian through the Taiji Pole and Bubbling Spring (Kd-1) points, regulating the body's Yin and Yang Qi via the Microcosmic Orbit (Fire Cycle).

Keep in mind that these areas are general and that specific treatment patterns must change as they apply to the patient's exact condition (Excess, Deficient, etc.).



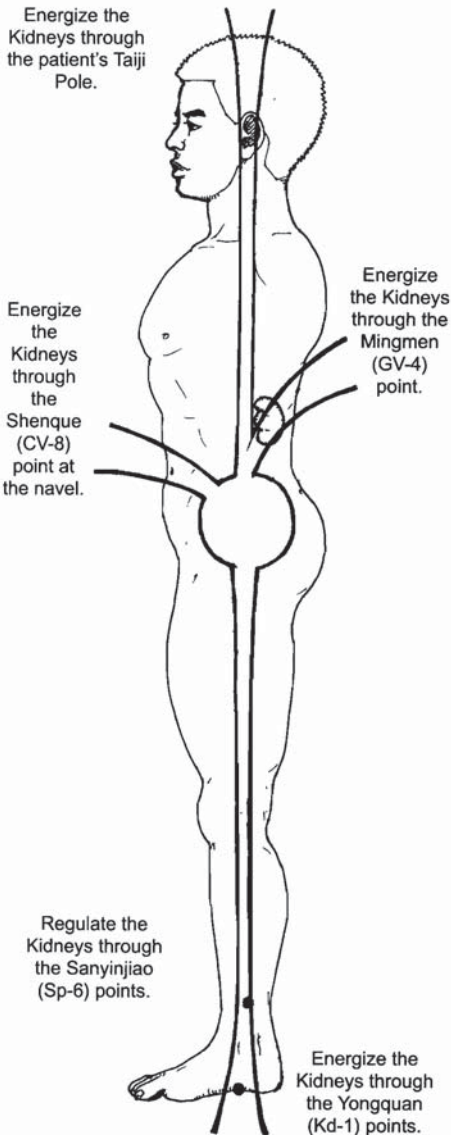


Figure 47.3. Treating Kidney Diseases

### MEDICAL QIGONG THERAPY FOR KIDNEY QI DYSFUNCTION

Some symptoms of Kidney disease can manifest as dark circles under the eyes, decaying teeth, distended abdomen, dyspnea, and perspiration. The primary therapy used to treat Kidney diseases include: the Windy Breathing method to strengthen the Kidneys, Toe-Raised Walking, and Kidney massage (see Chapter 15).

1. An Excess Heat syndrome of the Kidneys should be treated by purging through uttering the "Chui" (Chree) sound, and reinforcing its effectiveness by focusing intent on the exhalation (Figure 47.4). This gradually relieves sluggishness and stagnation of the Kidney's Qi.
2. A Kidney Deficiency syndrome manifests mid-lower back pain at the waist level, and should be treated by Taking in the Blue Qi (see Chapter 4) into the Kidneys, Mingmen, and Lower Dantian.
3. A Deficiency of Mingmen Fire should be treated by emitting Qi into the patient's Lower Dantian and Mingmen area with the Pushing technique along with clockwise Qi rotation. This manipulation invigorates the Kidneys' Qi and replenishes the Fire of the Mingmen.

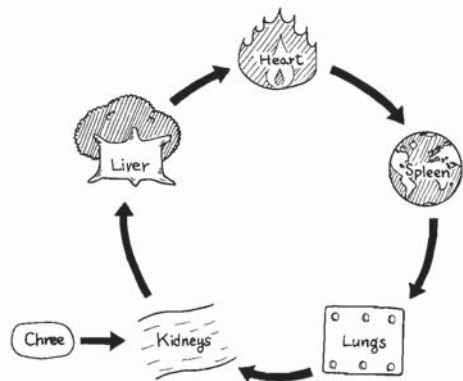


Figure 47.4. The Kidney sound is "Chui" (Chree).

### KIDNEY QIGONG PRESCRIPTIONS

These exercises promote the flow of Qi and Blood of the Kidney Channels, nourish the Kidneys, strengthen Yang, and increase the Yuan Qi. These exercises can also be used to prevent and treat the following diseases and syndromes: nephritis, psychoneurosis, lumbago, rachialgia (spinal inflammation), tinnitus, deafness, frequent micturition and aversion to cold due to having a Cold condition.

#### PRESCRIPTIONS FOR TONIFYING THE KIDNEYS

The Taking in the Blue Qi can be used to tonify the Kidneys. The properties inherent within the color blue have a persistent vibratory rate used for tonifying the Kidneys and Bladder.

1. Assume a standing, sitting, or lying posture. Relax the whole body, place the tongue against the hard palate behind the teeth, and get rid of any stray thoughts.
2. When inhaling, visualize blue energy in front of you. Inhale the blue light energy in through the nose and down into the Kidney organs. As you exhale through the mouth, the dark, pathogenic Qi leaves the Kidneys; however, the bright clean color remains in the organ, stimulating and vitalizing it. With each breath the organ retains more clean energy and begins to glow. Repeat for five breaths.
3. Next breathe the blue color in through the nose, filling the entire mouth. When exhaling through the nose, send the blue Qi slowly down to the Kidneys, then into the Lower Dantian. Perform six to twelve times. Return to the beginning posture and close.

#### PRESCRIPTIONS FOR REGULATING THE KIDNEYS

Remove stagnation from the Kidneys by having the patient rub the abdomen while sounding "Chree."

Assume a sitting or standing posture. Place both palms flatly on the lower abdomen (left hand on the outside for men, opposite for women), inhale slowly, and exhale the sound "Chree" while rubbing the lower abdomen clockwise, gently with the palms. Perform ten to twenty breaths.

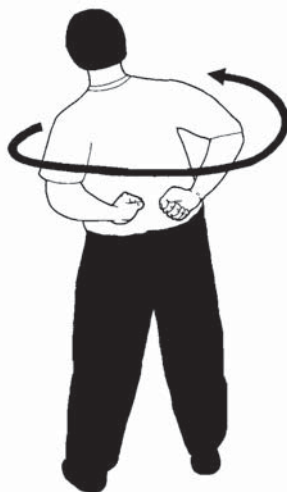


Figure 47.5. Rotate the waist in a clockwise and counterclockwise direction.

#### PRESCRIPTIONS FOR STRENGTHENING THE KIDNEYS AND CONDUCTING QI

The following exercise is used to tonify the Kidneys.

1. Assume a standing posture. Clench both hands into fists, and place them against the soft tissue on both sides of the Mingmen. Rotate the waist, turning towards the left in a clockwise direction for six rotations. After the six rotations pause in the center, then rotate in the opposite direction for six times (Figure 47.5).
2. Assume a standing or sitting posture. Rub the sides of the Mingmen with both hands, up and down thirty-six times, focusing the mind on the lumbar region (Figure 47.6).
3. Tuck the sacrum under (to stimulate the renal capsule), placing both palms on the groin, under the junction of the pubic bone (left hand on the outside for men, right for women).

Support and gently pull up the area around the perineum with both hands eighty-one times (Figure 47.7). Switch hands and repeat. Note: The Kidneys are injured by irregular



Figure 47.6. Rub the Kidney and Mingmen area.



Figure 47.7. Support the groin and perineal area.

sleep patterns, fear, excessive caffeine, sex, drugs, alcohol, and smoking. Excess saltiness and Cold (climate and food) have a draining effect on the Kidneys.

## **SPECIFIC MEDICAL QIGONG THERAPY FOR KIDNEY DISEASES**

The following are several Medical Qigong treatments used in China to treat specific Kidney diseases.

### **TINNITUS AND DEAFNESS**

Tinnitus is a condition of a high-pitch or rushing-wind sound within one or both ears. The sound may be a consistent pitch or vary in intensity and modulation.

#### **ETIOLOGY**

Although the ears are the opening of the Kidneys, there are other influences which must be

addressed when dealing with tinnitus. Tinnitus is most commonly caused by stagnation of the Triple Burner and Gall Bladder Channels. These channel stagnations are due to three adverse conditions: the rising of Liver Wind Fire which may be induced by violent rage, the obstruction of the orifices in the head due to External Wind invasion, or by failure of the Kidney Jing to reach the ears due to a Kidney Deficiency.

This disease can be divided into Full and Empty Types of tinnitus:

1. The Full Type of tinnitus is caused by the flaring up of pathogenic Wind, Yang, Fire, Phlegm, or Phlegm Fire. It is most noted in the Excess rising of Liver and Gall Bladder Fire, or Phlegm Fire flaring upwards. This type of tinnitus is experienced as a sudden onset with a loud sound and is aggravated by cupping one's hands over one's ears.
2. The Empty Type of tinnitus is caused by a Deficiency of Kidney Qi, Kidney Jing, Lung Qi, or Heart Blood that is unable to extend to the ears. It is most noted in Kidney Jing Defi-



ciency, Deficient Upper Burner Qi and Heart Blood Deficiency. This type of tinnitus manifests clinically through a gradual onset with a low sound and is improved by cupping one's hands over one's ears.

#### SYMPTOMS

1. The Excess Type of tinnitus manifests as a sudden deafness or distending pain in the ears accompanied with a loud-pitched ringing noise. The adverse rising of Liver Wind Fire or Gall Bladder Wind Fire causes vexation and irritability, and often manifests as a flushed face and dry mouth.

The Excess condition caused by an invasion of External Wind also includes symptoms such as chills, fever, and headache.

2. The Deficient Type of tinnitus can either occur constantly or intermittently, and may be aggravated by overstraining and relieved by hand pressure. This condition is often accompanied by dizziness, soreness of the waist, seminal emission, or leukorrhea.

#### TREATMENT

1. Begin by stimulating the patient's TB-3, TB-17, SI-19, and LI-4 points on both sides of the body.
2. Emit Qi towards the patient's Lower Dantian, using the right Sword Finger hand posture and left Extended Fan Palm hand posture.
3. Next, extend energy into the patient's affected ear and focus the Qi emission around the patient's TB-17 and TB-21 point areas. Next, guide the Qi to flow down the head, neck, shoulders, and arms along the Triple Burner Channels and out of the hand 3 to 7 times.
4. Finally, extend Qi into the patient's affected ear and guide the Qi down and out of the body along the corresponding Gall Bladder Channel ending at the corresponding foot.

#### MODIFICATIONS

- In cases of adverse rising of Liver Wind Fire, use the Vibrating Palm to emit Qi into the patient's BL-18 and -19 points for 14 breaths on both sides of the body.
- In cases of Kidney Deficiency, emit Qi into the patient's BL-23 points for 14 breaths.

#### PRESCRIPTIONS AND HOMEWORK

In the following three prescriptions make sure the patient heats his or her hands before beginning.

1. Have the patient perform the Beating the Heavenly Drum exercise (see Chapter 16) for 24 breaths.
2. Have the patient press the ears with the palms in a compression-release fashion 10 times each. Be sure to warn the patient to avoid forceful or violent compression. The patient's intention should focus deep within the orifice of the ears.
3. Have the patient pinch the top of the auricles of the ears gently, and massage them from the top downwards 24 times.

#### LUMBAGO

Lumbago is a general non-specific term for dull aching pain in the lumbar region of the back.

#### ETIOLOGY

Lumbago is a common symptom observed in many diseases, such as acute and chronic muscular strain of the lower back, subluxation of the discs, prolapse of the lumbar vertebra, etc. Patients may suffer from lumbago with pain radiating down to their lower limbs. Lumbago pain can also be aggravated by weather changes. Traditionally, there are three general causes of lumbago: lumbago due to Wind Cold and Dampness, lumbago due to Kidney Deficiency, and lumbago due to trauma.

1. Lumbago due to Wind Cold and Dampness, is caused by retention of Cold and Damp pathogens in the channels and collaterals. This in turn leads to the obstruction or stagnation of Qi and impairs Blood circulation.
2. Lumbago due to Kidney Deficiency is caused by an over consumption of the Kidney Jing due to an overactive sex life. This results in the failure of the Kidneys to nourish the Triple Burner Channels.
3. Lumbago due to trauma occurs from an injury to the tissues and muscles (e.g., dislocated vertebra, fractures, ruptured spinal disks, etc.), and leads to stagnation of Qi and Blood. Qi and Blood stagnation leads to obstructions in the channels and collaterals.

**SYMPTOMS**

1. Lumbago, due to Wind Cold and Dampness, is manifested by heaviness and pain at the waist, which may radiate to the hips and down the legs, or may be accompanied by muscular stiffness. In chronic cases, the pain is intermittent with various degrees of severity. On wet and cold days the patient often feels cold at the waist and lumbar area.
2. Lumbago, due to Kidney Deficiency, is manifested by continuous, dull pain, accompanied by soreness and weakness of the waist and knees, cold limbs and nocturnal emission.
3. Lumbago due to trauma is manifested by localized pain along with tenderness and limited mobility.

**TREATMENT**

1. Place the patient in a sitting position on the table. Begin stimulating the patient's Mingmen area with your left hand while the right hand guides the energy down to the patient's BL-40 points behind the knees.
2. Using the Extended Fan Palm hand manipulation emit Qi into the patient's Mingmen and BL-18 areas, guiding the Qi to flow along the Bladder Channels down the legs.
3. Next, place the patient in a supine posture, knees pointing upwards and feet flat on the table. Position yourself over the patient allowing the weight of your chest to support and compress the physical structure of the patient's knees, lower legs and feet. Embrace the patient's hips and imagine separating the inner fascia and tissues. The purpose for this compression is to initiate a strong internal stretching action within the tendons and smaller muscles of the patient's lower back and sacral area. This technique is used to disperse stagnant Qi and Blood within the patient's lumbar vertebra, sacrum and femur articulations. At the same time, direct the Qi upwards along the patient's spine and Governing Vessel. Hold this compression for several minutes.
4. To avoid respiratory congestion (while your weight is stretching the patient's sacrum and

lower lumbar), the patient is instructed to raise the arms above the head.

5. As the patient experiences the lower back compression, he or she imagines the stagnant energy (trapped within the lumbar area) melting like ice into water and flowing through the Microcosmic Orbit (Fire Cycle). With each exhalation the patient relaxes to a deeper level, imagining him or herself sinking deeper into the table.

**TREATMENT MODIFICATIONS**

1. For lumbago due to Wind Cold and Dampness, purge the pathogenic Qi out of the patient's body first, and then emit Heat into the channel points associated with the specific location of the patient's pain.
2. For lumbago due to Kidney Deficiency, use a Vibrating Palm technique to emit Qi towards the patient's Mingmen, BL-23 and BL-18 points for 14 breaths each point on both sides of the body.
3. For lumbago due to trauma, extend Qi for 28 breaths into any Ah Shi point (painful tissue area).

**INSOMNIA**

Insomnia is described as a sleeping disorder that disrupts the patient's normal sleeping pattern. In mild cases, the patient may have difficulty falling asleep or remaining asleep (waking numerous times during the night). In severe cases the patient may be unable to fall asleep at all. Diseases with insomnia as part of their manifestation include anxiety disorders and menopausal syndrome.

**ETIOLOGY**

The amount and quality of sleep depends on the state of the patient's Shen, which is rooted in the Heart (specifically, the Heart Blood and Heart Yin). If the Heart is agitated or Deficient, the Shen cannot root, and sleep will be affected. Any disharmony of the body's internal organs due to an Excess or Deficient condition affects the patient's Jing and Blood. Since the Jing and Blood root the Shen, the Shen will have no residence and insomnia may result.



Insomnia can be caused by insufficient Blood due to impairment of the Spleen Qi, or from malnourishment of the Heart Qi due to a Deficiency of Heart Blood. This condition can also result from overfatigue, anxiety or irritability. This may be due to a disharmony between the Heart and Kidneys (resulting from Deficient Kidneys), irritability (due to mental depression) or from disharmony between the energetic function of the Stomach and Spleen (resulting from an improper diet).

Since the Hun (rooted in the Liver Blood or Liver Yin) play an important role in the length and quality of sleep, Liver Blood Deficiency can cause the Hun to be deprived of their residence and to wander at night causing restless sleep.

#### **SYMPTOMS**

The main symptom is an inability to sleep, which based on the different conditions of this illness can be further classified as:

- An inability to get to sleep,
- Sleepwalking, and an
- inability to fall asleep after waking.

The symptoms vary with the causes of the disease.

1. Insomnia due to a Deficiency of the Heart and Spleen (resulting from severe worry) may cause shallow sleep, or dream disturbed sleep. It is manifested by palpitations, poor memory, vertigo, dizziness and spontaneous sweating.
2. Insomnia due to Kidney Deficiency (resulting from excessive sexual activity) is manifested by dizziness, tinnitus, soreness in the loins and back area, as well as involuntary seminal emission.
3. Insomnia due to upward stirring of Liver Yang is manifested by pain and distention of the chest and epigastrium, belching, and acid regurgitation, as well as mental hyperirritability, dizziness and headaches.

#### **TREATMENT**

1. Begin by having the patient sit at the edge of the table. Your right hand emits Qi into the patient's CV-12 point, directing the energy to flow down into the patient's Lower Dantian. The left hand extends energy into the patient's mid-back around the area of the patient's Bl-

18, Bl-19, Bl-20 and Bl-21 points, and leads the Qi down the Bladder Channels to the feet on both sides.

2. Next, use the Vibrating Palm technique to extend energy into the patient's Baihui, GV-14, Mingmen, CV-12 and Lower Dantian areas for 9 to 18 breaths each.
3. Emit Qi into the patient's Baihui area and leads the Qi from the top of the patient's head down the Conception Vessel into the Lower Dantian.
4. Finally, emit Qi into the patient's GB-8 point by the top of the ears and guide the Qi down the patient's Stomach Channels to the St-36 points.

#### **TREATMENT MODIFICATIONS**

1. For treatment of insomnia due to Deficiency of Heart and Spleen, emit Qi into the patient's Bl-20 and Bl-15 points, guiding the Qi down along the Bladder Channels to the feet.
2. For insomnia due to Kidney Deficiency emit Qi into the patient's Mingmen and Bl-23 points for 18 respirations.
3. For insomnia due to emotional depression, emit Qi towards the patient's Lv-3 and Lv-4 points (on both sides of the body), guiding the Qi down to the patient's lower extremities along the Liver and Gall Bladder Channels.
4. For insomnia due to Spleen and Stomach disharmony, use the Vibrating Palm hand technique to emit Qi into the patient's CV-12, St-36, and St-21 points on both sides of the body.

#### **PRESCRIPTIONS AND HOMEWORK**

For the best results, have the patient practice Medical Qigong prescriptions one to two hours before going to bed. For chronically ill patients, the causes of the insomnia should be removed first, followed by Medical Qigong prescriptions and regular physical exercise for lasting therapeutic results.

Have the patient perform the Kidney Massage for treating insomnia prescribed in Chapter 39.

#### **PYELONEPHRITIS**

Pyelonephritis is an infectious disease caused by bacteria invading the renal parenchyma and



renal pelvis unilaterally or bilaterally. It clinically manifests through the following symptoms: fever, lumbago and abnormal discharge of urine.

#### **SYNDROMES**

1. Damp Heat in the Bladder is clinically manifested through symptoms such as frequent and painful urination, fever, distention and pain in the lower abdomen, lumbago and aversion to cold.
2. Stagnation of Liver and Gall Bladder Heat is clinically manifested through symptoms such as fever with or without chills, nausea, loss of appetite, lumbago or pain in the lower abdomen, frequent urination with cloudy urine and feeling agitated.
3. Spleen and Kidney Deficiency with Heat stasis is clinically manifested through such symptoms as edema of the face, swelling of the feet, abdominal distention, thin stools and frequent urination, lassitude and weakness in the entire body (especially the legs), dizziness, tinnitus and anorexia (lack of appetite).

#### **TREATMENT**

1. Have the patient sit at the edge of the table and begin stimulating the Mingmen and Lower Dantian areas using a Vibrating Palm technique for 11 to 22 breaths.
2. Next, have the patient lay supine on the table and stimulate the patient's Sp-6 and Kd-3 areas on both sides of the body.
3. Use the Extended Fan Palm hand technique to emit Qi into the patient's Lower Dantian, guiding it down the Kidney Channels to the bottom of the feet.

#### **TREATMENT MODIFICATIONS**

1. When treating patients with Damp Heat in the Bladder, use a Sword Fingers hand posture and apply the Vibrating technique, emitting Qi into the patient's Mingmen and Lower Dantian for 14 to 28 breaths.
2. When treating patients with stagnant Heat in the Liver and Gall Bladder, use the Extended Fan Palm hand posture to emit Qi into the patient's mid-back and Liver, purging Toxic Qi down the Liver and Gall Bladder Channels and out of the body via the legs.

3. When treating patients with Deficient Spleen and Kidneys, use the Extended Fan Palm hand posture to emit Qi into the patient's mid-back Bl-20, and Bl-23 points, CV-12 and Lower Dantian areas.

#### **PRESCRIPTIONS AND HOMEWORK**

Have the patients practice the Standing Post Posture with arms suspended at the Middle Dantian, and the mind's intention focused on the Lower Dantian. Use natural abdominal breathing (see Chapter 16).

#### **PRESCRIPTION MODIFICATIONS**

1. For patients with Damp Heat in the Bladder, have them practice rubbing the costal area and sounding "Who."
2. For patients with stagnant Liver and Gall Bladder Heat, have them practice massaging the costal area and sounding the word "Shu."
3. For patients with Spleen and Kidney Deficiency, have them practice the method of Taking in Yellow Qi, as well as the Gathering the Moon Cream exercise (see Chapter 11).

#### **IMPOTENCE**

Impotence is a weakness and inability of the male to achieve or maintain an erection. Symptoms vary from premature ejaculation to partial penile erection (the penis is erect but not hard, resulting in the incapability of sexual intercourse), to a complete failure to achieve any erection at all. Impotence indicates a weakness in all Five Yin Organ energies. The combined energies must be sufficient to culminate an erection, as described below.

1. The Heart energy quality is strongly affected by the nature of the sexual encounter. Casual sex may not involve the highest spiritual energy of the Heart's upper chamber (see Chapter 5), only the basic instincts and drives of the lower chamber. The Heart may also be affected by the individual's moral values and beliefs, as well as the quantity and quality of emotional passion (i.e., with or without guilty feelings) at the time of arousal. Heart energy also pertains to the energy of the Blood.
2. The Spleen energy pertains to what the man

is thinking and his intention at the time of arousal. This also affects the man's muscles.

3. The Liver energy pertains to visual stimulation that affects a man's sexual drive. This affects the man's strength. Many aspects of man's sexuality are related to the Liver's functions, i.e., visual images evoking emotions, Blood filling the erectile tissue, and the power of desire.
4. The Kidney's Qi pertains to the Jing energy stored within the Marrow, and relates to the man's will power and endurance. It is associated with audible stimulation and affects the man's endurance.
5. The Lung Qi is man's somatic expression of sexual passion and is stimulated through touch and smell. This energy also affects the man's endurance.

#### ETIOLOGY

There are two main factors ascribed to impotence: psychogenic and organic. In the first case, the patient's physical, mental, emotional, and spiritual energies are out of harmony. This can be caused by fear, excitement, performance anxiety, etc. In the second case, impotence can be caused by medications, drugs, alcohol, etc. In most organic cases, however, impotence is caused by prostate failure, cardiovascular disease or diabetes. If this condition persists long enough the man loses sexual interest and the condition becomes psychosomatic.

#### SYNDROMES

- Insufficiency of Kidney Yang is clinically manifested through symptoms such as impotence, lumbago, weakness in the knees, dizziness, tinnitus, aversion to cold, cold limbs and a cold sensation in the external genitalia, listlessness and shortness of breath.
- The downward flow of Damp Heat is clinically manifested through such symptoms as impotence, itching and pain around the external genitalia and scanty, dark urine.

#### TREATMENT

1. Stimulate the patient's Mingmen and Lower Dantian areas using the Vibrating Palm technique for 12 breaths.
2. Next, stimulate the patient's Sp-6 areas on each leg, leading the Qi up into the Lower Dantian for 12 breaths.
3. Finally, return back to the Mingmen and Lower Dantian areas using the Extended Fan Palm hand technique. Emit Qi for 24 breaths, rotating in a clockwise direction to gather the Qi in the Lower Dantian.

#### TREATMENT MODIFICATIONS

- When treating a patient with an insufficiency of Kidney Yang, vibrate the energy using the Sword Fingers Hand technique, while emitting Qi into the Lower Dantian for 16 to 18 breaths.
- When treating a patient with a condition of Damp Heat flowing downward, purge the Qi along the Kidney Channels down into the Lower Dantian. Use the Extended Fan Palm hand technique and emit Qi into the patient's Lower Dantian, Kd-13 and Kd-14 points on both sides of the body, as well as the navel area, for 24 breaths.

#### PRESCRIPTIONS AND HOMEWORK

It is advisable to have the patient perform the Deer exercise, prescribed for increasing the body's Jing.

1. Have the patient sit on the edge of the chair, rubbing the palms to create heat. This right hand will cup his testicles so that the palm completely covers them with slight pressure. The left hand is placed on the area of the Lower Dantian just below the navel. The left hand moves in a circular clockwise direction 81 times. Next, the hands are rubbed together again, reversing the hand positions so that the left hand cups the testicles and the right hand is on the Lower Dantian. The circle rubbing is repeated in the opposite direction 81 times. Concentrate on the heat and Qi filling up the Lower Dantian and genital area.
2. The patient should tighten and draw up the anal muscle while inhaling, feeling the Qi being drawn up the rectum and prostate area, filling up the Lower Dantian. He should hold the breath as long as possible, then exhale, release and relax. The anal contraction exer-

cise should be repeated beginning with 25 breaths, and eventually working up to 250 breaths.

**PRESCRIPTION MODIFICATIONS**

1. When treating patients with Kidney Yang Deficiency, it is advisable to have them practice Beating and Drumming the Qi with lower abdominal breathing (see Chapter 42).
2. When treating patients with a downward flow of Damp Heat, it is advisable to have the patient rub the Lower Dantian and sound the healing tones "Chree" for 36 breaths and "Shu" for 36 breaths.





## CHAPTER 48

# QI EMISSION THERAPY FOR MISCELLANEOUS DISEASES

### INTRODUCTION

This chapter deals with miscellaneous diseases that are classified as either complicated multiple diseases, or energetic conditions which have not yet been classified. This section describes the conditions, symptoms and treatment for these syndromes. The discussion of these various treatments begins with energetic dysfunctions stemming from the Qi of the Three Dantians, and expands further to include other tissues, internal organ and energetic organ system complications.

#### DEFICIENT DANTIAN QI

One of the most common problems found in the body's energetic system is Deficient Dantian Qi. The symptoms vary according to the location of the Deficiency, as well as the patient's constitution.

1. If the energy is Deficient within the Lower Dantian, the symptoms and syndromes cover a large range that includes: chronic diarrhea, asthma due to Kidney Deficiency, hypertension due to Yin Deficiency, Blood Deficiency, insomnia, spermatorrhea, collapsing syndrome due to Deficiency, abandoned-type Wind Stroke, abandoned-type coma and all types of organ prolapse.
2. If the energy is Deficient within the Middle Dantian, the problems may include shortness of breath, bronchitis, asthma, chest pain, palpitations, intercostal neuralgia, all breast disorders including acute mastitis and breast abscesses.
3. If the energy is Deficient within the Upper Dantian, the problems may include frontal headaches, dizziness, vomiting, fainting due to Blood loss, insomnia, eye soreness, febrile convulsions and insanity.

### PRESCRIPTIONS FOR REGULATING THE THREE DANTIAN

The following meditations are prescriptions used to regulate the heat, vibration, and light in the Lower, Middle, and Upper Dantians.

1. The Lower Dantian meditation solidifies the Qi in the Lower Dantian that allows for stable energy transference to take place. The purpose for Heat Regulation in the Lower Dantian is to cause the internal organs to steam; this transfers energy from organ to organ to nurture and regulate the body's Qi.

Have the patient focus on breathing into the center of the Lower Dantian. Upon inhaling, the patient imagines drawing Qi into the body from the nose, urethra and anus, and directs it into the Lower Dantian. After inhaling, the patient closes the lower orifices and circulates the Qi up through the coccyx and Mingmen area, then down into the navel and into the Lower Dantian. It is important that the patient visualize a ball of energy rotating in the lower abdomen like a spinning wheel. As this Qi begins to collect in the Lower Dantian, heat and vibration begin to resonate in the lower abdominal area.

2. The Middle Dantian meditation expands the patient's Wei Qi, which in turn enhances the body's protection against an attack of Hot or Cold pathogenic factors. The patient should draw the Toxic Qi out of the Yang Channels of the arms, through the center point of the palms. This is an excellent meditation for treating diseases caused from Excess Heat, such as insomnia, headaches, hypertension, and arthritis of the joints:

To regulate the heat of the Heart Fire and Middle Dantian area, the patient focuses the

breath and mind's intention on the center of the chest (CV-17) while placing the right thumb inside the heart of the left palm (Pc-8), while resting both hands on the lap.

3. The Upper Dantian meditation not only expands the patient's Wei Qi, but also fills the body with sound and light vibration. Sound and vibration are used in the Qigong clinic to purge Toxic Qi out of the patient's body. This is an excellent meditation for balancing and energizing all Three Dantians.

The patient begins in a standing or sitting Wuji posture, with the spine straight, Mingmen pressed back, anal sphincter closed, tongue on upper palate, and breathing naturally. This particular exercise follows the opening and closing pattern of Qi regulation. The focus is placed on each Dantian area for a period of 18 to 24 breaths. Each Dantian area needs a specific sound and light visualization to open, purge, close, and regulate its energy. The sounds and physical actions are as follows.

- To open, energize and regulate the Upper Dantian, use the sound of "Om." The arms separate and come together above the Baihui area (above the head) in order to open and close the Upper Dantian. The focus of the mind's intention is placed on drawing in divine healing light while inhaling, to fill the Taiji Pole. When exhaling, imagine the energy rushing into the Upper Dantian while toning the first vowel sound "O." Then imagine light shining outside of the body while sounding the consonant sound "m." On the beginning of the vowel sound, the tongue is placed on the lower palate. As the tone and breath reach its midpoint, the tongue rises to connect with the upper palate to finish the sound "Om."
- To open, energize and regulate the Middle Dantian use the sound of "Ha." The arms separate and come together above the chest at the CV-17 point while opening and closing the Middle Dantian. The focus of the mind's intention is placed on drawing in divine healing light while inhaling, to fill the Taiji Pole.

When exhaling the tone "Ha", separate the arms and imagine that the Qi rushes into the Middle Dantian and then expands to shine outside of the body. On the beginning of the tone "Ha," the tongue should be placed on the lower palate. As the tone and breath reach its midpoint, the tongue maintains its connection to the lower palate.

- To open, energize and regulate the Lower Dantian use the sound of "Hai-riem." The arms separate and come together above the lower abdomen at the CV-8 point while opening and closing the Lower Dantian. The focus of mind's intention is placed on drawing in divine healing light while inhaling, to fill the Taiji Pole. When exhaling, imagine the Qi rushing into the Lower Dantian with the first syllable "Hai," then shines outside of the body when the syllable "reim" is pronounced. At the beginning, the tongue is placed on the lower palate to pronounce the sound "Hai." As the tone and breath reach its midpoint, the tongue changes its position to behind the teeth to tone the sound "reim."

All three sounds are used to activate and energize the body's Three Dantians by practicing these sounds in the following two step progression:

1. Upon inhalation, focus the mind's intention on drawing divine healing light into the body to fill the Taiji Pole.
2. While exhaling, sound the specific tone of each Dantian, while both hands perform the opening (the expanding movements of the arms and hands) and closing (the contracting movements of the arms and hands) technique at each Dantian. The mind visualizes the light resonating and shining out from the body at each Dantian during the toning.

#### IMPROPER YIN AND YANG ENERGY BALANCE

Another common problem observed in the clinic is an imbalance of Yin and Yang Qi within the patient's body. Converting and balancing the Yin and Yang energy diverts the Qi before it has a chance to overload the body's system. The Qigong



doctor first removes any obstruction in the patient's Governing Vessel and then harmonizes the patient's Yin and Yang energy by extending Qi into the patient's back, on the GV-13 and -14 points.

The following meditations are used as prescriptions to develop a strong electrical charge in the body, that balances the Yin and Yang currents:

Have the patient place the thumb in the heart of his or her palm (Pc-8), fingers touching the back (dorsal) side of the hand, opposite the (Pc-8) point (Figure 45.1). To energize the Lower Dantian the patient concentrates on his or her lower abdominal area. To energize the Middle Dantian the patient should concentrate on the area at center of the chest. The only difference between the Lower Dantian exercise and the meditation used to heat the Middle Dantian is the focal point of the patient's concentration. In these particular exercises, the hand postures are the same, however, the mind is focused on either the hands near the Lower Dantian, or on the middle of the chest.

- For men to develop a stronger electropositive Yang energy field, the right hand should cover the top and center of the left hand. To develop a stronger electronegative Yin energy field, the left hand should cover the top and center of their right hand.
- For women to develop a stronger electropositive Yang energy field, the left hand should cover the top and center of the right hand. To develop a stronger electronegative Yin energy field, the right hand should cover the top and center of the left hand.

Note: In generating energy within each Dantian area it is important to understand basic Yin and Yang polarities and their relationship to male and female. The female chest is considered Yang while the female genital area is considered Yin. The female Middle Dantian (or Heart area) is the focal point of female Yang (positive) energy; the genital area is the focal point of female Yin (negative) energy. Conversely, the male chest is considered Yin while the male genital area is considered Yang. The Middle Dantian (or Heart area) is the focal point of male Yin (negative) energy; the genital area is the focal point of male Yang (positive)

energy (see Chapter 5).

### DISORDERS OF THE QI

Whenever energy movement is impeded, disorders in Qi functions occur. Generally, these disturbances cause either disorders of Fire, or disorders of Water (see Chapter 22).

The cause and progression to these disorders can be further broken down and classified according to their energetic dysfunction. There are several types of Qi disorders observed in the clinic and they are generally described as follows.

#### LEAKAGE AND LOSS OF QI

During or after training practice, the patient may feel that Qi is continuously and uncontrollably leaking out of the body from the genitalia and anus or somewhere else on the body. This loss of Qi can lead to Qi Deficiencies and manifest through the following symptoms: emaciation, weakness of the limbs, grayish and dull complexion, nervousness, mental disturbances, distractibility, failing memory, spontaneous sweating, night sweats, seminal emission, insomnia, lassitude and sluggishness.

To treat this condition apply the Extended Fan Palm technique, use the Pushing, Pulling, and Shaking manipulations to emit Qi into the Mingmen; then use Vibrating and Shaking manipulations to emit Qi into the Lower Dantian.

#### QI STAGNATION DISORDERS

Qi stagnation exists when the Qi becomes sluggish when moving within the body's channels, organs, or tissues. Qi stagnation can be caused by many different factors such as suppressed emotions, trauma, contraction of microorganisms, poor diet, and weak digestion. Qi stagnation, over time, results in localized pain, distention, cysts, tumors, etc. Qi stagnation disorders have two subcategories: Qi and Blood Stasis, and Obstructed Qi (see Chapter 22).

1. Qi and Blood Stasis refers to the sensation of local pain, heaviness, soreness, distention, and compression, which are caused by the stagnant Qi and Blood in certain areas of the body. These sensations do not resolve by themselves. This stasis may occur during or after

Medical Qigong training practice from Qi disorders and visceral malfunctions.

2. Obstructed Qi is also considered a subcategory of Qi stagnation, and exists when the Qi becomes so stagnant that it no longer flows. At this stage the Qi can't move the Blood. This can be caused by trauma, surgery, and acute Qi stagnation.

Reconstructive Qi therapy, for conditions of Qi stagnation use the following two methods:

1. Select corresponding channel points in the region of the Qi and Blood stasis. Knead the selected channel points, then push and rub along the obstructed channel.
2. Finish the treatment by applying the Extended Fan Palm technique; use the Pushing, Pulling and Shaking manipulations to emit and conduct Qi along the channels to open them.

### REBELLIOUS QI DISORDERS

Rebellious Qi disorders manifest as Qi flowing in the wrong direction (a direction different from its normal physiological progression); this causes a disturbance within the harmonious flow of energy and affects the organ functions. The symptoms have to be analyzed according to the internal organ which is involved. There are two types of Rebellious Qi, the Excess type and the Deficient type. Rebellious Qi is categorized as follows.

#### DISORDERS OF EXCESS REBELLIOUS QI

Disorders of Excess Rebellious Qi occur when the vital Qi increases and forces the pathogenic Qi to move. This causes local sensations of pain, soreness, distention, heaviness, coldness or hotness which can develop during Qigong practice. To treat for conditions of Rebellious Qi, use the following two methods:

1. From the head and torso, follow the routes of the channels and collaterals out to the extremities. Pinch and lightly pull on the extremities (fingers and toes). Then press, knead, push and rub the location of the discomfort, guiding and leading the Qi along the channels away from the area of discomfort.
2. Apply the Extended Fan Palm method; use the Pulling and Leading manipulation to pull

and guide the Qi, or open up the channel points to disperse the Qi.

#### DISORDERS OF DEFICIENT REBELLIOUS QI

Disorders of Deficient Rebellious Qi refer to the disorderly flow of Qi and Blood during or after training practice, which can cause dizziness, fright, a heavy feeling in the chest, shortness of breath, shaking limbs, trembling of the hands and feet or fainting. Generally, energy sensitive practitioners know the location and direction of the disorderly flow of Qi in their tissues.

To treat conditions of Deficient Rebellious Qi use the following two methods:

1. Open the appropriate channel points to regulate the functional activities of the Eight Extraordinary Vessels.
2. Select appropriate regions and channel points and apply the Extended Fan Palm or Sword Fingers technique. Use Pushing, Pulling, and Shaking manipulations to activate the channel Qi of that particular channel or region. Then, use the Leading manipulation to direct the Qi into specific channels or return it to the Lower Dantian.

### ARTHRITIS

Arthritis is defined as inflammation of the joints, usually accompanied by pain, swelling and frequently changes in structure. This is a chronic, multiple arthropathy and can be divided into the peripheral type (pertaining to the four limbs), and the central type (pertaining to the spinal column, i.e., rheumatoid arthritis or ankylosing spondylitis).

#### ETIOLOGY

Arthritis is caused by pathogenic Wind, Cold and Dampness attacking the body's channels and hindering the Qi and Blood circulation. This invasion can give rise to pain, soreness, heaviness, and numbness of the tendons and muscles, as well as swelling and difficulty in moving the joints. This condition can be caused from an unstable lifestyle weakening the body's Wei Qi, overexposure to a draft after sweating, wading in water, exposure to cold weather, or laying on a damp ground for long periods of time.



**SYMPTOMS**

Arthritis is clinically manifested primarily as arthralgia and dysfunction of the joints and can be accompanied by muscle spasm, loss of muscle tone, loss of muscle mass and deformity. Symptoms can be divided into early and late stages.

- In the early stages of arthralgia, the local swelling usually starts from the small joints of the fingers and toes, wrists and ankles, or from the iliosacral joint and spreads upward into the body. Several weeks or months later, the patient may feel local tenderness and inflexibility of the joints with some clicking or cracking sounds. In this stage the pain is worse at night and early in the morning, and may be alleviated with gentle exercise. In the early stages of arthritis, the patient's condition can be controlled and even restored back to normal through Medical Qigong prescriptions.
- In the later stages of arthritis, the articulation of the joint movement is markedly limited, and patients may experience deformity in the joints, as well as stiffness, muscular atrophy and paralysis. The phalangeal and carpal joints of the patient's hands may become rigid and deviate to the ulnar side of the arm. The fingers may also become deformed with restricted mobility, and the elbow and shoulder joints may also be affected. In the late stages of arthritis, the treatment can only control the progression of the disease and alleviate local symptoms. The patient's locomotive function can only be gradually improved.

If the patient's lower limbs are affected, the ankle, knee and hip joints may become rigid, and he or she may experience motor impairment. If arthritis occurs in the patient's spinal column, it may cause kyphotic deformity and dyspnea, as well as restriction in neck movement. At this stage a sudden backward flexing of the neck may cause sudden death in patients with rigid forward bending neck deformity.

When treating an External invasion of pathogenic factors, the Qigong doctor observes three main symptoms of arthritis:

1. Wind or migratory arthralgia is manifested by pain that has no particular fixed location, but moves throughout the body's extremities and joints, and is sometimes accompanied by chills and fever.
2. Cold arthralgia is manifested by localized pain of the joints, which may be relieved by heat and aggravated by cold.
3. Damp arthralgia is manifested by fixed pain and swelling in the joints and extremities, or by numbness of the skin which may be aggravated in cloudy and rainy weather.

**TREATMENTS**

1. Place the patient in the standing posture and begin dredging the Governing Vessel, drawing the energy into the ground.
2. Use the Extended Fan Palm hand technique and begin to emit Qi into the patient's GV-14, Mingmen, and Lower Dantian areas.
3. While emitting Qi into the painful joint areas, purge the pathogenic energy out of the patient's body, leading the Toxic Qi along the channels and out of the extremities.

**PRESCRIPTIONS AND HOMEWORK**

In treating arthritis it is important to prescribe exercises which lubricate the joint articulations to increase the production of Qi and Blood to the extremities. The Daoist Five Yin and Yang Organ exercises will accomplish this goal quite easily.

The patients are required to perform Qigong prescriptions which improve the body's resistance, but do not cause fatigue. Patients should also improve their diet and should be encouraged to consult a nutritionist for natural supplements that can help rebuild healthy cartilage and reduce pain. They should also make every effort to keep their body warm.

For patients with osteoporosis, stretching techniques, as well as sudden forward flexing of the neck are absolutely prohibited.

**PRESCRIPTION MODIFICATIONS**

1. When treating patients who suffer from arthritic pain in the upper limbs, advise them to practice shoulder and arm Dynamic Medical Qigong, moving at a slow, fluid pace.
2. When treating patients who suffer from ar-



thritic pain in the lower extremities, advise them to practice Dynamic Walking Medical Qigong (see Chapter 15), moving at a slow, fluid pace.

3. When treating patients who suffer from arthritic pain in the waist and lower back, advise them to practice the Expanding and Contracting the Rings exercise (see Chapter 41).
4. When treating patients who suffer from arthritic pain in the neck, advise them to practice slow-moving non-forceful neck rotation exercises in conjunction with stationary neck massage.

### VERTIGO

Vertigo is a syndrome manifested mainly by dizziness and dim eyesight. It is defined as a sensation of moving around in space or having objects move about the person as a result of a disturbance of equilibrium. Vertigo is sometimes used as a synonym for dizziness, feeling light headed, or giddy.

Patients with mild vertigo may experience relief from this condition after a short bed rest, with their eyes closed. In severe cases, patients may suffer from a serious rotary vertigo and will not be able to stand or walk straight (e.g., sea and air sickness), sometimes followed by nausea, vomiting, perspiration, or even syncope (fainting).

Diseases that have vertigo as their main manifestation include cerebral arteriosclerosis, auditory vertigo, hypertension, anemia, and psychosomatic illnesses such as hyperventilation (which often accompanies anxiety disorders, especially panic disorders). These diseases may be diagnosed, categorized, and treated with reference to the prescriptions described in this section.

### ETIOLOGY

Several factors contribute to the vertigo syndrome. In ancient times, Chinese physicians believed that vertigo was caused by Yin Deficiency and Excess Liver Wind, or by a head trauma. In Excess conditions, vertigo is caused by Phlegm Fire or Wind Phlegm. Currently, the clinical protocol for treating vertigo is divided into three conditions:

1. Hyperactive Liver Yang causing an insuffi-

ciency of Kidney Yin,

2. A Deficiency of Qi and Blood in the Heart and Spleen causing a Deficiency in the Marrow reservoir, and
3. Stagnation of Phlegm Dampness caused by a Deficiency of Spleen and Stomach Qi (which fail to transport the Phlegm).

Vertigo may be caused by a variety of factors affecting the ear, the eighth cranial nerve, and the brain stem; including middle ear disease, infectious diseases, trauma, tumors, toxemia due to food poisoning, hypertension, sun stroke, and toxic conditions such as those caused by alcohol and drugs. Over medication and malnutrition (especially in the elderly who suffer from dehydration) also cause vertigo.

### SYMPTOMS

1. In cases where the patient has hyperactive Liver Yang, the syndrome of vertigo is characterized by severe dizziness, splitting headache, blurred vision, nausea, soreness and weakness of the waist and legs, mental fatigue (caused by emotional upset and anger), flushed face, constipation and tinnitus.
2. In cases of Qi and Blood Deficiency, the symptoms include rotary vertigo, blurred vision or night blindness, listlessness, disinclination to talk, palpitations, insomnia and anorexia.
3. In cases of stagnation of Phlegm Dampness, the symptoms include chest pain and distress, nausea and vomiting, poor appetite, listlessness of the body and heaviness in the head.

### TREATMENT

When treating patients with vertigo, begin with the upper body working downward and from the medial aspect of the body towards the lateral part of the body.

1. Begin with the patient sitting on the edge of the table. Stimulate the patient's Baihui, the sides of the head, (GB-4, GB-8, and Taiyang areas), GV-14, Shendao, Mingmen, and the Lower Dantian.
2. Next, use the Vibrating Palm hand manipulation to emit Qi into the patient's Baihui, GV-14, Yellow Court and Lower Dantian for 12 to 24 breaths.

3. Use the Extended Fan Palm hand technique to emit energy into the patient's St-8, St-21 and St-36 points on both sides of the body.
4. With the left palm, emit Qi into the patient's Baihui point while using the right hand Sword Fingers to guide the patient's Qi from the Yellow Court down the Conception Vessel into the Lower Dantian.
5. Next, direct the Qi from the patient's St-8 points down to the St-36 points via the Stomach Channels.
6. Purge the energy of the upper torso out through the hands via the Large Intestine Channels.
7. Finally, lightly pat and knead the patient's Baihui and GV-14, softly rocking their upper limbs to end the treatment. Softly pressing and kneading the patient's tissues along their channels can push Qi and Blood downward to free the patient's mind from Toxic Qi and can improve the eyesight. The soft grasping can relieve stasis of Qi and Blood in the patient's blood vessels and promote circulation, thus reducing and relieving vertigo.

#### TREATMENT MODIFICATIONS

1. In cases of hyperactive Liver Yang, use the Extended Fan Palm hand method to emit Qi into the patient's Bl-18, Mingmen, and Lower Dantian. Guide the Qi to flow along the channels (or in a clockwise direction) to nourish the patient's Yin and to suppress the hyperactive Yang.
2. In cases of Deficient Qi and Blood, use the Extended Fan Palm hand method to emit Qi into the patient's mid-back (Bl-17, Bl-18, and Bl-20 points) and Lower Dantian to nourish the patient's Qi and to replenish the Blood.
3. In cases of stagnation of Phlegm Dampness, use the Extended Fan Palm hand method to emit Qi into the patient's Yellow Court. Guide the Toxic Qi down the Stomach Channels and expel the pathogens out from the patient's St-36 points.

#### PRESCRIPTIONS AND HOMEWORK

To treat vertigo, have the patient practice the Descend the Qi and Cleanse the Organs exercise

(see Chapter 41).

#### PRESCRIPTION MODIFICATIONS

When treating patient's who suffer from a Deficiency of Kidney Yin and a hyperactivity of Liver Yang, prescribe the following meditation. Have the patient take a standing or sitting posture, breathing naturally, and relaxing. While inhaling through the nose, the patient imagines blue energy filling the mouth. When exhaling, the patient imagines this dark blue energy slowly pouring down the throat, like warm water, filling the Kidneys and Lower Dantian area. The patient should practice this meditation for 7 breaths.

#### HEADACHES

A headache is defined as a diffused pain in different portions of the head which is not confined to any one nerve distribution area. It may be acute, chronic, frontal, temporal, occipital, confined to one side of the head, or affect the region immediately over one or both eyes. The character of the pain may vary from dull and aching, to acute stabbing pain that is almost unbearable. There may be intermittent, intense pain, a throbbing pain, a pressure in the head which feels as if it will burst the head, or a penetrating pain driving through the head.

#### ETIOLOGY

Transient, acute headaches may vary in their etiology. Disease of the perinasal sinuses, teeth, eyes, ears, nose or throat, acute infections, invasion of Wind Cold pathogens into the channels of the head, or trauma to the head are among the most frequent causes of headaches.

Chronic headaches may also be caused by a variety of conditions including physical, emotional, psychosomatic, or psychogenic factors, including fevers, metabolic conditions (hypertension, etc.), or even exposure to toxic chemicals.

#### SYNDROMES

Headache syndromes can be divided into five categories which are described as follows.

1. A Shaoyang headache (migraine) is clinically manifested through symptoms such as a severe headache (splitting pain) in the temple region accompanied by Excess Heat in the



head, conjunctive congestion, and sometimes intercostal fullness or pain. Nausea often accompanies a severe migraine attack.

2. A Taiyang headache (occipitocervical headache) is clinically manifested through such symptoms as a headache and pain in the back of the head which can be accompanied by fever, aversion to cold, and rigidity at the back of the neck.
3. A Jueyin headache (vertical ache) is clinically manifested through such symptoms as a vertex headache, vertigo, insomnia, dizziness, and irritability with a flushed face.
4. A Yangming headache (frontal ache) is clinically manifested through such symptoms as a headache in the upper part of the cranium accompanied by dysphoria (depression and anxiety) with a smothering sensation, thirst, bad breath and constipation.
5. A Deficient Qi and Blood headache is clinically manifested through such symptoms as a lingering headache with a heavy sensation in the head, blurred vision, lassitude, and weakness.

#### TREATMENT

Begin by purging and dredging the patient's Upper Dantian, focusing on the Yintang, Taiyang, Baihui, GV-16, GV-20, and GB-4 points. Purge the pathogenic Qi down the patient's arms and out the LI-11 and LI-4 points, as well as down the Gall Bladder Channel out of the GB-41 points. The point and channel purging is specific to the location (right or left side) of the headache.

Next, using the Extended Fan Palm hand technique, emit Qi into the patient's headache region, purging it down the Conception Vessel to the Lower Dantian.

#### TREATMENT MODIFICATIONS

1. When treating a patient with a Shaoyang headache, apply the Extended Fan Palm hand technique to emit Qi into the GB-4, GB-8, and TB-20 points, leading the pathogenic Qi out of the Triple Burners and Gall Bladder Channels.
2. When treating a patient with a Taiyang headache, apply the Extended Fan Palm hand technique to emit Qi into the LI-11 and BL-10 points, Purging pathogenic Qi down the Large Intestine and Bladder Channels and out of the hands and feet.
3. When treating a patient with a Jueyin headache, start at the head using the Circle Spiraling hand technique in a counterclockwise direction, purging the Toxic Qi out the patient's Gall Bladder Channels and out of the legs.
4. When treating a patient with a Yangming headache, use the Extended Fan Palm hand technique to emit Qi into the patient's Taiyang, Yintang, and St-8 points, purging the Toxic Qi down the Stomach Channels and out of the legs.
5. When treating patients with Deficient Qi and Blood, use the Extended Fan Palm hand technique to emit Qi into the patient's mid-back, at the BL-17 and BL-20 points, and the chest at the CV-17 point. Then emit Qi into the patient's CV-12 and Lower Dantian areas.

#### PRESCRIPTIONS AND HOMEWORK

1. It is advisable to have the patient practice the Ten Dragons Run Through the Forest exercise found in the Wash the Face and Massage section of Chapter 39.
2. It is beneficial to prescribe the following meditation to prevent the advancement of an acute attack. The main focus of this meditation is to direct Blood, Heat, and Qi to the body's upper extremities (the arms and hands), away from the original source of pain (i.e., the head).
  - a. From a sitting, semi-reclining, or lying posture, the patient begins to relax and quiet the mind, with the eyes closed.
  - b. The patient imagines that it is summertime and he or she is at the beach. Next, the patient focuses on both arms and hands, imagining them growing warmer and warmer in the hot sun. The patient imagines feeling massive amounts of heat radiating from the arms and hands, redirecting the Blood flow away from the head.
  - c. Then, the patient imagines the face becoming cooler, as the pressure and pain



melts down the neck, shoulders, arms, forearms and out of the hands.

### Prescription Modifications

1. For patients with a Shaoyang headache, focus the prescription meditations and exercises on treatments that purge the bilateral sides of the patient's head along the Triple Burners and Gall Bladder Channels, dredging the pathogenic Qi down and out of the patient's arms and legs.
2. For patients with a Taiyang headache, focus the prescription meditations and exercises on treatments that purge the patient's occiput and cranium, the Small Intestine and Bladder Channels, and that dredge the pathogenic Qi down and out of the patient's arms and legs.
3. For patients with a Jueyin headache, focus the meditations and exercises on treatments that purge the patient's vertex cranium, dredging the Toxic Qi down the Liver Channels and out of the legs.
4. For patients with a Yangming headache, focus the prescription meditations and exercises on treatments that purge and dredge the energy from the patient's forehead down the Large Intestine and Stomach Channels and out of the legs.
5. For patients with a Deficient Qi and Blood headache, focus the prescription on Lower Dantian Cultivation exercises and meditations.

### MIGRAINE HEADACHES

This type of headache initially consists of a constriction in the head arteries, followed by vasodilation of the extracerebral cranial arteries.

#### ETIOLOGY

Migraine headaches are usually brought about by stress, and can also be initiated by an allergic reaction to what the patient's body considers to be a toxic invasion (e.g., cheese, chocolate, red wine, contraceptive pills, etc.). These types of stresses on the body's system result in internal organ dysfunction, which is generally caused by one or more of the following three factors.

1. The energy of the Heart and Spleen are not

regulated.

2. A rising up of Liver Heat and Fire occurs.
3. A Deficiency of Kidney Yin and rising of Heart Fire occurs simultaneously.

The result of stress-related internal organ dysfunctions causes the initial constriction of the arteries in the head, followed by vasodilation and distention of the vessels.

#### SYMPTOMS

The clinical manifestations of migraine headaches are hypersensitivity to light and sound, followed by severe, throbbing pain (most commonly felt on only one side of the head), nausea, dizziness, and sometimes vomiting. Some migraine patients experience seeing an aura or visual disturbances (colors, shapes, lines, flashing spots, or temporary reduction in the field of vision) before the head pain begins.

#### TREATMENT

For treatment, the Qigong doctor must pull the pathogenic energy out of the patient's head, from the location of the pain; then lead the Excess Toxic Qi out of the patient's extremities, and open up the channels so that Qi can rise and fall to the patient's head unobstructed.

1. In a severe case, combine Medical Qigong therapy with Jing Point therapy.
  - a. Begin the treatment by pulling out (with strong intention) the stagnant Qi trapped in the patient's head. First, purge the patient's Wei Qi field, then enter the patient's Jade Pillow at the base of the head. Next, emit Qi along the falx cerebri and circulate it using your intention to create a small Microcosmic Orbit (circling from the back of the head to the nose and back). This encourages the patient's stagnant Qi to move.
  - b. Next, dredge around the area of the patient's eye (from the inner corner of the eye to the side of the eye), starting at the BL-1 point to the Yin Tang point (Third Eye), following the sphenoid arch across to the temple at the Taiyang point, then to the back of the ear at the

TB-17 point. Next, lead the pathogenic Qi down the neck and pull out the stagnant Qi through the extremities (Pc-6 and LI-4 on the hand). If the patient is feeling nausea, purge the Toxic Qi from the Yellow Court and lead the Toxic Qi down and out the body through the St-36 point on the leg and Lv-3 point on the foot.

- c. To remove sluggish Qi stagnation, squeeze the patient's trapezius muscles, draining the pathogenic Qi out of the axillary fold of the patient's arm. The patient should breathe into the painful areas, and imagine any remaining Toxic Qi descending down the arm into the fingertips when exhaling. The doctor should squeeze the patient's arm as the patient exhales, to support the descending action of the Toxic Qi.
  - d. The patient should be given homework, depending on his or her constitution.
2. In treating chronic migraine headaches, combine Medical Qigong therapy with An Mo therapy, working from the branch to the root.
- a. Begin the treatment by pulling out the stagnant Qi trapped in the patient's head. This is done by first purging the patient's Wei Qi field, then entering the patient's Jade Pillow (at the base of the head) to purge and remove Toxic Qi and stagnation. Then emit and guide the Qi with your intention, to flow along the patient's falx cerebri. This forms a small Microcosmic Orbit (circling from the back of the head to the nose and back) and encourages the patient's stagnant Qi to move.
  - b. Extend Qi into the patient's BL-1 point (on the inside of the eye).
  - c. Next, focus energy into the patient's Yin Tang point and begin circulating the Qi along the orbicularis oculi muscle of whichever eye is in pain (along the eyebrows to the ear). Work from the inside of the eye, out along the eyebrows (Fig-



Figure 48.1. For treating chronic migraine conditions (which dominate behind the left eye), begin by extending Qi into the patient's BL-1 point and start to dredge the Toxic Qi from the patient's Yin Tang area, circulating the orbicularis oculi muscle of the eye in a clockwise direction.

ure 48.1).

- d. After several rotations, follow the sphenoid arch to the back of the ear at the TB-17 point (if the pain is bilateral, for men treat the left side first; for women treat the right side first).
- e. Next, beginning at the TB-21 point, outline the outside of the ear, then massage the lateral aspect of the ear's ridge (upper auricle) (Figure 48.2).
- f. Hold both of the patient's ears firmly and begin to apply slight pressure at a 45 degree angle towards the sides of the patient's head. This allows the Qi trapped within the patient's head to escape. Using intention, move the Qi from the Jade Pillow (along the tentorium cerebelli) into the patient's pituitary gland. Then divide the energy into two rivers of Qi that circulate through the middle of the cerebrum and end back at the Jade Pillow.

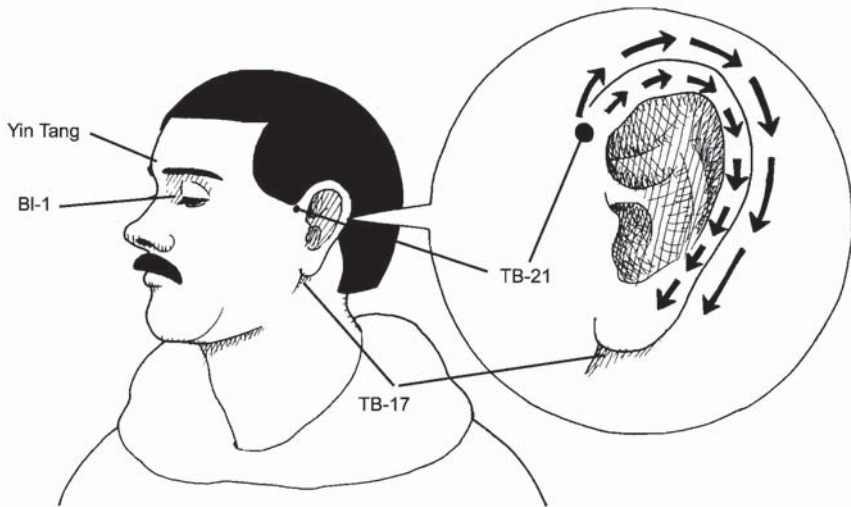


Figure 48.2. Outline the outside of the patient's ear, then massage the lateral aspect of the ear's ridge.

- g. From the front of the head, at the edge of the hair, gather the Qi and lightly scratch the patient's head, as you use the Kneading Tiger technique. Visualize pulling the Toxic Qi down the front and sides of the patient's head (down the Gall Bladder Channels) to the base of his or her neck (Figure 48.3).
- h. From the base of the neck, pull the Toxic Qi down and out of the arms.
- i. The patient should be given seated Qui-scent Qigong meditation homework, the length of meditation time will depend on his or her constitution.

Note: When treating migraine headaches, the head should always be treated first before treating the extremities.



Figure 48.3. Using the Kneading Tiger technique, visualize pulling the pathogenic Qi out of the patient's head, down the side of the neck and down along the sides of his or her arm.





## **SECTION XI**

# **SPECIALIZED QI EMISSION THERAPY FOR PEDIATRICS, GERIATRICS, GYNECOLOGY, NEUROLOGY, PSYCHOLOGY, ONCOLOGY, AND SURGERY**

## INTRODUCTION

In this section we will explore disease treatment techniques and prescriptions unique to Medical Qigong doctors who specialize in Pediatrics, Geriatrics, Gynecology, Neurology and Oncology.

The last two chapters will address Medical Qigong therapy and the treatment of radiation, chemotherapy, and surgery.



## CHAPTER 49

### QI EMISSION THERAPY FOR PEDIATRICS

#### INTRODUCTION

Pediatrics is the branch of medicine which deals with the care of children and the treatment of childhood diseases.

From a traditional Chinese medical perspective, children are different than adults in several important ways. First, the Yin and Yang energy in children is fresh and pure, and their vitality usually flourishes. Second, although the internal organs of children have begun to take shape, the organs are still in the process of developing Qi; the organs are still maturing and are not yet fully developed. Because children are still growing organs and tissues, stimulating the channels and channel points has a different effect on their body than on an adult.

Specifically, the Lungs, Spleen, and Kidneys are especially delicate in children. The Lungs and Spleen are weak, and the Kidneys are particularly vulnerable. The Lungs control the Qi of the whole body. The Spleen is responsible for the transformation of food and the transportation of Gu Qi (food Qi). The Lungs and Spleen are the postnatal foundation of health. The Kidneys are in charge of the bones and Marrow and are the prenatal foundation of health. Children are still full of Prenatal Qi; they are just beginning to use their Lungs and Spleen for the function of acquiring Postnatal Qi. Consequently, their energetic system is vulnerable and unstable.

If children are born without congenital defects or weakness, are nursed properly, and avoid contracting major diseases, the internal organs should develop normally. However, because of inherent weakness or immaturity of the digestive system, almost all pediatric diseases of children under the age of six usually begin with some element of indigestion. A child's tiny digestive system makes him or her prone to the creation of Phlegm. Since

the Spleen is the root of Phlegm production, and the Lungs are the storehouse of Phlegm, then a congenitally weak Spleen can lead to the creation of Turbid Dampness within the child's body. This Turbid Dampness can congeal into Phlegm and lodge within the child's Lungs. These symptoms can be observed in young children as runny noses, ear infections, phlegmy coughs, and other respiratory difficulties.

#### EARLY STAGES OF CHILD GROWTH AND DEVELOPMENT

In childhood, growth and development occur rapidly. In the ancient Chinese medical classic entitled *Prescriptions Worth a Thousand Gold Ducats* it states, "A newborn is feeble and tender; two months later, its pupils begin to become well developed, it can smile and distinguish parents from strangers; 150 days later, its sacral bones have been well developed, it can sit independently; 210 days later, its metacarpal bones have been well developed, it can crawl; 300 days later, its patellae have been well developed, it can stand alone; at one full year of life, its shank and occipital bones have been well developed, it can walk and speak."

In the natural course of childhood growth and development, there may be fever, irregular pulse signs, or perspiration due to the imbalances of Yin and Yang. The child usually recovers spontaneously within a day or two. Such episodes are called Changing and Steaming. Changing implies the transformation of the Five Yin Organs, with the accompanying variations of emotions, and the development of the child's intelligence. Steaming implies the vaporous exchanges within the six Yang organs induced by accumulated Heat. The ancient Chinese discovered that there is one Changing every 32 days, and one Steaming every 64 days. Thus, within 320 days, there are 10

Changing, and within 576 days, there are 9 Steamings. Every Changing or Steaming is an ordinary event in the course of growth and development, and should not be mistaken for a condition of childhood disease. However, if children are not cared for properly during Changing and Steaming, they are more apt to fall ill.

### **PATHOLOGY**

In *"Detailed Analysis of Epidemic Febrile Diseases,"* Dr. Wu Tang stated that children's diseases are apt to change because the internal organs are frail and their defense mechanisms are incomplete; children contract infections easily because the skin and muscles are still tender, and the vitality is timid and weak. Propensity to illness, inclination to Excess and Deficiency, and being prone to suffer from Heat and Cold syndromes are common features of pediatric pathology. Since children are full of pure Yang, the course of disease is changeable and unpredictable. Nevertheless, recovery of health is generally easy.

### **DEFICIENT LUNGS**

Children are apt to suffer from internal organ disorders, especially of the Lungs, manifested by symptoms of cough, dyspnea, retention of Phlegm and Dampness in the Lungs, seasonal febrile diseases, allergies, asthma, and other Lung disorders.

The Lung is a delicate organ in charge of the skin and hair. Therefore, particularly in children, junctures between the skin and muscles are not compact enough to resist the invasion of Exogenous Cold, Heat, Dampness, Wind, and other pathogens. Seasonal pathogens may attack the Lungs through these slackened junctures and through the nose, thereby interfering with the descending and dispersing functions of the Lungs. This results in the accumulation of Heat, fullness in the chest, productive cough, or dyspnea.

### **DEFICIENT SPLEEN**

Since the Spleen is not yet matured and thus usually Deficient, it may be harmed or damaged due to improper diet, irregularity of meals, or imbalances caused by excessively Hot or Cold diets. Consequently, Clear Yang fails to rise, Turbid Yin

fails to descend, and Stomach Qi becomes disharmonious. Therefore, children frequently suffer from abdominal masses, abdominal pain and distension (stomachache), belching, hiccups, vomiting and diarrhea, infantile malnutrition, and other digestive disorders. These conditions often lead to children becoming hypersensitive to the foods they consume.

According to Five Elements theory, the Spleen (Earth) generates the Lungs (Metal) and the Lungs (Metal) generate the Kidneys (Water). The elements work in coordination and influence each other. In children suffering from Spleen Deficiency, there will also be a Deficiency of Lung Qi; in children suffering from Lung Deficiency, there will also be a Kidney Deficiency.

### **DEFICIENT KIDNEYS**

Kidney problems can manifest in two different ways: Kidney Jing Deficiency, which can cause retardation, or Congenital Qi Deficiency (i.e., Deficiency in the Sea of Marrow), which can lead to Down's Syndrome, Attention Deficit Disorder (ADD) and learning disabilities. Since the Kidneys control the lower orifices, Deficient Kidney Qi can also lead to chronic bed wetting.

If the child was improperly nursed when they were young, the Deficient Kidney Yin not only fails to nourish the bones and Marrow, but also fails to nourish tendons. During depletion of Liver and Kidney Yin, there can be atrophy, weakness of tendons, five types of developmental retardation, as well as five kinds of flaccidity.

### **LIVER YANG EXCESS**

By contrast, Liver Yang is usually Excessive, and Liver Wind may be brought on by Heat or Fire, resulting in infantile convulsions, twisting, and even opisthotonos.

### **HEART (SHEN) IMBALANCE**

The Heart is responsible for the child's mental stability. The Heart Fire and the Kidney Water must constantly be balanced to stabilize the child's Wu Jing Shen. An imbalance of the Heart can lead to Shen disturbances which can result in mental instability or disability.



According to the active energetic balance of the child's Wu Jing Shen, the Hun tend to naturally be overactive, and the Shen of the Heart is generally unstable. The reason for this instability is because the Hun are very active within a child. The Hun are responsible for creativity, enthusiasm, dreaming, going in and out of the body, and seeing into the Spirit world. The Shen, which is responsible for the child's discriminating mind, respect and conveying the appropriate behavior, is not fully developed. Consequently, young children tend to often be wild, hard to control, and get easily bored.

In treating a child's overactive Hun and unstable Shen, the Qigong doctor harmonizes the child's Heart Fire and Kidney Water energy, and opens the Heart's orifices (using Qi massage on the child's eyes, ears, nose, mouth and all upper sensory orifices) to stabilize the Wu Jing Shen.

#### **HOT AND COLD EXOGENOUS FACTORS**

Susceptibility to Exogenous Cold and Heat reflects the characteristics of puerile Yin and Yang. When children are invaded by Exogenous Evils, for example, there will be Excess Heat syndromes; when the child's healthy energies are depleted, there will be Deficiency Cold syndromes.

Although various defects and Deficiencies do exist in children, their Yang, Liver, and Heart are in a hyperfunctional state. Therefore, children are full of vitality and their anti-pathogenic responses are sensitive and immediate. The causes of childhood diseases are usually comparatively simple, relative to adults, and their convalescence is easier and quicker provided they receive appropriate treatment and care.

#### **THERAPY**

Because the internal organs of children are still forming and are, therefore, still frail and tender, children are much more sensitive than adults, and cannot stand strong energetic stimulation. This is why the primary modality for treating young children is gentle pediatric Tui Na, which is usually on the child's hands, feet or abdomen, or Qigong massage (lightly touching the child's body). Acupuncture is used only infrequently, and when it

is, the needles are usually not retained for long - the points are quickly and lightly stimulated and then the needles are removed. Similarly, when using Medical Qigong emission therapy, a milder stimulation is applied than would be used for adults when purging, tonifying, and regulating.

Medical Qigong is useful for treating pediatric neurological disorders, and particularly for such conditions as epilepsy, hyperactivity, attention deficit disorder (ADD), and mental retardation. Effective points for tonification include Tianzhu (BL-10), Sishencong (four extra points, located around the Baihui area at the top of the head), Baihui (GV-20), Yamen (GV-15) and Fengfu (GV-16).

When children under the age of six practice self-regulation Medical Qigong exercises (such as Qigong to increase intelligence), they frequently develop special abilities. These abilities include ESP (e.g., telepathy and telekinesis), and special Qigong healing abilities.

#### **ENERGETIC MOVEMENT AND FLOW**

The child's Microcosmic Orbit naturally flows in the direction of the Water cycle, moving up the front (CV) and down the back (GV) in order to facilitate the child's spiritual, intuitive, and psychic perceptions. This energetic movement continues in this direction until the child reaches puberty, at which time the energy reverses its direction and flows up the back (GV) and down the front (CV), in the direction of the Fire cycle. This energetic switch in direction facilitates the child's cognitive development and the ability to control emotions and impulses. The time of the Microcosmic Orbit's energetic reversal varies depending on the child's physical constitution, state of health, and his or her environment.

#### **MEDICAL QIGONG EXERCISE PRESCRIPTIONS FOR CHILDREN**

The following Medical Qigong exercise is considered a basic training method for children. This exercise is specifically developed for children of all ages and physical conditions, and is used to improve a child's physical and mental health, as well as aid in curing some common childhood



diseases. This exercise can also help to cure food allergies, loss of appetite, malnourishment, a weak immune system, neurasthenia, insomnia, dreaminess, and disturbances of the Spleen and Stomach. It is believed that this exercise also helps moderate a child's stubbornness and impatience.

#### IMPROVING INTELLECTUAL FACILITIES QIGONG (DA-ZHI-GONG)

This particular Medical Qigong exercise is excellent for children who range from 3 to 12 years old. The time and frequency of the following Qigong exercise is not fixed. It is important, however, that the child be consistent with the practice, and that the body and mind remain relaxed while training.

It is important that the child practice the entire Qigong sequence in its proper order. The child is not allowed to practice only a part of the exercise.

Prohibited from this particular exercise are children who have weak constitutions (i.e., have difficulty in standing up) or suffer from serious diseases.

1. Begin by having the child assume a standing Wuji posture. Have him or her relax the body, with the eyes either open or closed. The child then raises both hands in front of the Upper Dantian. Boys will place the left hand facing the forehead, about three inches from the Yintang point. Girls will place the right hand facing the forehead, about three inches from the Yintang point. At the same time the opposite hand should be level with the other palm and should be facing outwards (Figure 49.1).
2. Both hands begin to make a clockwise circle rotation (from the child's point of view). The child keeps the Yin Tang point as the center of the circle, for 18 breaths. Next, the child moves both hands to the front of the right eye and continues the same clockwise movement while keeping the right eye at the center of the circle. Rotate for 18 breaths. Then, the child moves both hands to the front of the left eye and continues the clockwise movement for 18 breaths. Finally, the child returns to the front of the forehead and continues the rotation, keeping the Yintang point as the center for 18 breaths, then



Figure 49.1. Improving Intellectual Facilities (1)



Figure 49.2. Improving Intellectual Facilities (2)



Figure 49.3. Improving Intellectual Facilities (3)



Figure 49.4. Improving Intellectual Facilities (4)

- ends the meditation (Figure 49.2).
3. The child places both hands in front of the ears, with the center of the palms facing the external opening of the ear canals; breathing naturally, the child moves both hands forward and backwards while emitting Qi into the ears. Make sure the child does not concentrate on any specific thing, but simply relaxes (Figure 49.3).
  4. Next, the middle fingers softly touch the navel with the left hand, and the right hand softly touches the Mingmen. Have the child imagine that there is a big red ball of fire in his or her abdomen (where the child's two middle fingers are pointing). The child's fingers should remain in this position until warmth is felt in the abdomen. If the heat becomes too hot, have the child exhale the sound "Ha" three times to release the Excess Heat (Figure 49.4).
  5. To end the exercise, have the child cover his or her tailbone with both hands and jump up and down gently for several minutes. Do not allow the child to become tired from jumping. Again, make sure that the child does not concentrate on any specific thing (Figure 49.5).

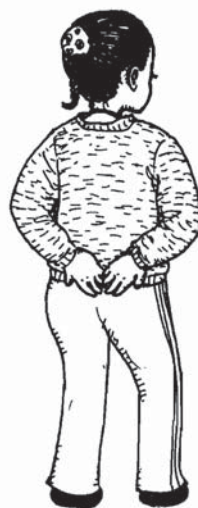


Figure 49.5. Improving Intellectual Facilities (5)



Figure 49.6. Gathering Wisdom Qigong (1)



Figure 49.7. Gathering Wisdom Qigong (2)

#### MEDICAL QIGONG FOR GAINING WISDOM QIGONG (TONG-LING-GONG)

This particular Medical Qigong exercise is excellent for children who range from 3 to 16 years of age. The time and frequency of this particular Qigong exercise is not fixed, and may be decided by the child. Also, there are no contraindications for this particular Qigong exercise.

1. The child begins by standing with his or her feet flat, shoulders width apart. The child should place one hand on the Lower Dantian (below the navel) and the other hand at the back, below the Mingmen (opposite the

Lower Dantian). Have the child close his or her eyes and relax the body and mind for about three minutes. The child is to imagine that the upper part of the body (above the waist) is extended into the blue sky above, and that below it (around waist level) are clouds (Figure 49.6).

2. Next, the child imagines that he or she has changed into an Immortal (a Super-Hero). Encourage the child's imagination to flow freely with this concept, allowing the child to move about, gently shaking the knees (Figure 49.7). After several minutes end the meditation.



## CHAPTER 50

### QI EMISSION THERAPY FOR GERIATRICS

Geriatrics is a branch of medicine which deals with the problems of the aging. Geriatric specialists address the physiological, pathological, psychological, economic, and sociological problems of the elderly. The importance of geriatrics is emphasized by the fact that the expected life-span of the average person is increasing.

Diseases of the internal organs can spread throughout the body via the channels and collaterals, and vice versa, as channel diseases can be transmitted to the internal organs. If Qi and Blood lose their harmony due to old age, and the patient's internal organs, channels, and collaterals become obstructed, then Phlegm and Stasis will develop internally. The accumulation of Phlegm, Qi and Blood stasis may lead to a chain reaction of pathological transformations, such as Hot, Cold, Excess or Deficiency Syndromes in the patient's internal organs. The following are examples of some of the pathological transformations.

1. If the patient's Qi and Blood in the Liver lose their harmony, the patient may experience fatigue and depression with dry eyes or diminished vision. The patient may also experience numbness in the extremities and muscle spasms due to a weakening of the sinews and blood vessels.
2. If the patient's Qi and Blood in the Heart lose their harmony, the patient may experience poor memory, insomnia, heart palpitations, and shortness of breath (which may be aggravated by movement).
3. If the patient's Qi and Blood in the Spleen lose their harmony, the patient may experience fatigue and general weakness in all four limbs. The patient may also experience loose or bloody stools, and there will be abdominal distention after food consumption.
4. If the patient's Qi and Blood in the Lungs lose

their harmony, the patient may experience coughing with Phlegm and panting, as well as spontaneous sweating.

5. If the patient's Qi and Blood in the Kidneys lose their harmony, the patient may experience poor memory, anxiety, tinnitus or deafness, as well as a sore or weak lower back, knees, and teeth.

The Chinese have a saying, "When the Heaven (Heart Qi) connects with the Earth (Kidney Qi), all seven emotions are kept in moderation." When Qi becomes scattered the Heart Fire and the Kidney Water cannot converge. This results in an unbalanced and unstable energy flow.

The Kidneys are extremely important for health maintenance and healing in all patients, and especially in senior citizens. As one gets older, the Kidneys, lower back, and legs are the first things to be affected.

It is important to stabilize the Heart because the Heart is responsible for mental and emotional orientation. Traditional Chinese Medicine holds that, "when the Heart is moved, all the other organs will be shaken."

In teaching Medical Qigong to senior citizens, first quiet the Heart, so that the other organs can begin to relax. When the mind becomes disturbed, the body becomes disturbed. To affect one is to affect the other.

The eyes are considered the seedlings of the Heart as they receive information, gathering it and feeding it to the brain. It is important for the Heart's Qi to descend into the Lower Dantian to calm the mind. When the patient is in a hurry, the Heart is in a hurry, thus inducing the Qi to rise to the head. This results in nervous tension and anxiety. It is only through rest and quiet training that the mind and the Heart can begin to settle.

One method of quieting the mind is through

prayer and meditation. This is considered "active rest." Sleep is considered "passive rest." When focusing inward and not using the eyes to see or the ears to hear, the Qi begins to converge in the middle of the body and the energy is drawn back into the organs, settling down into the Lower Dantian. This convergence of Qi nourishes and cultivates the natural energetic structure of the internal organs. Senior citizens are encouraged to sit for longer periods of energy cultivation. If they practice Taijiquan they are to avoid low postures and big motions. The arm movements should be kept small, soft, and slow.

### **TREATING THE PATIENT'S EMOTIONAL STABILITY**

When treating the elderly, the Qigong doctor bases the regulation therapy prescriptions on two major priorities. The first is to achieve emotional stability and the second is to improve the Qi and Blood circulation.

The first priority in working with healing prescriptions is to focus on the patient's psychological profile. When teaching Medical Qigong to senior citizens, first teach them how to quiet the Heart. Once the Heart is calm the other internal organs begin to relax. Always keep in mind that when the mind becomes disturbed, the body becomes disturbed. To affect one is to affect the other.

Depression and sadness can have a profound effect on the patient's healing ability. Medical Qigong regulation can be a strong aid in releasing an elderly patient from a chronic, detrimental attitude that complicates the healing cycle. Take for example the three stages of emotional transition the patient endures before his or her Spirit closes (see Chapter 18).

If anger and grief are not allowed to be expressed by the patient (which is the first stage of energetic expression and release of emotional pain), then anger transforms into depression, and grief transforms into despair. This is the second stage of the energetic/emotional transformation due to emotional pain. If the patient's depression and despair are not alleviated, then indifference, the final stage of energetic/emotional transformation, is de-

veloped. The patient becomes withdrawn, apathetic and either antisocial, or obsessive/compulsive in his or her thinking and behavior.

When the patient's Spirit closes, they tend to be extremely difficult to work with, and can easily sabotage their own healing potential. Though the use of Soul Retrieval meditations (see Chapter 19), Medical Qigong prescriptions can be used to reconnect the patient with their disassociated emotions. This allows the patient the ability to feel and regain contact with his or her true feelings.

Pleasant emotions bring about a calm and relaxing physiology, while strong, chronic negative emotions cause Qi and Blood stagnation, as well as Excess conditions within the patient's body, effecting the quality of the body's life force energy.

### **ENERGIZING THE PATIENT'S QI CIRCULATION**

The second priority is to get the patient to move and circulate the Qi and Blood deep and superficially within his or her body. Static Blood is considered the primary mechanism of senility. All growth, development, decline, and debility of the human body, is related to the condition of the patient's Qi and Blood.

Pathophysiologically, both Qi and Blood affect each other; if one becomes diseased, the other is affected. Due to the Kidney's influence, as seniors get older, their hearing, hair, memory, lower back, and legs become adversely affected. Traditionally, all senility-combating formulas of Medical Qigong stress treating the patient's Spleen and Kidney Deficiency by supplementing the patient's Yin and/or Yang. Then, by applying the balancing methods of activating the patient's Blood and rectifying the Qi, the doctor can also combat the patient's senility.

Senility is also frequently caused by dehydration and malnutrition. Both conditions are frequently overlooked by Western medicine. The dehydration is usually due to a breakdown of the body's thirst signal. The patient does not feel thirsty, and thus forgets to drink. Malnutrition may be caused by a lack of enzymes that aid in absorbing nutrition from foods. Overmedication



likewise can cause senility. These issues should always be addressed when treating the elderly, along with Medical Qigong exercises and meditations.

One example of a Medical Qigong exercise for aiding Qi and Blood circulation for geriatric patients is the Microcosmic Orbit (Fire Cycle) which can be practiced in a sitting position.

The elderly are more subject to musculoskeletal disorders and visceral diseases, especially in the Kidneys and Liver. As the Kidney Yang rises, it begins to restrict the heat in the upper portion of the body, thereby affecting the Heart. Also, as the patient gets older the Lungs cannot sustain liquid retention; this affects the Wei Qi, and results in a thinner layer of skin covering the body.

The Qigong movements prescribed for the elderly should be kept slow and smooth. Qi regulation can be cultivated safely by focusing the patient's intention on the center of the palms while keeping the mind's intention moving downward. The patient must not exert strain when using the muscles. When the patient turns his or her body, make sure that the center of each palm (Pc-8) faces the other. Slow and even breathing will calm the patient's emotions and sedate the mind.

It is important to begin Medical Qigong regulation training for senior citizens with natural breathing. Natural breathing allows their respiration to become soft, natural, gentle and quiet. The focus of the mind should be on relaxation. In dealing with senior citizens, if the focus of their mind's intention is allowed to become too concentrated, it can cause the Qi in their body to constrict and develop into Qi or Blood stagnation. Redirect their focus of intention on their breathing by practicing the Small Heavenly Cycle meditation. The Small Heavenly Cycle meditation is used to regulate the body's Yin and Yang energy and to strengthen the patient's mind and spirit. The Large Heavenly Cycle meditation can be prescribed to increase the patient's Qi and Blood circulation, to rejuvenate the body and the sense organs, to clear the complexion, and to improve mobility.

## **TAPPING THE KNEES TO PREVENT SENILITY**

One exercise prescription that the doctor can use to assist the patient in combating senility is to have the patient lightly tap above, below, and around his or her knees. This exercise stimulates the Kidneys' energy and can also be used as an important adjunct to maintaining health for senior citizens, especially when combined with the foot tapping (Kd-1) Kidney Tonification exercise (see Chapter 39). Combined, both of these exercises can help to strengthen the patient's Kidneys, lower back, and legs. When combining both exercise prescriptions, the Knee Tapping exercise should follow after the Kidney Tonification exercises.

To begin the Knee Tapping exercise, have the patient sit in a chair, with both knees lower than the thighs. Encourage the patient to direct the focus of his or her attention in and around the knee area. As the patient taps or softly slaps the tissue surrounding the knees, he or she should imagine the energy and vibration flowing into the Lower Dantian. After several minutes (about 36 breaths) the patient can stop.

## **CULTIVATING THE PATIENT'S YUAN QI BY ABSORBING ENERGY FROM NATURE**

Another priority of focus for older patients is the gathering, storing and cultivation of his or her Yuan Qi. In China, in order to tonify the Yuan Qi, elderly patients practice their Qi Tonification and Regulation Exercises facing a cypress tree daily (a cypress tree is considered very powerful and full of energy). If a cypress tree is not available, then the patient can use a pine or oak tree. This exercise prescription is considered a slow and gentle Dynamic cultivation. Any Dynamic exercise for senior citizens should always be practiced slowly, and gently, in order to replenish the Yuan Qi during the Static Qigong posture (in this case, standing).

The flexion and extension of the muscles relates to the interaction of Yin and Yang within the body's energetic tissues and muscles. This flex-



ion and extension of the muscles becomes the foundation of energy balance. Relaxation of the body results in soft, gentle movement, peacefulness and tranquillity. Muscular rigidity, on the other hand, results in hardness, restlessness and disease.

In order to practice Medical Qigong exercises, senior citizens are encouraged to keep their body's energy connected with the energy of the Earth. This connection is obtained via their energetic attachment through the bottom of their feet and the center of their palms. If the patients are confined to wheelchairs, or are bedridden, they can still focus the mind's intention on the Lower Dantian, and then extend their energy deep into the Earth.

As with all Medical Qigong prescriptions, the patients must first purge and cleanse their body before gathering, collecting, tonifying and regulating the body's energy. To purge the body of Toxic Qi, the patients imagine divine healing energy pouring down from the Heavens, filling the entire body, as they inhale. This vibrant healing energy is absorbed into their tissues and the Toxic Qi stored within the patient's body is dispersed into the Earth.

As the patients exhale, they imagine the Toxic Qi melting out their tissues and flowing downward, deep into the ground. The patients perform this purging and dispersing sequence for several breaths until they feel cleansed. Next, the patients begin to fill and regulate their body.

To fill and regulate the body, the patients imagine circulating the energy downward, deep into the Earth, and into the root system of a tree.

Next, the patients imagine the Earth's energy ascending up through the top of the tree, blending with the energy of Heaven, and then descending through their head, filling their entire body from the feet upward like water being poured into a glass and filling it up (Figure 50.1).

The inhalation and exhalation should follow the Natural Abdominal Breathing method, and the mind's intention should be focused on filling, gathering and circulating the universal and environmental Qi.

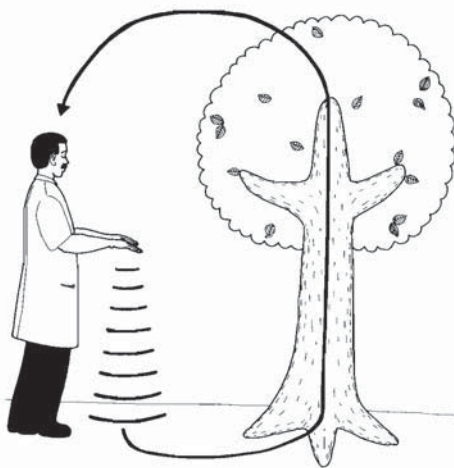


Figure 50.1. Extend Qi and Intention deep into the root system of the tree and absorb its natural energy through the Baihui point at the top of the head.

#### FURTHER OBSERVATIONS AND INSIGHTS ON GERIATRIC PATIENTS

According to Mark Johnson (an expert who has been treating "Seniors" with Medical Qigong Therapy and Taijiquan since 1987), any encouragement to undertake new experiences is very cathartic for older patients. Getting involved in anything creative seems to prolong the quality of their life.

Understanding the physical and emotional transitions that geriatric patients undergo in their every day life helps the Qigong doctor establish a better awareness of the patient's energetic dynamics. These physical and emotional transitions can best be understood when realizing the internal and external conflicts senior patients must constantly address.

#### COMPANIONSHIP

Many people tend to lose meaning in their life when they retire, lose a spouse, witness the death of countless friends, or when their children

move away. Patients who lose their life purpose (or their meaning of life) usually do not live long. Elderly patients, who have lost their friends, usually have an extremely strong emotional attachment to any pet they may own. If the pet dies, this is usually as devastating as the loss of a close family member.

According to clinical observation, most older patients who become involved in spirituality, social service or voluntary work tend to be the most fulfilled and therefore most healthy. Humor and laughter as a means of internal emotional medicine for older patients cannot be overemphasized. Socializing with an understanding yet active support group also tends to bring healing to their heart.

In addressing the issue of being lonely, it has been found that the healing quality of having a pet to love can be very helpful for seniors who have become solitary or isolated.

#### **OVERMEDICATING**

Too many older patients are overmedicated. Taking up to ten pills a day is not unusual for many seniors. In a book initiated by Ralph Nader, titled "Worst Pills, Best Pills" the author emphasizes the fact that if an older person is taking over three different drugs, they are taking too many and should consult their doctor with the expressed purpose of cutting down to a maximum of only three types of medication.

The drugs given to seniors are usually tested on 30 year old individuals who are generally much stronger than most 70 year olds. Therefore half dosages are usually considered safer. In addition, there is a minimum of thirty-three drugs on the market today that can give the symptoms of Parkinson's disease. Several healers have gotten their patients off Parkinson's medication after demonstrating the fact that one of their other medications initiated the patient's symptoms.

#### **SEDENTARY LIFE-STYLE**

Too many older patients are sedentary, especially men. It is generally agreed that people living today move only 35% as much as people living 100 years ago. This has got to have a major impact on one's health, especially on older people

whose circulation is not what it once was. Our bodies are designed to move; to become sedentary violates one of our basic needs. The studies conducted at Emory College confirm that the safest and most beneficial exercises for seniors is Medical Qigong, Taijiquan, walking, mild aerobics and light weight training. Seniors are encouraged to stay away from running.

#### **IMPROPER DIET**

Because of the patient's age and changing metabolic needs, diet is as equally important for seniors as exercise. Proper nutrition can be used to augment the benefits from the patient's prescriptions, as well as to increase the patient's healing potential. The diet in senior housing communities is usually atrocious. Sugar, canned vegetables and too many heavy meats are the norm. When prescribing Medical Qigong exercises for seniors, the Qigong doctor must also take into consideration the patient's diet and fluid intake, making sure that it is not sabotaging the healing effect of the Qigong prescriptions.

#### **SLEEP DEPRIVATION**

As patients gets older, their Kidney Jing becomes weak, their hair begins to turn grey, the hearing and sight becomes affected, the bone structure, mental comprehension and sleeping patterns also undergo changes. These physical transitions can and do affect the patient's emotional outlook on life. This however, is all part of the natural course of ageing.

Due to the weakening of the patient's Kidneys, sleep deprivation is more common in seniors than most people realized. More training in dealing with insomnia and changing sleeping patterns is necessary for Western doctors, as the serious impact on health by sleep deprivation is poorly understood in Western society.

Sleep is needed to invigorate and stabilize the patient's Wu Jing Shen (Five Essence Spirits). Without sleep, the patient's Hun (Spirit Soul), Shen (Spirit), Yi (Intention), Zhi (Willpower) become depleted and they lose control of their Po (Corporeal Soul). This affects the patient's intuitive perceptions, mental comprehension, drive and willpower, and can result in dementia.

#### UNDERSTANDING DEATH AND DYING

Classes and workshops on death and dying should be more available, and both patients as well as doctors should be encouraged to attend them. The doctor can benefit greatly by learning specific meditations being taught to facilitate this major transition, and also how to relate better to their elderly and young dying patients. The patients can benefit greatly by increasing their awareness and understanding of this process, as well as learning the numerous meditations that

help resolve unprocessed emotions. Furthermore, patients can meet others with whom they can share their fears and hopes openly.

Too often the elderly do not wish to share these feelings, even with those closest to them for fear of burdening their family and friends. Patients may also be very reluctant to disclose their personal concerns for fear of being alienated, even with Qigong doctors, especially if the doctor's fear of death becomes evident through too much encouragement to get well and not lose hope.



## CHAPTER 51

### QI EMISSION THERAPY FOR GYNECOLOGY

#### INTRODUCTION

Gynecology is the study of diseases of the female reproductive organs. The earliest records of Chinese gynecological medical writings date as far back as the Shang Dynasty (1500–1000 BC). From a Traditional Chinese Medical perspective, a woman's physiology is characterized and diagnosed in accordance with her menstrual flow and vaginal discharge (also included are the energetic formations and transitions during pregnancy and childbirth). A woman's physiology is dominated by, and rooted in Blood. Her Lower Burner houses the uterus, which stores Blood, and corresponds to her Lower Dantian.

#### MENSTRUAL FLOW

Normally, a woman will follow the cycles of the moon and will menstruate every 28 days. Her cycles can be categorized into either new moon or full moon periods. The length of days between menstruation and the time of duration vary; four days of flow is considered average.

A woman's menstrual cycle can be categorized into four distinct time periods: Irregular Menstruation, Early Menstruation, Late Menstruation, and Prolonged Menstruation.

1. An irregular menstrual cycle is never consistent: sometimes early, sometimes late. The cause of an irregular menstrual cycle can be due to either a stagnation of Liver Qi (from suppressed anger or emotional shock), Liver Qi invading the Spleen (emotions affecting the Liver invades the Spleen), or a constitutional weakness of the Kidneys.
2. The cause of an early menstrual cycle can be due to either Heat in the patient's Blood or Qi Deficiency.
3. The cause of a late menstrual cycle can be due to either Cold stagnation of Blood, Blood De-

ficiency, stagnation of Qi (caused from emotions), or Deficiency of Qi.

4. The cause of a prolonged menstrual cycle can be due to either Qi Deficiency or Heat in the Blood (this is because Blood that is Hot wanders out of the vessels).

#### QI AND BLOOD REGULATION

Due to periodical menstruation and the complex changes that occur in the uterus and the organs (ovaries, cervix, and vagina) associated with reproduction, women tend to become especially vulnerable to Blood damage. The formation, circulation, and control of Blood depends upon the transformation, regulation, and production of the woman's Qi. This interdependence of Qi and Blood is regulated through the harmony of the body's Five Yin Organs. For example:

1. The Liver stores the Blood.
2. The Heart controls the Blood.
3. The Spleen contains or keeps the Blood in its vessels. In addition, the body's Spleen and Stomach are also known as the source of reproduction and transformation of Qi and Blood.
4. The Lungs store the Qi, which commands or moves the Blood.
5. The Kidneys store the Jing, which transforms or creates the Blood.

The woman's Sea of Blood can only flow freely when the Qi and Blood of the Five Yin Organs are in harmony. When a woman's Sea of Blood is full and exuberant, then her menstruation will be healthy and normal.

Regarding the Eight Extraordinary Vessels, a woman's Governing, Conception and Thrusting Vessels all originate within her uterus. The Governing Vessel governs the body's Sea of Yang and represents the Yang aspect of a woman's repro-

ductive functions. The Conception Vessel governs the body's Sea of Yin and provides the Yin substances for all physiological and hormonal transitions, including puberty, conception, pregnancy, childbirth, and menopause. The Thrusting Vessels function as the Sea of the Twelve Primary Channels, and influence the supply and proper movement of Blood in the uterus, and control all aspects of menstruation.

The Belt Vessel encircles the Governing, Conception, and Thrusting Vessels, and governs, guides, and supports the energetic flow of Qi and Jing to the uterus.

Regarding the Twelve Primary Channels, their internal network is distributed throughout the uterus and is connected to both the Heart and Kidneys. In addition, the energetic connection with the uterus is further strengthened by the convergence of the Liver, Spleen, and Kidney Channels, along with the Conception Vessel, through the connecting vessels in the genitalia.

#### **ETIOLOGY AND PATHOLOGY OF GYNECOLOGICAL DISEASES**

In order for the Qigong doctor to make a correct diagnosis pertaining to a woman's menstrual flow and reproductive organ function, attention must be placed on identifying the primary etiology of the imbalance in the patient's Qi and Blood.

The Governing, Conception, Thrusting, and Belt Vessels are the most important vessels in terms of diagnosing gynecological pathophysiology. Consequently, any damage or disease of these vessels are believed to be the main causes of gynecological disorders.

Either a direct or indirect attack to the Conception and Thrusting Vessels can cause disharmony of Qi and Blood, resulting in a loss of internal organ regulation.

#### **DIRECT CAUSE**

A direct cause of damage to the Conception and Thrusting Vessels can result from either Evil Toxin infections or from hygienically unclean sexual encounters. If the Conception and Thrusting Vessels become damaged, the result can manifest in symptoms such as profuse abnormal vaginal discharge or uterine bleeding.

#### **INDIRECT CAUSE**

Indirect causes of damage to the Conception and Thrusting Vessels can result from internal damage due to: The Seven Emotional Factors, Invasion of the Six Exogenous Factors, and An Inconsistent and Undisciplined Diet.

1. The Seven Emotional Factors tend to be the major factors in determining the root causes in most gynecological diseases.

The suppression of anger, rage, resentment, and jealousy often results in Liver Qi depression, which eventually leads to Blood stagnation. This can result in such symptoms as delayed, painful, or blocked menstruation. If a hyperactive Liver Yang condition occurs, the patient can develop symptoms as serious as pre-eclampsia or eclampsia (coma and convulsive seizures that can occur between the 20th week of pregnancy and first week postpartum; symptoms include edema of the legs and feet, puffiness of the face, hypertension, severe headaches, dizziness, epigastric pain, nausea, sudden convulsive seizures and coma). The Liver's Blood Heat can lead to profuse uterine bleeding, leaking of Blood, hemoptysis (throwing up Blood) or epistaxis (bleeding of the nose).

The suppression of worry and regret, or obsessiveness, can harm the Heart and Spleen. This can lead to amenorrhea (the absence or suppression of menstruation) or a fetal leakage (after conception, if a small amount of bloody fluid discharges from a woman's vagina, it is known as Tai Lou or fetal leakage).

The suppression of fright, fear, loneliness, and insecurity can damage the Kidneys and lead to miscarriages.

2. Invasion of the Six Exogenous Factors, in particular, Cold, Heat, and Dampness, are the primary causes for gynecological diseases.

If the Blood is invaded by Cold, it congeals, causing delayed menstruation, painful menstruation, or severe contractions and thick conglomerations of Blood.

If the Blood is invaded by Heat, it moves, causing the Blood to flow recklessly. This reckless movement of Blood leads to early men-



struation, excessive menstruation, and uterine bleeding.

If the Blood is invaded by Dampness (Damp Evils invading the Spleen), it can lead to abnormal vaginal discharge, uterine bleeding, and irregular menstruation.

3. An Inconsistent and Undisciplined Diet can lead to a Spleen and Stomach disharmony. If the Spleen and Stomach's ability to transform and transport food becomes hindered or weakened, the Sea of Blood becomes Empty. This can lead to delayed menstruation or scanty menstruation.

If the Spleen loses its ability to restrain and contain the Blood, both Blood and Qi leak out of the vessels. This leaking of Qi and Blood can lead to excessive menstruation and uterine bleeding.

If the Spleen's Yang does not perform its transporting function, Dampness and Turbidity will descend, resulting in abnormal vaginal discharge.

### VAGINAL DISCHARGE

In Traditional Chinese Medicine, abnormal vaginal discharge (Dai Xia) is considered a disease of the Belt Vessel. If the Belt Vessel loses its restraint on the other vessels, then abnormal vaginal discharge is produced. This is usually caused by a Spleen Deficiency, Dampness, and descending Turbid Qi.

#### CONSISTENCY

The consistency of the patient's vaginal discharge can be divided into three categories: Turbid, Watery, and Clotting (thick and pasty).

1. A Turbid discharge refers to Blood Heat and an infection in the uterus. It also refers to signs of Cold stagnation.
2. A Watery discharge is considered a Cold Damp and/or Deficient condition.
3. Clots (thick and pasty) are considered a Damp Heat and Excess condition.

#### SMELL

The smell of the patient's vaginal discharge can be divided into conditions of either Damp Heat, indicated by a leathery smell, or Cold Damp-

ness, indicated by a fishy smell. Also, if the patient's menstrual Blood has a strong, foul smell, it usually indicates a Heat condition.

#### COLOR

Vaginal discharge color is divided into five colors (Wu Se Dai): white, yellow, red, green-blue, and dark brown or black. The pathology of the discharge color is mostly caused from a Deficient Conception Vessel, loss of restraint from the Belt Vessel, Spleen Dampness, or Evil Wind invading the uterine vessels. These conditions create Heat, which descends into the uterine area causing disease.

Only profuse vaginal discharge, which bears an unnatural color and gives off a malignant odor, is considered pathological. The five colors of vaginal discharge are as follows.

1. White vaginal discharge (Bai Dai) is the most commonly seen type of vaginal discharge. It is a Cold condition caused by a Spleen or Kidney Yang Deficiency, or from Exterior Cold Dampness. It manifests as a white, sticky, slimy fluid discharge from inside the patient's vagina with a fishy smell. Symptoms include sore lower back, weakness, and irregular menstruation.
2. Red vaginal discharge (Chi Dai) is caused from Damp Heat in the Lower Burner or Fire Blazing through the Heart and Liver channels. The latter eventually causes a Yin Blood Deficiency. Red vaginal discharge manifests as thick and sticky, white with red mixed together, pale red, or red vaginal discharge with a foul odor. Symptoms include thirst, bitter taste in the mouth, and reddish urine. Continued red vaginal discharge may be a sign of cancer, and the patient should immediately be referred out to an oncologist.
3. Yellow vaginal discharge (Huang Dai) is caused from Heat, usually Damp Heat in the Lower Burner produced from a Deficient Spleen not transporting the Dampness. This condition causes Water Dampness to brew and bind, which then transforms into Damp Heat. The Damp Heat invades the Conception Vessel which causes the Belt Vessel to lose its ability to restrain. It manifests as a yellow, sticky, and



slimy vaginal discharge with a foul odor. A vaginal discharge that has yellow and red with white pus (after menopause) is considered a manifestation of Toxic Damp Heat in the uterus and can indicate endometrium cancer.

4. Green-blue vaginal discharge (Qing Dai) is caused by Damp Heat in the Liver or Gall Bladder Channels. A yellow-green color with pus accompanied by itching and soreness is also a sign of Damp Toxic invasion.
5. Dark brown or black vaginal discharge (Hei Xia) is seen as a form of Blood stagnation.

All gynecological disorders are closely related to the patient's whole constitution, even though the manifestations appear in the reproductive organs. The patient's general constitution, age, dietary habits, home and work environment, should all be taken into account when diagnosing clinical pathophysiology.

## MENSTRUAL COMPLICATIONS

### DYSMENORRHEA

Dysmenorrhea is one of the most frequent gynecologic disorders observed in the clinic today. It is described as pain associated with menstruation and refers to cyclic pain (before, during or after menstruation) felt in the lower abdomen or lumbosacral area of the woman's body before, during, or after menstruation. Serious cases of dysmenorrhea can be accompanied by headache, nausea, vomiting, and even syncope.

### ETIOLOGY

From a Traditional Chinese Medical perspective, a woman's body is more susceptible to an attack of external pathogens and injury from internal emotional disturbances during her menstrual period. Mental depression may injure the Liver and cause Qi and Blood stagnation.

The invasion of Cold into the Thrusting and Conception Vessels may also cause stagnation and coagulation of Blood, which in turn causes Qi and Blood Deficiency (leading to poor nourishment of the uterus). Excessive exposure to Cold and Dampness can cause Cold to invade a woman's uterus,

causing stasis of Blood. A woman is prone to Cold invasion when her uterus and Blood are in a weakened state, during and soon after her period.

There are four different phases identified during a woman's menstrual cycle: Before Menstruation, During Menstruation, After Menstruation, and During Mid-cycle.

1. Before menstruation, the woman's Yang rises in preparation to move Blood during her menses; Liver Qi also moves into the lower abdomen in preparation to move the Blood. If a woman's Liver Qi stagnates, it can cause the Blood stagnation in the uterus, leading to pain, especially before her period. This type of stagnation is the most important pathological condition causing dysmenorrhea. Liver Qi stagnation can be caused from emotional strain resulting from suppressed emotions, such as anger, resentment, hatred, and frustration.
2. During menstruation, the woman's Blood is moving. The movement of Blood relies on Liver Qi and Liver Blood. If a woman's Liver Blood stagnates, it will cause pain during her period.
3. After menstruation, the woman's Blood and Yin are Empty.
4. During mid-cycle, the woman's Blood and Yin gradually fill up the Thrusting and Conception Vessels.

According to Western medicine, dysmenorrhea is related to mental stress, emotional instability, mental depression, and fright. Dysmenorrhea can also be due to diseases of the ovaries, uterine, or endocrine glands.

The menstrual pain may appear one to two days before the onset of the menstrual period, and remain until the start of the menstrual flow. It usually lasts from just a few hours to one to two days.

### SYMPTOMS

In Traditional Chinese Medicine, dysmenorrhea is classified into two types of syndromes: the Excess type and the Deficient type.

- The Excess type of dysmenorrhea can be caused by either Qi and Blood stagnation, Cold stagnation, or Damp Heat. An Excess

condition manifests as distention and pain in a woman's lower abdomen and/or lumbago, occurring before or during menstruation. Symptoms also include obstructed menstruation with pale-purplish color and clots.

- The Deficient type dysmenorrhea can be caused by either Qi and Blood Deficiency or Kidney and Liver Yin Deficiency. Symptoms of this condition manifest as pain in the lower abdomen, occurring before or during menstruation, which can be relieved by heat and compression. The patient will experience soreness and distention of the waist and legs with pale and scanty menses.

#### TREATMENT

1. To begin, have the patient sit at the edge of the table and begin stimulating the Yellow Court, Mingmen, and Lower Dantian areas, using the Vibrating Palm technique, for 6 to 8 breaths.
2. Emit Qi, using the Extended Fan Palm technique, into the patient's Lower Dantian, purging the Qi down the Stomach Channels to her feet.

#### TREATMENT MODIFICATIONS

- When treating patients with the Excess type of dysmenorrhea, emit Qi into the patient's Lower Dantian, St-21, and Lv-14 points, then purge the Stomach and Liver Channels down to and out of the feet.
- When treating patients with the Deficient type of dysmenorrhea, emit Qi into the patient's Lower Dantian, then guide Qi along the Stomach and Spleen Channels to regulate the body.

#### PRESCRIPTIONS AND HOMEWORK

Have the patient practice the Descending the Yang and Ascending the Yin techniques (see Chapter 41).

#### PRESCRIPTION MODIFICATIONS

1. For patients with the Excess type of dysmenorrhea:
  - a. Have the patient sit at the edge of a chair, relax and breathe naturally, with the tongue placed up against the hard palate. The patient's mind should concentrate on her Lower Dantian and navel area.

- b. The patient should imagine the navel as the center of a wheel. When inhaling, she should move the Qi upwards, rotating the energy clockwise, from the lower portion of the right side of the abdomen. The patient silently chants the phrase: "The white tiger hides in the east." Exhaling, she rotates the Qi from above the navel to the left side of the abdomen back to the beginning point, while silently chanting the phrase: "The blue dragon shelters in the west." The patient continues circulating the Qi around the navel, rotating it in a clockwise direction for 36 breaths. In this particular meditation, it is important the patient start with small circles and gradually increase the circumference of the energy circle, in order to disperse the accumulated Heat in the uterus.
2. For patient's with a Deficient type of dysmenorrhea:
    - a. Have the patient sit at the edge of a chair, relax and breathe naturally, with her tongue placed up against the hard palate. The patient's mind should concentrate on the Lower Dantian and navel area.
    - b. Imagine the navel as the center of a wheel. When inhaling, she should move the Qi upwards, rotating the energy counterclockwise, from the lower portion of the left side of the abdomen. The patient silently chants the phrase: "The blue dragon shelters in the west." Exhaling, she rotates the Qi from above the navel to the right side of the abdomen back to the beginning point, silently chanting the phrase: "The white tiger hides in the east." She continues circulating Qi around the navel, rotating from large to small circles in a counterclockwise direction for 36 breaths. In this particular meditation, it is important that the patient start with large circles and gradually decrease the en-



ergy circle's circumference in order to gather energy into the uterus.

## MENOXENIA

Menoxenia refers to the pathological changes of menstruation occurring in the cycles, such as the color, quantity, and quality. This includes extended or delayed menstrual cycles, as well as menorrhagia (excess bleeding) and scanty menstruation.

### SYMPTOMS

1. Blood Heat symptoms include: prolonged menstrual cycle, profuse menstruation of bright red or purplish color, viscous in quality, and a heavy feeling in the chest.
2. Deficiency of Qi symptoms include: prolonged menstrual cycle, profuse, pale and watery menstruation, listlessness, palpitations, shortness of breath, and an empty or dropping sensation in the lower abdomen.
3. Blood Stasis symptoms include: delayed menstrual cycle, purplish and massed menstruation with pain and distention in the lower abdomen.

### TREATMENT

1. Have the patient sit at the edge of the table and begin to stimulate her Yellow Court, Lower Dantian, and Mingmen areas using the Vibrating Palm, for 8 to 16 breaths.
2. Use the Extended Fan Palm hand posture to emit Qi into the patient's Mingmen and Lower Dantian using the Spiral Rotating method of Qi manipulation. Rotate the energy in a counterclockwise direction for conditions of Excess and a clockwise direction for Deficient conditions.

### TREATMENT MODIFICATIONS

- When treating a patient with Blood Heat, emit Qi into her Yellow Court and Lv-14 points, drawing the energy down her Liver Channels and out of her feet.
- When treating patients with a Deficiency of Qi, use a Extended Fan Palm hand method while tonifying and filling her Mingmen and Lower Dantian areas.
- When treating a patient with Blood Stasis, use

the Extended Fan Palm hand method to emit Qi into her Lower Dantian and rotate the Qi in a clockwise direction.

### PRESCRIPTIONS AND HOMEWORK

In order to move the energy and allow Qi and Blood to flow smoothly in the uterus, have the patient practice the Microcosmic Orbit Fire Cycle (see Chapter 41).

### PRESCRIPTION MODIFICATIONS

- For patients with Blood Heat, it is advisable to have them practice the Liver Massage method (see Chapter 39) and sound the word "Xu" (Shu).
- For patients with Qi Deficiency, have the patients perform Natural Breathing meditations, as well as the Daoist Five Yin and Yang Organ Exercise (see Chapter 42).
- For patients with Blood Stasis, have the patient practice Circling the Abdomen, for 36 breaths in a clockwise direction (see Chapter 41).

## CYSTS AND TUMORS

### BREAST CYSTS AND BENIGN TUMORS

A breast cyst or benign tumor is a lump or nodule found within the breast tissue.

### ETIOLOGY

The fibrocystic changes that can occur in a woman's breast tissue are commonly divided into three levels of benign breast disorders. Beginning with Level-1 breast cysts (which include the development of benign lumps, nodules or fibroadenoma), progressing onto the development of Level-2 breast cysts (which include the development of mastitis or carbuncles), and ending with Level-3 breast tumors.

The Qigong doctor's treatment will vary according to the type and condition of the lump enclosed within the patient's breast tissue.

### DIAGNOSIS ACCORDING TO DIFFERENT TYPES OF BREAST LUMPS

The Qigong doctor differentiates among the types of breast lumps and initiates treatment ac-



cordingly. Breast lumps can be divided into three major categories: Phlegm, Blood Stasis, and Toxic Heat.

1. Phlegm lumps are soft with distinct edges, mobile and slippery. They are not swollen, and the skin surface around the area is white.
2. Blood Stasis lumps are hard, immobile nodules. The skin surface around the surrounding area is purple.
3. Toxic Heat lumps are hard, immobile, with indistinct edges. The skin surface of the surrounding area is indented and red.

#### **LEVEL-1 BREAST CYSTS (BENIGN LUMPS, NODULES OR FIBROADENOMA)**

These are lumps that feel like hard nodules; they are usually painless, round, flat, and mobile. The lumps do not feel hot or cold to touch, the skin color is unchanged, and the size of the lump may vary depending on the patient's mood changes.

##### **ETIOLOGY**

Level-1 cysts are usually caused by the patient's Liver and Spleen being affected by anger, worry, and depression. The Spleen Qi is weakened, thus disrupting the free-flow of the Liver Qi. This leads to conditions of nodules due to both Qi and Phlegm stagnation. Long term Qi stagnation eventually leads to the accumulation of Phlegm and Stasis of Blood.

##### **SYMPTOMS**

These type of cysts are characterized by their process of development; they generally start off small and increase in size after several months.

##### **TREATMENT**

Eliminate the stagnation and remove the Phlegm using Qi purging and dispersing techniques.

#### **LEVEL-2 BREAST CYSTS (MASTITIS OR CARBUNCLE)**

This condition is a painful inflammation of the breast skin and underlying tissue.

##### **ETIOLOGY**

Level-2 cysts are usually caused by Qi and Blood stagnation, resulting from the stagnation

of the Liver or Gall Bladder Qi, which is accompanied by excessive stagnation of Toxic Heat in the Stomach Channels. Breast cysts can be internally induced by suppressing the emotions, especially grief. Generally mother issues relate to the left breast and Lung area, while father issues relate to the right breast and right Lung area.

##### **TREATMENT**

1. After clearing the diseased area of Toxic Qi, the Qigong doctor uses the Sword Fingers technique to stimulate CV-17, St-18, Lu-1, Bl-18, and -21 points, to open the points along the Liver, Lung, and Stomach Channels.
2. Next, the Qigong doctor emits Qi, using the Vibrating and Shaking techniques, to disperse the cyst.
3. The doctor then applies the Dragon Mouth manipulation to dredge the patient's body, by pushing, pulling, and leading the Stagnant and Toxic Qi down the patient's Lung Channels (out the arms), and Stomach Channels (out her legs), via the St-36 points.
4. The patient is given homework, consisting of Jing Point Therapy, and of kneading the surface and surrounding tissue of the cyst at least once a day. This prescription should also include the use of the "Shang" sound tone resonance to further dissolve the cyst, and to dispel the Toxic Qi out of the breasts.

#### **LEVEL-3 BREAST TUMORS**

This type of breast cyst corresponds to a severe condition of dysplasia.

##### **ETIOLOGY**

Level-3 cysts are usually caused by Liver Fire, accompanied by Heart and Lung Qi stagnation due to the accumulation of grief, sorrow, exasperation, and being upset, or due to the derangement of the patient's Thrusting and Conception Vessels.

##### **TREATMENT**

1. After clearing the diseased area of pathogenic Qi, the Qigong doctor uses the Thunder Palm technique to disperse the tumor.
2. After several minutes of blasting the area, the Qigong doctor uses the Spiraling and Circling Energy techniques to circle the tissue areas

- surrounding the tumor, drawing the pathogenic Qi down and out of the patient's nearest arm via the Lung Channel (Figure 51.1).
3. The Qigong doctor then uses energetic Pulling and Shaking techniques to release the pathogenic Qi from the patient's body and to draw it out of the arm. The doctor must then pull and snap each of the patient's fingers and thumbs, to release and disperse the Excess Heat and pathogenic Qi.
  4. Next, circle rotate the energy within the patient's Lower Dantian, pulling the Qi down the lower legs and out the St-36 points.
  5. Finally, fill her Lower Dantian and circle regulate her Governing and Conception Vessels using the Microcosmic Orbit to balance the Yin and Yang energy.
  6. Give the patient homework consisting of Jing point therapy that stimulates the GB-21, St-36, CV-17, and Sp-6 points, once a day. If the patient is using magnetic therapy, she should place the magnets on the points for 1 hour. This prescription should also include herbs, and the use of the "Shang" sound tone resonance (straight tone and descending/ascending tone prescriptions) to further dissolve the tumor.

#### OVERVIEW OF TREATMENT

The general treatment for breast diseases, depending on the severity of the condition, is divided into five main components: Medical Qigong therapy, Medical Qigong massage, prescriptions, Jing point therapy, and herbal teas.

#### MEDICAL QIGONG THERAPY

The doctor's emitted energy can assist the patient in dispersing stagnations, as well as dissolving breast tumors and cysts. Generally, the doctor's treatment lasts for a period of three days, and can be indefinitely prolonged and increased in effectiveness if the patient is given additional Medical Qigong prescriptions as homework.

#### MEDICAL QIGONG MASSAGE PRESCRIPTION

This therapy is most important as it allows the patient to reconnect with her tissues and further allows her to feel and release emotions trapped

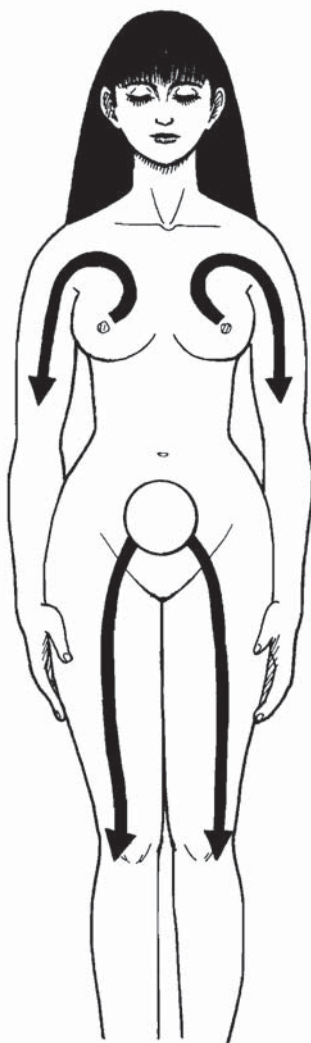


Figure 51.1. After purging the Toxic Qi from the patient's upper body, the Qigong doctor continues to disperse the patient's Toxic Qi from the lower abdomen, leading it down the patient's leg and out of the St-36 points.



within her body (remember, you can only heal what you feel). This healing process is as follows.

1. The patient begins by rubbing her hands together to get them hot.
2. Placing her hands on her breast, the patient inhales and draws the heat from her hands into the breast tissue, while imagining divine healing light flowing from the Heavens, and pouring into her body to fill up her chest.
3. The patient circle massages her breasts 36 times towards the outside of her body, concentrating on the breast tissue filling up with the divine healing energy that destroys any and all pathogens stored within her breast tissues.
4. After completing 36 times in one direction, the patient reverses directions but maintains the same visualization.
5. Next, the patient exhales the straight healing sound "Shang" for 9 breaths, toning, while turning the body from the left to the right side. The patient focuses on purging the pathogens out of her breast area through her mouth. This purges her Lungs and the surrounding breast tissues.
6. The patient then exhales the descending/ascending healing sound "Shang" for 9 breaths as she turns at the hips, toning from the right to the left side of her body, and focuses on purging the pathogens out of her breast area. This purges her Lung Channels and the surrounding energetic connections to the breast area.
7. The patient then rubs 36 times in a clockwise direction, from her abdomen to her Lower Dantian, leading the Qi downwards. This is performed to root the energy back into her Lower Dantian.
8. The patient ends the prescription in a quiet state of mind.

#### MEDICAL QIGONG PRESCRIPTIONS

This therapy allows the patient to purge the organs that are found to be the root cause of the disease. In Medical Qigong, the doctor views the patient's cysts or tumors as a flower. If, through surgery, the top of the flower is plucked from its stem (and the branch, stem, and root cause of the disease is left still intact), the tumor or cyst will

return again. In order to heal the patient's condition, the doctor must also address the original cause of the disease and destroy the entire support system. The purpose for these prescriptions is to destroy the disease's entire root system to kill the flower.

1. The Dry Crying prescription is given to purge the emotions of grief and sorrow from the patient's Lungs (see Chapter 53).
2. The "Guo" healing sound is given to purge the patient's Liver Fire.
3. The "Shang" healing sound is given to dissolve the cyst or tumor.
4. Prescribe Jing Point Therapy. Specific points are prescribed for the patient to enhance the doctor's treatments, and increase her own healing potential. The patient is encouraged to stimulate specific areas of her body, by emitting Qi while pressing and focusing her intention into the following points:
  - a. The Small Intestine 3 point affects the patient's breast disease caused by Rebellious Qi and Qi depression.
  - b. The Stomach 18 point frees Qi flow locally in the patient's breast.
  - c. The Stomach Channel transverses the breast, and the Stomach 36 point regulates Qi of the patient's entire body.
  - d. The Spleen 6 point is specifically chosen for treating breast cysts.
  - e. The Gall Bladder 21 point (Shoulder Tapping) is prescribed to assist the patient in sinking Liver Qi Heat.

#### HERBAL TEAS

All herbal teas are administered to move the Qi and assist the doctor's treatment. Dandelion tea, for example, is mixed with green tea to clear Heat from the patient's body; or green orange peel is added to help move the Qi.

#### OVARIAN CYSTS AND UTERINE TUMORS

In an ovarian cyst, there is a closed sack or pouch containing fluid, semifluid, or solid material, usually characterized by Phlegm, Damp Heat, and Stasis of Blood.



**ETIOLOGY OF OVARIAN CYSTS**

Ovarian cysts can be caused by psychological upheavals which lead to enlarged follicles that fail to rupture, as well as by Liver Fire stagnation. Ovarian cysts are usually related to the anger from the Liver turning inward and attacking the body.

**ETIOLOGY OF UTERINE TUMOR**

A uterine tumor, or myoma, is a solid benign growth in the myometrium, and is often called a fibroid. It contains muscle tissue. Excessive uterine bleeding is a common effect of myomas. Ovarian cysts and uterine tumors are generally divided into three types of myomas:

1. The subserous type is located on the outside wall of the uterus;
2. The interstitial type is located within the wall of the uterus;
3. The submucous type is located on the inside of the uterus.

**TREATMENT**

The same treatment is used for both ovarian cysts and uterine tumors. To treat these conditions, the doctor uses Medical Qigong therapy in conjunction with Jing point therapy and herbs.

1. Begin with the patient in a supine position and purge and clean the diseased area of pathogenic Qi, using the Thunder Palm technique in conjunction with the Vibrating Palm, to disperse the stagnation in the ovaries or uterus.
2. Disperse pathogenic Qi out the patient's body via the Gall Bladder Channels.
3. Tonify the patient's Lower Dantian with Qi and circulate the energy through the Microcosmic Orbit.
4. Press and stimulate with Jing point therapy the Sp-6, Sp-9, St-36, GB-34, and GB-38 points (Figure 51.2).

**PRESCRIPTIONS AND HOMEWORK**

The patient should be given homework, in accordance with her constitution. The prescriptions should include:

1. The "Guo" sound to disperse Liver Fire.
2. The "Yu" sound to disperse ovarian cysts.
3. Prescribe Lower Dantian regulation exercises to access and regulate the ovarian energy.
4. Prescribe herbs for chronic conditions.

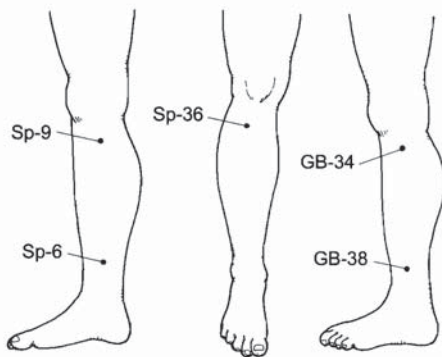


Figure 51.2. When treating ovarian cysts, use Jing Point therapy in conjunction with Qi emission, to stimulate Sp-6, -9, St-36, G.B.-34 and 38 points.

**UTERINE COMPLICATIONS****MISCARRIAGE**

A miscarriage is the termination of a pregnancy, at any time before the fetus has attained extrauterine viability. Miscarriage occurs usually between conception and the fourth month of pregnancy.

In Traditional Chinese Medicine, a miscarriage can have several stages and levels of severity, ranging from such conditions as Fetal Leakage, Restless Stirring of the Fetus, Falling Fetus, and Small Birth. Within each of these conditions there are several patterns of disharmony.

**ETIOLOGY**

There is an ancient Chinese saying which states "A miscarriage is more serious than child birth." According to Traditional Chinese Medicine, there are five basic mechanisms associated with the cause of a miscarriage: Empty Conception and Thrusting Vessels, Blood Deficiency, Depressed Liver Fire, Blood Stasis, and External Injuries.

1. An Empty condition of the Conception and Thrusting Vessels causes miscarriages. The mother's Kidney Qi consolidates the fetus and is responsible for constricting the anal and vaginal orifices. If the Conception and Thrust-

ing Vessels become empty, they cannot consolidate and secure the fetus within the womb. If any of the following three conditions occur singly or in concert, both the Conception and Thrusting Vessels may indeed become Empty: (1) the mother's Yin Essence is depleted or consumed; (2) the Mingmen Fire is insufficient, and (3) both the Yin and Yang Qi are Deficient. Any of these three conditions may be due to: congenital weakness and insufficiency, chronic disease, extreme or prolonged stress, unrestrained sex after conception, or the mother's age (over 40).

2. Blood Deficiency from an irregular diet, excessive worry and anxiety may deplete the Spleen and Stomach organs resulting in a miscarriage. Since the Spleen is the postnatal root for Blood generation and transformation, an Empty or Deficient condition of Spleen Qi may cause Blood Deficiency. Furthermore, as the Spleen Qi restrains and supports the mother's abdomen, a Spleen Qi Deficiency, or Empty Spleen Qi, may lead to the prolapse of the Central Qi and produce insufficient Blood to nourish the fetus. Both the Central Qi prolapse and the Blood Deficiency can present the Conception and Thrusting Vessels from consolidating the fetus and securing it in the womb.
3. Depressed Liver Fire due to suppressed emotional frustration (with mental agitation, anger, jealousy, and envy) may cause a miscarriage. The excessive Heat generated by the depressed Liver Fire may in turn attack the mother's Sea of Blood, scorching and injuring the Thrusting (Chong) Vessel. This injury, in turn, may cause the mother's Yin Blood to flow recklessly downward, leaving no place for the fetus to rest.
4. Blood Stasis may be due to three different factors: past internal injuries, iatrogenic disorders, and long term Qi stagnation. The excessive accumulation of Qi and Blood within the mother's womb during conception can sometimes aggravate a preexisting condition, and thereby cause hemorrhaging, as well as initiate energetic patterns which fails to stop her

from bleeding.

5. External Injuries from accidents (sustaining a sprain or strain in the abdominal region), or battery (being hit or struck) can lead the body into a state of shock. This shock to the mother's body may damage either the Conception or Thrusting Vessels, preventing them from securing the fetus within the womb.

#### TREATMENT

In the Medical Qigong clinics in China, doctors are cautioned to be extremely careful when treating pregnant patients. Qi emission can cause a spontaneous miscarriage if done incorrectly. It is therefore recommended that only Medical Qigong doctors, who have specialized in the specific treatment of pregnant women, be allowed to diagnose and treat them. The interdependencies of the mother's and the fetus' energy circulation is too complex and delicate for a generalized practitioner to handle.

Treatments for miscarriage vary, based on pattern discriminations of Kidney Deficiency, Qi and Blood Deficiency, Blood Heat or physical trauma. An example of an ancient Chinese prescription requires the doctor to treat Yingu Kd-10 for miscarriages with vaginal bleeding, dark urine, abdominal distention, and fullness with an inability to lie down.

If the patient has already experienced a miscarriage, and is in the state of recovery, specific treatments vary according to the doctor's diagnosis concerning the etiology and pathology of the patient's condition.

#### HOMEWORK AND PRESCRIPTIONS

Each consecutive miscarriage causes further injury to the patient's Kidneys, creating or aggravating the stagnant Blood condition in the uterus. Doctors of Traditional Chinese Medicine therefore encourage their patients to take herbal medicines, and to practice Medical Qigong for six months before attempting to conceive again.

When they do become pregnant again, they are encouraged to continue to practice Medical Qigong meditations and exercises for strengthening and balancing their body's energetic fields and internal organs.



A patient recovering from a miscarriage is given specific prescriptions according to her emotional condition, organ dysfunction, and the etiology of the condition.

### UTERINE COMPLICATIONS DUE TO ABORTIONS

Another important aspect of Medical Qigong and gynecology is helping a patient face the loss, or termination of a pregnancy. This can occur either intentionally (through an abortion), or unintentionally through a miscarriage, spontaneous abortion, or the death of a fetus by other causes.

When a woman has undergone an elective abortion, the Qigong doctor must not only consider the potential for scar tissue formation and physical complications within her uterus, but also the energetic and emotional complications resulting from the abortion.

While treating the patient, the doctor may discover within the uterus what appears to be the energetic remains of the aborted embryo. These phantom embryos may in fact be thought forms created by the mother's feelings of guilt and shame at having undergone an abortion. These difficult emotions are further compounded by deeper feelings of self-hate, that go unnoticed by others.

Most people feel little compassion for women who suffer a miscarriage, and discourage them from grieving. They are frequently advised by well meaning friends to believe that the miscarriage was all to the good, preventing a possible deformed or sickly baby from being born.

If women who miscarry are discouraged from grieving, those who make the painful decision to abort often face scorn and disbelief when they grieve their loss. Silently they mourn as best they can, haunted by feelings of shame imposed upon them by others and their own conscience.

Most women struggle long and hard before resorting to abortion. Afterwards, they often obsess about the living embryo, and what it felt like to be pregnant, centering all their attention on the uterus. Such intense, emotional concentration creates phantom embryos that, in fact, take on the form of ghostly embryos. These thought forms or energetic imprints are clearly visible to the

doctor's inner vision. The energetic imprint contains the location, exact age and size at the time of the embryo's termination. The unprocessed energetic charge of the embryonic ghost's location creates an energetic vortex. This vortex, in turn, draws emotions such as rage, anger, guilt, and shame into itself. If this area is not purged, the resulting accumulation of negative emotions will develop into cysts, tumors, and possibly cancer.

This energetic reaction to surgical abortions has been confirmed by several Western doctors (all wishing to remain anonymous). These doctors observed that after many years of performing abortions, within a very short time period several patients (whose ages ranged from 16 to the mid 30's) developed reoccurring cysts and tumors. The location of the cysts or tumors in the majority of the patients' uteri was at the exact tissue area of the embryo.

### HEALING THE ENERGETIC TRAUMA

When the patient has decided to heal from her loss, she must not only address her physical condition (scar tissue formation, etc.), but also heal from the spiritual and emotional woundings as well. To assist the patient to heal emotionally and disperse the energetic charges, the doctor must help the patient transform the energy stored within her Wu Jing Shen, which is responsible for maintaining the toxic energetic pattern. Only after experiencing and releasing the emotions stored within the Wu Jing Shen (see Chapter 13) is the patient ready to heal. The healing process is divided into three distinct steps:

1. The patient is encouraged to completely forgive herself for losing the child and to reconnect with her higher power.
2. The patient is encouraged to completely forgive herself for being in the situation, and assume the responsibility of the pregnancy and the loss.
3. The patient is encouraged to completely forgive the person responsible for making her pregnant.

It is important for the patient to completely feel and experience all three stages of forgiveness in order to begin healing these energetic wounds.



Withholding the smallest bit of guilt or anger will seek to sabotage the healing process, and will also allow the toxic energetic charge to remain within the patient's tissues. Even the smallest bit of anger or guilt that remains will continue to recreate a destructive energetic cycle, storing and retaining the patient's toxic emotions.

#### **RELEASING THE EMBRYO'S ETERNAL SOUL**

The purpose and goal of releasing the embryonic thought form is to free the patient from the energetic remnants of the phantom embryo. The patient is encouraged to make peace with herself and with the energetic form of her unborn child, as well as the divine (God or higher spiritual force incorporated in the patient's own belief system). The patient does this through deep, meditative prayer, positive affirmation, and an attitude of honor and respect for the relationship between herself and the embryo's energetic remains. Even though the Eternal Soul does not remain present during the abortion, the mother may still need to atone for her decision not to bring the baby to term. This atonement may be necessary to fully release all feelings of guilt in accordance with the patient's religious belief system.

The patient must also make peace with the embryo's Eternal Soul, by enveloping the phantom embryo in a circle of divine healing light and love, to return it back to the divine. In order to achieve this, it is helpful for the patient to visualize creating a small energetic bubble, full of love and healing light, to house the departed embryo's energetic remains before returning it back to the divine. This serves to complete the emotional closure. Once closure is established, the energy of the embryo's energetic remains will leave her body, allowing the patient to feel a fulfilling sense of release, completion, calmness, and inner-peace.

#### **UNDERSTANDING ENERGETIC ABORTIONS**

The gift of life is an incredible miracle. If a difficult decision is made to not keep a pregnancy,

however, then the patient should consider contacting the embryo's Eternal Soul. Through prayer, meditation, imagination, and visualization, the mother and father can connect to the developing embryo and request that the embryo's Eternal Soul return back to the light of the divine. Sometimes called an energetic abortion, this energetic transformation can take place within the first developing stages of the mother's pregnancy.

Since the Eternal Soul is ageless, it is possible to carry on a mind to mind conversation. When a baby is born, its brain must have time to develop before it can grasp complex information; the mind itself must have time to direct the brain's growth and the body's maturation. Once the Eternal Soul is freed from the body, however, it is not confined by the physical limitations of the infantile brain and should be spoken to as an equal. This method is used by psychotherapists on the leading edge today, using hypnosis to facilitate the patient's connection to the Eternal Soul through visualization.

Patients who have undergone age regression psychotherapy to the state of conception and embryonic state often describe visiting the mother's womb during the time of conception, then leaving and returning at various times during the embryonic stage of development. The Eternal Soul's residence does not appear to be permanent until the end of the first trimester (see Chapter 2). Until then, the Eternal Soul may come and go as it chooses, staying, at times, just long enough to insure the continued growth and development of its physical body.

It may be for this reason, that talking mind to mind with the embryo's Eternal Soul to request its departure, is often successful in precipitating a miscarriage. As the Eternal Soul leaves the embryo's body (sometimes observed as a small ball of white light energy), all that remains in the mother's womb is an empty, lifeless mass of tissue. Usually the mother's body will naturally absorb the lifeless tissue mass, either immediately, or by the next morning.



## CHAPTER 52

### QI EMISSION THERAPY FOR NEUROLOGY (STROKE, COMA, PARALYSIS, AND MULTIPLE SCLEROSIS)

#### INTRODUCTION

Neurology is a branch of medicine that deals with the nervous system and its diseases, as well as neuropathology. Neuropathology is the study of diseases of the nervous system and the structural and functional changes occurring within them. Neurological diseases are divided into either congenital predispositions that develop over time into full-blown disorders, or those in which acquired destructive pathogenic factors act upon the brain. The latter are usually caused by toxic, traumatic, mechanical, inflammatory factors or neoplastic types of diseases (abnormal tissue formation).

The following is a description of several treatments and prescriptions used in various Qigong clinics and hospitals throughout China. Please be aware that specific treatments will vary according to each patient's constitution and the nature of his or her diseases.

#### STROKE (WIND-STROKE)

A stroke is a sudden loss of consciousness followed by paralysis, and may be caused by one of several different factors, including a brain hemorrhage, the formation of an embolus or thrombus in an artery, or the rupture of an extracerebral artery causing subarachnoid hemorrhage.

#### ETIOLOGY

Although a stroke occurs suddenly, in actuality, the causal factors build up for several years. A stroke can be caused from high blood pressure, diabetes, high cholesterol, chronic dehydration, overwork, emotional stress, irregular diet, excessive sexual activity and severe migraines. Strokes usually occur at night, or early in the morning (the same is true regarding heart attacks).

There are four pathogenic factors involved in causing stroke. These factors are: Wind, Phlegm, Fire and Stasis. The Liver is dependent on the Kid-

ney Water (Yin Qi) to moisten and soften it. If, however, the Kidney Yin becomes Deficient, this may cause the Liver Yang energy to grow, and to generate Fire. Excess Liver Fire may stir up Internal Wind which causes the Qi and Blood to rebel upwards. Phlegm is then formed, which obstructs the cavities and vessels, causing the patient to lose consciousness. This can further develop into Penetrating Wind (i.e., stroke). Internal Wind may also develop from Heat and Phlegm caused by the patient eating too many sweet and fatty foods (irregular diet), overwork, emotional stress, excessive sexual activity, and inadequate rest.

In the clinic, conditions referred to as stroke (Wind-Stroke) include cerebral hemorrhage, cerebral thrombosis, cerebral embolism, and cerebrovascular spasm. These four conditions are termed in Western Medicine as "Cerebro-Vascular Accident" (CVA), and include: Cerebral Hemorrhage, Cerebral Thrombosis, Cerebral Embolism, and Cerebrovascular Spasm.

1. Cerebral Hemorrhage consists of bleeding, which is caused from a rupture of a sclerosed, or diseased vessel in the brain;
2. Cerebral Thrombosis is an obstruction of a cerebral artery by a thrombus (blood clot);
3. Cerebral Embolism is a condition which occurs when an embolus (bubble of air, or piece of a thrombus) detaches from a thrombus and obstructs a cerebral artery; and
4. Cerebrovascular Spasm (Ischemia) is a condition which occurs when a cerebral vessel temporarily contracts, or constricts, impeding Blood flow. Hence, the oxygen supply is obstructed sufficiently to cause symptoms. When reversible, or when there is no permanent damage, they are known as Transient Ischemic Attacks, or TIA's. The TIA's are pre-stroke symptoms, commonly known as a mini-stroke.



**SYMPTOMS**

In dealing with stroke patients, it is important to differentiate between the severe type (which attacks the internal organs and channels), the mild type (which attacks only the channels), and the chronic type.

Stroke manifestations can either arise independently from an attack on the channels, or as a result of an attack on the internal organs. After a severe type of stroke, the patient enters into the next stage, clinically manifesting symptoms similar to that of the mild type. The shorter the time lapse before beginning treatment on a stroke patient, the better the chances are for recovery.

**THE SEVERE TYPE OF STROKE**

In a severe type of Wind-Stroke, the energy attacks the patient's internal organs and channels. It is characterized by a loss of consciousness, aphasia, numbness, paralysis and/or coma. If the right side of the brain is damaged, there will be paralysis on the left side of the patient's body with accompanying memory defects and language difficulties. If the left side of the brain is damaged, there will be paralysis on the right side of the patient's body, speech and language difficulties, slow, cautious movements, and memory problems.

Clinically, severe stroke patients are further classified into two categories: Tense or Flaccid. The Tense type (also referred to as the Closed type) corresponds to the Collapse of Yin. The Flaccid type (also referred to as the Open type) corresponds to the Collapse of Yang. These conditions and symptoms are further described as follows.

1. The Tense Stroke Symptoms include: clenched hands, open eyes, clenched jaw, red face, coarse breathing, and a forceful pulse.
  - **Treatment for Tense Stroke conditions.** Rescue the patient's Yin by giving herbs, as well as extending Qi into the patient's GV-20, -26, Kd-1, Lv-3, St-40, and the 12 Jing-Well points on both hands (Lu-11, LI-1, Ht-9, SI-1, Pc-9, TB-1). The patient should be given homework upon recovering, depending on his or her constitution.
2. The Flaccid Stroke Symptoms include: limp hands, closed eyes, open mouth, weak breath-

ing, and a weak pulse.

- **Treatment for Flaccid Stroke conditions.** Rescue the patient's Yang by giving herbs, as well as extending Qi into CV-8, CV-6, and CV-4 points, and GV-20 points (with or without the application of Moxa), to increase the patient's Yang. Patient should be given homework upon recovering, depending on his or her constitution.

**THE MILD TYPE OF STROKE**

In the Mild Type of Wind-Stroke, the energy attacks only the patient's channels. This is characterized by numbness, slurred speech, and unilateral paralysis. Clinically, mild stroke patients are further classified into two categories that are determined by the type of channels that are attacked.

1. An attack of the main channels causes no loss of consciousness or coma; however, there will be unilateral paralysis (hemiplegia), numbness of the limbs and deviation of the eye and mouth. Clinical manifestations vary according to the location of the channels and collaterals that have been affected.
  - a. Symptoms of an attack on the channels include: facial paralysis, hemiplegia, motor impairment and numbness of the limbs.
  - b. Symptoms of an attack on the collaterals consists of a unilateral numbness of the face and extremities.
2. An attack of the connecting channels is characterized by numbness.
  - **Treatment for mild stroke conditions.** In order to treat a Mild stroke condition combine Medical Qigong therapy with acupuncture therapy and herbs, to:
    - a. Remove obstructions from the patient's channels,
    - b. Purge Wind and transform Phlegm,
    - c. Invigorate the patient's connecting channels,
    - d. Regulate the circulation of Qi and Blood in the patient's channels, and
    - e. Prescribe homework in accordance with the patient's constitution and condition.

In the acute stage, stroke patients should im-

mediately be treated in combination with Western medicine, utilizing Qigong, acupuncture and herbal therapy. Treatments should be given everyday (usually every six hours) for the first month, and every other day for the second month. The general treatment is aimed at relieving the patient's spasms, and lowering his or her blood pressure (if the condition is due to hypertension). The primary points treated are determined by the type of stroke, which internal organs were affected, and the extent of damage to the patient.

#### THE CHRONIC TYPE OF STROKE

This condition is characterized by slurred speech or an inability to talk or eat, and involves either a unilateral (hemiplegia) or bilateral (paraplegia) paralysis.

- **Treatment for Chronic Stroke conditions.** In order to treat a chronic stroke condition the Qigong doctor must invigorate the patient's Blood, tonify the Spleen and open the patient's channels. The specific points will vary according to the area and location where the channels are blocked. The most commonly used points include: St-4, St-6, St-7, TB-17, GB-14, LI-4, SI-18, Tai Yang (Temple), and Yin Tang (Third Eye Point).

If the body is in a state of unilateral paralysis, the doctor also treats the opposite side of the patient's head using Jing Point Scalp Therapy, in order to move stagnation, purge any Excess, and stimulate and fill any Deficiencies.

#### COMA

A coma is an abnormal, deep stupor occurring during illness, as a result of the illness, or due to an injury.

#### ETIOLOGY

From a Traditional Chinese Medical perspective, a coma results from Qi obstruction to the brain. More than 50% of coma cases result from trauma to the head, or circulatory accidents in the brain. A coma can be initiated from several different types of conditions.

1. A trauma induced coma is caused by an injury to the head as a result of accidents and

internal hemorrhages. Electroconvulsion can also induce a coma.

2. Insufficient Blood flow to the brain can cause a coma. This can result from circulatory accidents within the brain caused from hypertension, arteriosclerosis, thrombosis, and tumors.
3. An overdose of drugs, alcohol or medications, poisoning, gases or fumes such as carbon dioxide or carbon monoxide can all induce a coma.
4. Temperature abnormalities, such as hypothermia or sunstroke can cause vomiting, diarrhea, shock and then coma.
5. Insulin shock, epilepsy, electrolyte abnormalities, endocrine problems, meningitis, uremia or renal problems, and hyperglycemia can all induce a coma.
6. An infection induced coma is caused by an acute infection and bacterial intoxications as in fevers, botulism, and other infectious diseases; or as a result from abscess formations.
7. Psychogenic comas are also known as a hysterical coma.
8. Windstroke comas are caused by tension, hyperactive Liver Yang and Phlegm Fire overheating the brain. This results in urine and stool incontinence, cerebral hemorrhaging, and thrombosis. This is often located at the union of the anterior and posterior cerebral arteries, called the Circle of Willis.

#### SYMPTOMS

When a patient is in a coma, the Shen is completely out of its residence and the patient cannot be aroused by external stimuli. The patient's Shen is inactive, yet the Hun and Po are still there. For death to occur, it is not enough for the patient's Shen to leave, but the energy of the Hun and Po must also leave.

#### TREATMENT

In treating coma patients, it is mandatory to use methods that will activate the patient's Qi, remove the Blood stasis, and return the Shen back into the body. In the acute stages of treatment, use Medical Qigong therapy in addition to the Invisible Needle technique (see Chapter 35). It is most important to treat the coma patient as soon as pos-



sible. I have trained with three doctors of Traditional Chinese Medicine who were proficient in coma revival. Below are two accounts of coma revival cases from Dr. Lu Guo Hong's clinic at the Hai Dan Medical Qigong College in Beijing, China.

**Case Study #1.** Dr. Lu's patient had been in a coma for four hours prior to treatment. The patient regained consciousness within fifteen minutes during the treatment. Dr. Lu treated his patient using the Vibrating Palm technique (on points GV-20, Yin Tang, GV-15, CV-17, BL-15, Pc-6, TB-5, and the extra points Shi Xuan at the tips of the fingers). By squeezing the Shi Xuan points, the Excess Heat was allowed to disperse (Figure 52.1).

**Case Study #2.** A female patient apparently incurred a series of Transient Ischemic Attacks (TIA) over a period of two years prior to coming to Dr. Lu. As the condition progressed, she developed a thrombosis on the left side of the brain, which paralyzed the right side of her body. The patient then apparently incurred thrombosis of the right side as well.

Because there were thrombosis on both sides of the brain, the patient was expected to die within a month. Dr. Lu, assisted by two other doctors, treated the patient for three days using the Extended Fan Palm technique, Invisible Needles, and Vibrating Palm technique. In this particular case, the doctors used the same points as in the previously mentioned case to cultivate the patient's Yuan Qi, adding points BL-23, GV-4, CV-4, and CV-8. The patient was treated twice a day for 15 minutes, both morning and evening.

On the fourth day, the patient regained consciousness, and the treatment was continued once a day for a month using the Conception and Governing Vessel circulation points (to move the Qi along the Microcosmic Orbit), in addition to points on the arms including LI-4, LI-11, LI-15, TB-5, and TB-14 points.

When treating the lower limbs, he used GB-30, GB-31, GB-34, Sp-6, Sp-10, and St-41 points. The patient was given prescriptions and homework, specific to her constitution, state of consciousness, and motor control.

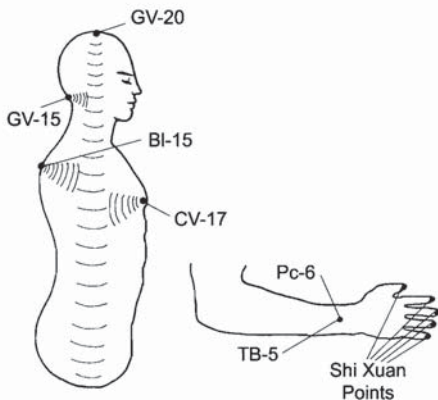


Figure 52.1. Common Points used for Coma Revival

The patient gradually regained movement in her limbs. Once the patient could move her limbs, she was given Dynamic Qigong to increase the flow of energy to her extremities. This included meditations and exercises that used guided imagery to regain muscle cellular memory. After two months, the treatment time was changed to every other month until the patient was fully restored.

### FACIAL PARALYSIS (BELLS Palsy)

This condition is known as the sudden onset of unilateral facial paralysis.

#### ETIOLOGY

The patient experiences the swelling of the seventh facial nerve due to the External Wind and Cold invasion.

#### SYMPTOMS

The disease is characterized by hemiparalysis of the face which manifests as numbness of the affected area, deviation of the eye and mouth, distorted mouth with the corners tilted on the healthy side, and a half closed eye with dacryorrhea (excess tear flow).

#### TREATMENT

For this type of paralysis, it is important that the Qigong doctor treat the patient as soon as possible. The shorter the duration time from the ini-



tial onset and the treatment, the more successful the therapy tends to be.

1. Begin by purging the Toxic Qi out from the patient's face and head area, dredging the Toxic Qi down the arm and out the LI-4 point.
2. Using the Extended Fan Palm hand technique, emit Qi into the affected area, guiding the Qi to circulate in the Microcosmic Orbit from the anterior to the posterior of the patient's head.
3. Finally, initiate the Fire Cycle Microcosmic Orbit to regulate the patient's Qi.

#### TREATMENT MODIFICATIONS

- For treatment of the first stage of paralysis, the doctor is advised to apply gentle Pressing and Kneading techniques to the patient's face before using the Extended Fan Palm hand technique.
- To treat patients whose paralysis has remained in a chronic state, the doctor is advised to use deep pressing and kneading techniques before using the Vibrating Palm technique.

#### PRESCRIPTIONS AND HOMEWORK

1. Have the patient massage the affected side of the face from the corner of the mouth to the ear and forehead, down over the side of the ear and down the side of the neck 81 times.
2. The patient then focuses on specific areas on the face, circle massaging with the tips of the thumbs for 24 times.
3. Finally, the patient is given the Wash the Face and Massage the Head exercise to perform for 18 times (see Chapter 39).

#### MULTIPLE-SCLEROSIS (MS)

In Chinese medicine, multiple sclerosis is considered a type of Atrophy Syndrome. It is an inflammatory disease of the central nervous system in which infiltrating lymphocytes (predominantly T cells and macrophages) deteriorate the myelin sheath of nerves. Its pathology consists in the partial destruction of the myelin sheath around the spinal cord, brain and optic nerves.

#### ETIOLOGY

Multiple sclerosis is suspected to be an autoimmune disease, somehow linked to a viral infection originating from an invasion of External

Dampness (especially in the beginning stages). As the External Dampness invades the body it begins to obstruct the channels, causing heaviness, numbness, and tingling in the limbs.

Diet is another contributing factor. The excessive consumption of greasy fried foods, dairy foods, or Cold foods can impair the Spleen, leading to the formation of Dampness.

In the later stages of MS, excessive sexual activity can also be a contributing factor for weakening the body and escalating the disease's progression. Excessive sexual activity can weaken the patient's Kidneys, contributing to such symptoms as dizziness, blurred vision, urgency or hesitation of urination, and extreme weakness of the legs. If excessive Liver Yang develops, symptoms will also include stiffness of the legs, severe vertigo, and vomiting. In the later stages of development, Liver Wind can cause tremors and severe spasms of the patient's legs.

Clinically MS is categorized as either a passive aggressive type of disease, in which episodes of neurologic dysfunctions are followed by times of remission, or a steady progression of neurologic dysfunction.

#### SYMPTOMS

The symptoms of MS were once thought to develop gradually; however, this is not necessarily true. In about 40% of clinical cases, the onset may occur in less than a few hours. In about one half of the patients, at onset the symptoms include weakness, or numbness in one or more limbs; later, the tendon reflexes become hyperactive.

In young patients the first obvious symptom is often retrobulbar neuritis (inflammation of the nerves behind the eyeball) causing blurred vision. In older patients the most common symptom is weakness of the legs.

Patients may experience vertigo, retrobulbar or optic neuritis, double vision, unstable walking, vomiting, and difficulty urinating. Also included are numbness or tingling of the extremities, as well as periodical electric shocks radiating through the limbs. These symptoms may be due to optic nerve, brain stem, cerebellar and spinal cord involvement.

Traditional Chinese Medicine divides these

symptoms into two categories of clinical manifestations: Damp Phlegm with Spleen Deficiency, and Liver and Kidney Deficiency.

Clinical manifestations in patients with Damp Phlegm and Spleen Deficiency include feeling weak and tired, dizzy, as well as numbness, tingling and feeling of heaviness in the legs.

Clinical manifestations of patients with Liver and Kidney Deficiency include progressive weakness of the back, legs and knees, blurred vision, dizziness, poor memory, and a hesitancy, or an urgency to urinate.

#### TREATMENT

There are two basic treatment patterns in Medical Qigong for multiple sclerosis. If the treatment is started within its early stages, the symptoms can be completely eliminated, and the progression of the disease indefinitely stopped. This, of course, must be done in conjunction with an alteration in the patient's eating habits (no red meat, processed meat, sugar additives, or high fat dairy products). The patient should reduce the amount of sexual activity, get plenty of rest and exercise, and avoid allergy causing agents. Treatments are described as follows.

1. To treat a patient with Damp Phlegm and Spleen Deficiency, first resolve the Dampness by purging the patient's torso and extremities. Next Dredge the Toxic Qi down the legs and out the Sp-9, and Sp-6 points. After purging, emit Qi into the Yellow Court (CV-12) to tonify the Spleen. Finally tonify the patient's Lower Dantian and regulate his or her Microcosmic Orbit (Fire Cycle).
2. To treat a patient with Liver and Kidney Deficiency, first tonify the patient's Kidneys and Liver by emitting Qi into the patient's

Mingmen and Lower Dantian. Next emit energy into the patient's Bubbling Spring (Kd-1) points and direct the Qi to flow up the patient's Yin Channels into the patient's Lower Dantian and Kidney area. Finally, regulate the patient's Microcosmic Orbit (Fire Cycle).

#### PRESCRIPTIONS AND HOMEWORK

Patients often benefit from Medical Qigong exercises such as the Descending the Yang and Ascending the Yin Technique, Walking Therapy, Daoist Five Organ Exercises, as well as Taijiquan (Tai Chi Chuan) practice. One prescription I have found to be very effective in treating MS patients is as follows.

1. Have the patient sit in a chair, feet flat on the ground, hands resting on the knees, anal sphincter closed, tongue touching the upper palate while inhaling and exhaling through the nose.
2. While using natural breathing, the patient focuses on the Lower Dantian to create an energy ball. With each inhalation, divine healing light is absorbed into the body and stored in the Lower Dantian. With each exhalation, this healing light radiates within the Lower Dantian. After several minutes, the patient notices the Lower Dantian becoming full of heat and light.
3. Next, the patient imagines the energy ball in the Lower Dantian leaving the body through the coccyx into the Earth upon exhalation. Upon inhalation, the patient imagines the energy flowing up the center of both legs and filling the Lower Dantian. This meditation should continue for at least 20 to 30 minutes per sitting.



## CHAPTER 53

### QI EMISSION THERAPY FOR PSYCHOLOGY

#### INTRODUCTION TO ENERGETIC PSYCHOLOGY

The object of Chinese psychology is to study and understand the interplay of internal and external events on physical, mental, emotional, energetic and spiritual dimensions of human existence. These interactions include the human qualities and characteristics, as well as the fundamental attributes that exist and evolve within the changing environment and evolutionary development of nature. These interactions at the most fundamental level can be viewed as the transformational interactions of Yin into Yang, and Yang into Yin vibrational energy.

All matter vibrates regardless of its form (gaseous, liquid, solid, or in a transitional state such as ice melting into water). The human body receives these vibrations through the skin, eyes, ears, nose, and mouth, and records them in its cells. The mind interprets these incoming vibrations as images, sounds, smells, and sensations, and organizes these into memories. The extent to which the mind interprets the incoming data, depends upon the level of consciousness and awareness of the individual at the time of the recording. In times of danger, alertness normally increases and consciousness either expands or focuses more sharply until the danger is past; or if an injury occurs consciousness and awareness may be lost (e.g., a car crash).

When a Qigong doctor, attunes his or her vibrations to the patient's energetic field and emits Qi, the body's cells responsible for storing the vibrations are stimulated. The doctor's intention to heal the patient by releasing traumatic memories, combined with his or her projected Qi, often causes the patient to relive the original traumatic experience as the recorded vibrations are released. The Qigong doctor (still in tune with the patient's

energy) is receptive to the patient's reaction and is able to interpret the released energy in the form of images, sensations, smells, sounds, and emotions while they are being reexperienced by the patient. If the doctor is sufficiently attuned, he or she may even pick up the conscious thoughts of the patient during this process.

As doctors tune in to their patients' cell emissions they are also able to project their own thoughts and interpretations of these memories back to the patients. This creates a positive feedback system, wherein the doctors' thoughts can influence the patients' thoughts and emotional reactions. Through thought transmission, Qigong doctors are often able to break the vicious cycle of negative thinking that so often leads to disease in the body.

In Western psychology, it is believed that a person's tendency to interpret events - even negative imaginary events (e.g., assigning malicious intentions to peoples' actions), can result in a self-fulfilling prophecy. By assuming and expecting the worst behavior in people, such a person always feels on the defensive and provokes others around him or herself to anger or irritation, thus reinforcing the negative viewpoint.

Chinese energetic medicine adds to this simple behavioral understanding of self-fulfilling prophecies, a new level of comprehension based on energetic interchange between people. When someone observes, or imagines, a specific negative thing happening, certain brain cells record this information in the form of vibrations. These vibrations can be received by another person's corresponding brain cells and projected back to the original sender, reinforcing the negative interpretation of the event(s). If this feedback loop continues - an imaginary wrong may become manifest, i.e., the negative event imagined actually occurs.

It is believed that different cells store differ-



ent types of information, received in the form of vibrations. The silent thought communications between doctors and patients is believed to involve different sets of cells than those used to receive and record emanations of divine energy. These cells interrelate with the patient's emotional changes that are stored and released from the Yin and Yang organs and tissues, and are expressed through the patient's Wu Jing Shen.

The patient's ontology also includes the patient's growth and self-realization in relationship to the Wu Jing Shen (Five Essence Spirits) and the emotions stored within the body's Yin and Yang organs. Each of the Five Yin Organs has a Yin and a Yang aspect within its energetic substance, as well as emotional factors, and dynamic interconnections. The Yin and Yang aspects give rise to the Creative and Controlling Cycles and the Five Yin organs with their associated elements and emotional energies (Figure 53.1 - 53.3).

#### THE EMOTIONAL ENERGY STORED WITHIN THE FIVE YIN ORGANS

Traditional Chinese Medicine classifies the etiology of diseases into Internal and External physical, mental, emotional, energetic, and spiritual influences. In Chinese psychology, the primary focus is placed on the "root" of the energetic/emotional dysfunction. The root of the energetic/emotional dysfunction is often the unprocessed emotions which are stored in their associated organs. Once the patients' mental and emotional symptoms have been alleviated, the energy that was being used to suppress the excessive emotions, is then freed to be focused on their physical healing.

Traditional Chinese Medicine also recognizes the power of thoughts, images (including psychotic delusions and hallucinations), and fantasies to generate and release emotions. Qigong doctors study these images and emotional reactions of attraction or aversion to evaluate their patient's condition. When traumatic memories and emotions are suppressed over a long period of time, or are still fresh in the mind, any minor incident can precipitate a tidal wave of emotions. A rapid influx of thoughts and images sweeps

Summary of the Five Elements		
Wood	Liver	Anger, irritation and rage
Fire	Heart	Joy, happiness, pleasure and excitement
Earth	Spleen	Worry, sympathy, anxiety, contemplation and meditation
Metal	Lungs	Grief, sorrow, anguish, distress and heartache
Water	Kidneys	Fear, terror, panic, horror and fright

Figure 53.1. The Five Elements, Organs and Acquired Emotions

through the mind, too fast for the conscious brain to register. These thoughts and images are of past painful experiences, and are loaded with emotional energy. Getting cut off by someone on the freeway, for example, may cause a momentary reaction of surprise, or an explosive enduring rage, depending upon the condition of the Five Yin Organs. In the latter case, the driver is overwhelmed by the Liver's sudden release of rage, triggered by the traumatic images and emotions from the past.

Clinical pathology is considered an Excess or Deficiency of the emotions at the level of the Five-Elements and their corresponding organs. The Excess or Deficiency of an internal organ can cause a release of thoughts or images that sweep through the patient's mind, bringing a sudden emotional response. In some instances these emotions first affect a specific organ, and then the entire balance of energy, as the first organ's energetic field deteriorates or adversely expands. When emotionally charged Qi is trapped within the tissues of the patient's internal organs, it travels through the channels, affecting the metabolic order of the viscera, glands and nervous system.

Creative Cycle			
Wood	Anger	Creates Joy	Fire
Fire	Joy	Creates Worry	Earth
Earth	Worry	Creates Grief	Metal
Metal	Grief	Creates Fear	Water
Water	Fear	Creates Anger	Wood

Figure 53.2. The Creative Cycle

Controlling Cycle			
Wood	Anger	Controls Worry	Earth
Earth	Worry	Controls Fear	Water
Water	Fear	Controls Joy	Fire
Fire	Joy	Controls Grief	Metal
Metal	Grief	Controls Anger	Wood

Figure 53.3. The Controlling Cycle

Emotions consist of energetic light that is either tempered and softened by the patient's belief structure and energetic fields. When the emotions and life purpose are in harmony, the Wu Jing Shen become focused; the Hun and Po do not disperse, grief and anger do not arise, and the Five Yin Organs effectively combat pathogenic influences. If this energetic light becomes unstable, i.e., too Excessive or Deficient, the patient's inner strength and individual nature begins to undergo dramatic changes.

The body's internal organs and their relationship to the Five Elements are as follows.

#### **EXCESSIVE ANGER INJURES THE LIVER (WOOD)**

The Chinese character for anger (Nu) is depicted by the Heart ideograph underneath two characters, a woman (placed on the left) and someone who has the upper hand (placed on the right). It expresses the feeling and frustration of an enslaved woman being dominated by someone.

#### **PATHOLOGICAL MANIFESTATIONS OF ANGER**

Pathological anger is considered the perverse movement of the element Wood. Anger is a generated force that has the potential to unleash explosive amounts of Qi, pushing the energetic manifestations to the extreme.

#### **THE YIN AND YANG ASPECTS OF ANGER**

The emotion of anger can be divided into Yin and Yang tendencies. The Yang type of anger can burst out due to accumulated pressure, resulting in the upward flow of massive amounts of Blood and Qi. The Yin type of anger implodes, remaining buried or held inside, thereby causing internal agitation and dissatisfaction which generates blockages.

The Liver's negative nature is one of being stubborn and rude; its positive nature is one of being compassionate, unselfish, kind, and merciful. The rising of Heat from the Liver's Qi corresponds to the level of anger; since the Liver stores the Blood and the Blood stores the Hun (Ethereal Soul). When the Hun leaves the body due to anger and rage, the animal nature of the Po take over. As the individual's Liver Fire rises, it causes the eyes and the face to become red. Liver Fire can also injure the Liver as well as the Blood, bile and Body Fluids associated with this organ.

#### **ANGER AFFECTING THE LIVER**

When Liver Qi becomes depleted it retracts, causing the emotion of fear to arise. When Liver Qi fills to Excess, the result is progressive restlessness, irritability, anger, and rage. In some instances, these emotions affect the entire balance of energy so that the organ begins to deteriorate.



Anger can cause trembling of the entire body due to the Liver's control of the tendons and ligaments.

When an individual experiences any type of boundary invasion, the Liver Qi triggers the Heart (Shen) to recall from its long term memories past traumas (containing both anger and fear). At the same time, the Liver also drains the Kidney Qi to meet the apparent life-threatening situation; this prepares the body for the flight or fight response. The power of the emotional response causes the Heart to go into shock and prevents the Shen from directing the mind. Thus another trauma is experienced by the patient's interpretation of the event (e.g., getting cut off on the road) and will automatically trigger an exaggerated emotional response in the future.

Given that the Liver is the mother of the Heart (responsible for long term memory) and the child of the Kidneys (responsible for short term memory), the Liver can drain the Kidneys and flood the Heart with anger, causing one's mind to go blank and the face to turn red.

#### ANGER AFFECTING THE SPLEEN AND STOMACH

Anger can damage the Spleen and Stomach, causing digestive problems, loss of appetite, and a sour taste in the mouth. These symptoms are directly related to the level of anger.

#### ENERGETIC PATTERN OF ANGER

The Qi pattern of anger has a very hot energy associated with it. When discharged, this hot energy swells up like a tidal wave expanding from behind the person's back over the head (Figure 53.4). It crests over the head and rushes forward like a wild animal attacking. The emotion also travels from the groin up the back of the body and out through the eyes.

Grief controls anger as metal cuts wood. At the root of anger is pain and sorrow. The anger protects the patient from feeling the initial hurt that festers like an infected wound. When the doctor lances the wound, allowing the toxic anger to drain, the uncovered original hurt can heal cleanly. Anger is transformed to sorrow and grief. The compassionate, non-judgmental attitude of the doctor allows the patient to grieve openly. The re-



Figure 53.4. Anger rushes from the Liver over the back like a tidal wave, causing the Qi to ascend.

lease of toxic anger and pain enables the patient to listen to the Hun. By focusing on the patient's emotional hurt from past experiences, which are the root of his or her anger, a shift from anger to hurt occurs. This exchange of emotions allows the patient to confront the hurtful past memories and discharge the toxic anger.

#### EXCESSIVE JOY INJURES THE HEART (FIRE)

The Chinese character for joy (Le) is depicted by the ideograph of a large drum, framed by bells mounted on a wooden stand. It expresses the feeling of rhythmical ceremonies and excitement. The character gives the image of a hand beating a drum during a festival (this same character is used for music).

#### THE YIN AND YANG ASPECTS OF JOY

When the Heart's emotions are balanced, they can be experienced as love, joy, happiness, excitement, and pleasure. This warmth radiates through the body affecting the expansion of free and easy Qi circulation. Joy is communicated and felt throughout the body, mind and soul.



**PATHOLOGICAL MANIFESTATIONS OF JOY**

Excessive joy and laughter can injure the Heart and scatter the spirit; the Qi becomes congested and the Heart flutters erratically. When the Heart Qi becomes depleted, it can no longer control the Lungs: the emotion of grief arises, and when the Qi fills to Excess, hysteria results. Water extinguishes Fire, therefore the emotion of fear controls the emotion of joy. By supporting a hysterical patient to become aware of his or her underlying fears, the doctor can startle the patient into a sense of sobriety.

Pathological joy and laughter are considered the perverse movement of the element Fire. If the patient's Fire becomes uncontrollable, the Qi - which expands outward towards the periphery - will cause the patient to become hysterical. After Fire has exhausted the patient's life-force, it leaves the patient exhausted, dazed, and disenchanted. The Heart's negative nature is confused, doubtful, and greedy; the positive nature is open-minded, loving, non-judgemental, and trustful.

**ENERGETIC PATTERN OF JOY**

Joyful feelings make the body's Qi become soft and relaxed. This energetic pattern is expansive, and causes a slower movement of the Qi. As the Heart controls the blood vessels and stores the Shen, a joyful spirit produces a clear, calm mind and a healthy body. This energy bubbles out from the center core of the body and ripples out in all directions (Figure 53.5). A light energy gently flows from the recipient back to the person expressing the emotion. While in this state, the patient's head is usually held erect, the face is full of color, and the limbs are relaxed.

**EXCESSIVE WORRY INJURES THE SPLEEN (EARTH)**

When the Spleen Qi becomes depleted, all four limbs lose their strength and the Five Yin Organs become unstable. When the Spleen Qi becomes Excessive, the body becomes swollen and the flow of urine and menses loses its smoothness.

**THE YIN AND YANG ASPECTS OF WORRY**

The emotions associated with the Spleen are relative to the energy expended in contemplation,

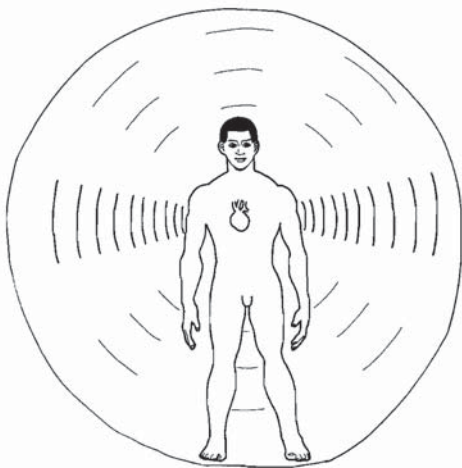


Figure 53.5. Joy bubbles out from the center core of the body, rippling out in all directions, causing the Qi to slow its flow.

meditation, anticipation, and worry. Too much worry and thought produces Qi stagnation. A stagnant condition causes Stomach disorders, such as poor appetite, indigestion, ulcers, constipation, or diarrhea. Stagnation can also block the Shen, which is responsible for emotional and mental balance, and thus result in a lack of common sense. The Spleen's negative nature is suspicious and self-centered; the positive nature is truthful, sincere, and compromising.

**WORRY AFFECTING THE MEMORY**

The Spleen stores the Yi, and the Yi stores ideas. The Spleen transfers short term memory to the Kidneys; the Kidneys later transfers the acquired memory to the Heart, which is responsible for long term memory. In trauma victims, the Kidneys' role in transferring memories, can also account for the loss of memories that are too terrible to accept, since these memories are transferred along with great fear, or fail to get transferred at all.

**THE ENERGETIC PATTERN OF WORRY**

When one is worried, the energy comes up from the Earth and congests in the Middle Dan-tian area, thus weakening the Wei Qi (Figure 53.6).

**CONTROLLING THE EMOTION OF WORRY**

Because the element Wood controls the element Earth, the emotion of anger controls worry. It is very important that any anger uncovered be directed at the root cause, and not at the doctor who is trying to help a patient end a negative pattern. The doctor will gently challenge toxic belief structures held by the patient, until the patient begins to confront whatever issue is at the root of the anger.

When the patient becomes angry with the doctor, it is generally a condition known as "transference." If and when transference arises, the Qigong doctor can ask the patient, "Who do I remind you of right now?" or "When was the last time you felt this way?" Trace the patient's feelings as far back as possible. If the doctor gets mad at the patient, it is called "countertransference." Both transference and countertransference can involve any emotion (e.g., falling in love, feeling afraid, etc.).

**EXCESSIVE SADNESS AND GRIEF INJURES THE LUNGS (METAL)**

The Chinese character for sadness (Bei) is depicted by the Heart ideograph underneath the character for the back (placed on the top). It portrays a picture of a person who has turned his or her back on the true feelings of the Heart. The Chinese character for grief (Ai) is depicted by the mouth ideograph (wailing, groaning, and lamenting) placed within the center of the character of someone dressed in a special garment for mourning. Pathological grief is considered the perverse movement of the element Metal.

When grief is experienced, its natural movement of condensation begins to compress the Heart, interfering with Blood circulation. This obstruction destroys both the respiratory flow of the Lungs, as well as the body's liquids. The Lungs store the Qi, the Qi stores the Po (Corporeal Soul). When the Lung Qi becomes depleted, shortness

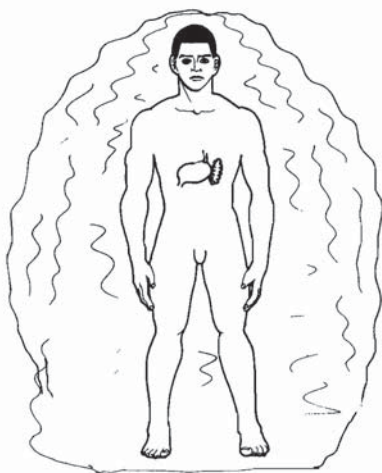


Figure 53.6. Worry binds the Qi, causing the Qi to stagnate.

of breath develops. When the Lung Qi becomes excessive, the result is a feeling of discomfort in the chest, panting, and difficult breathing.

**THE YIN AND YANG ASPECTS OF GRIEF**

The feelings associated with the Lungs are sadness, melancholy, grief, sorrow, and anxiety. The negative nature is cunning, jealousy, and pessimism; the positive nature is generosity and righteousness. In the Five Elemental Controlling Cycle, the Lungs (Metal) affect the Liver (Wood). Excessive sadness from the Lungs can cause the Liver Qi to stagnate the Blood (Metal Overcontrolling Wood), leading to possible intercostal and hypochondriac pain, bloating, and depression.

**GRIEF'S AFFECT ON THE INTERNAL ORGANS**

Grief disperses the Qi, and thus injures the Lungs. Crying can lead to the release of toxic anger (that suppresses the feelings of sorrow) and grief. Depression and despair may also be manifestations of abnormal Liver Qi stagnation. When grief from the Lungs is excessive, the Spleen may be affected (this almost always happens after a major loss, such as a death in the family).



### THE ENERGETIC PATTERN OF GRIEF

The external energetic patterns of grief and sorrow have a heavy, downward moving energy (Figure 53.7). The internal energetic patterns and manifestations of grief have a very thick, sticky energy, and a denseness like gelatin. Long periods of extreme grief also injure the Heart, Pericardium, and the Triple Burner Channels.

### CONTROLLING THE EMOTION OF GRIEF

Because Fire melts Metal, the emotion of joy controls grief. The grieving process is a very important part of healing; however, chronic grief can be extremely detrimental, and when it is extreme and prolonged it can lead to spiritual oppression or possession. If the survivor cannot accept the death, he or she may prevent the departure of the loved one's spirit for many years on end. The patient may beg the Eternal Soul not to leave and cling with unrelenting grief to the lost one's energy. This type of dependency deepens, rather than lessens over time, as the patient opens more to receive the loved one's spiritual essence. In so doing, other Gui (spirits) are given power to enter as well.

After a death of someone loved, the patient may consciously suppress any joy or pleasure. The patient may believe that to allow any relief to suffering is tantamount to a betrayal of the deceased. This belief structure must be addressed by the doctor and patient. Establishing a sense of empathy with the patient will provide a safe environment for the patient to release the emotion of grief. The doctor can work towards empowering the patient to begin to recognize times of joy, and learn, or remember, how to count his or her blessings, to let go of sadness and grief, and reclaim lost joy.

Grief may give way to despair and anxiety. Because anxiety suppresses respiration, anxiety lowers the body's resistance to pathogenic factors by weakening the Wei Qi; anxiety also damages the Large Intestine, resulting in symptoms that range from constipation to ulcerative colitis.

Just as too much grief can cause inappropriate laughter, or gallows humor; too much laughter masks the accumulated and suppressed grief. Gallows humor is a syndrome whereby the patient laughs instead of grieving about hurtful past,

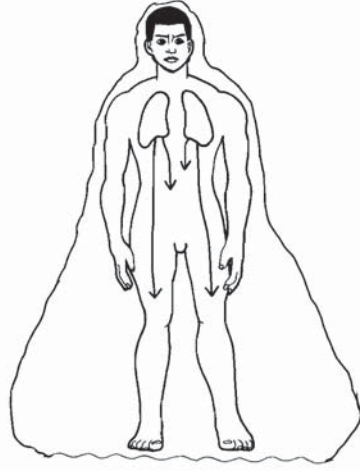


Figure 53.7. Grief causes the Qi to become obstructed.

or current experiences. Gallows humor is a defence mechanism of the patient's denial. Grief and humor are examples of opposites (Yin and Yang) transforming into each other.

The concern in dealing with many grieving people (pertaining to the death of a patient's mate or close friend, etc.) is that the patient may be using grief to suppress other unresolved emotions, such as: guilt, fear and loneliness.

1. Fear of forgetting the deceased voice, appearance, etc. may be due to feelings of guilt over not having expressed enough love towards the person when it was possible to do so.
2. Guilt over any expressed feelings of joy or happiness, may seem morally wrong because they cannot be shared by the departed.
3. Guilt may arise from too many hurtful things said, or too many things left unsaid to the departed.
4. Guilt over never having had the chance to really say good-bye (as with victims of accidents and sudden death) may become all consuming.
5. Loneliness and isolation may result from the loss of friendships.



6. Worry that loss of income and security may cause financial difficulties and health problems may cause the patient to cling to the past.

To assist the patient to heal from these toxic beliefs, the doctor prescribes creative visualizations, such as the following.

"Imagine, see and feel yourself and your loved one clothed in your astral bodies. Embrace and express your feelings and thoughts, knowing that these will be heard and received. Listen to your loved one's answer.

Ask forgiveness for any cruel remarks or failures to be as loving as you wish you could have been. Visualize your loved one accepting the request for forgiveness; embrace with love, and release him/her to be with God with your blessings."

In cases where the patients could not attend the funeral, have the patient imagine the funeral and perform a ritual closure (e.g., lighting a candle at home and saying a prayer).

Finally, encourage the patient to give him or herself permission to experience some joy in life and to go on living.

### EXCESSIVE FEAR INJURES THE KIDNEYS (WATER)

The Chinese character for fear (Kong) is depicted by the Heart ideograph underneath two characters, a structure (placed on the left) and repeated strokes by the small blows of a hammer (placed on the right).

#### THE AFFECT OF FEAR ON THE INTERNAL ORGANS

The Kidneys store the Jing, the Jing stores the Zhi (actions that the mind expresses). Pathological fear is considered the perverse movement of the element Water. Fear is the unrestrained sinking and uncontrolled descent of Water Qi. When the Shen of the Heart is no longer supported by the Kidneys' Jing, the Shen leaves its residence. This results in the emotional release of panic. If the Heart Fire becomes weak, the Kidney Water rapidly draws downward and freezes. Insecurity, hesitation, immobility, and paralysis ensue. If the Heart Fire become Deficient, it cannot radiate warmth, causing the patient to crouch and hide.



Figure 53.8. Fear causes the Qi to move inward and downward.

If the Kidney Yin is Deficient, the vision deteriorates, there is a ringing in the ears, dizziness, night sweats, and nocturnal emissions. If the Kidney Yang is Deficient, the Mingmen Fire becomes Deficient, and causes a counter-flow of energy affecting the hearing. Kidney Yang Deficiency also results in shortness of breath, cold limbs, and impotency. When the Kidney Qi becomes Excessive, swelling occurs and the Five Yin Organs become unstable. The feelings associated with the Kidneys are fear, paranoia, and panic.

#### THE YIN AND YANG ASPECTS OF THE KIDNEYS

The Kidneys' negative nature is arrogant, troublesome, and ignorant; the positive nature is peaceful, soft, and tender. Fear can cause loss of Bladder control, weakening of the knees, renal failure, and permanent damage to the Kidneys. It can injure the Heart, affecting the speech, eyes, and the Shen.

When fear injures the Kidneys, this can affect the Liver, causing muscle spasms, trembling, and disruption of the menses cycle. When the Gall Blad-

der is affected, decision-making becomes more difficult.

#### THE ENERGETIC PATTERN OF FEAR

The energetic pattern of fear is very cold and implodes into the center of the body, drawing all the energies inward and downward. Fear travels from the eyes down the front of the body into the groin (Figure 53.8).

Because Earth absorbs Water, contemplation controls fear. Therefore, the doctor can help the patient control the fear through visualization and meditation. The purpose of the visualization is to resolve and reprogram the patient's thinking patterns.

#### THE EMOTION OF FRIGHT

The emotion of fright is distinguishable from fear by the sudden, unexpected shock to the system. The Chinese character for fright (Ju) is depicted by the ideograph of a small bird opening its frightened eyes, in fear, anxiety, and dread. Fright startles the Shen, which then scatters the Qi and injures the Heart. Persistent fright causes damage to the Kidney Qi and results in a negative cycle of chronic fear.

#### FIVE YIN ORGAN EMOTIONAL RESPONSES

The common ingredient in any emotional dysfunction is the power element maintaining it. Holding on to original traumas, whether consciously or unconsciously, requires a great deal of energy. It is possible to stop this negative pattern by releasing the toxic emotional energy, thereby creating the opportunity for the mind, body, and spirit to heal. A new pattern of harmonious balance can be maintained, however, only after the old dysfunctional patterns are consciously recognized during their occurrence. Old habits die hard; new patterns require time and continuous effort before becoming as automatic as the previous dysfunctional habits. Every emotion is meant to serve a positive function, even anger, fear, and grief. Patients often require reminding of this fact. Every emotion also has its darker side when repressed for too long and when avoided at all costs.

1. Learning how and when to express anger is

as important as not holding on to it for extended periods of time. Anger serves as a warning sign that personal boundaries are being violated, threatened, wounded, or that injustices are being committed. Patients must be taught better communication skills so they need not resort to screaming or insulting others to protect themselves. Appropriate assertiveness skills must be learned, and may require either psychotherapy, or classes in assertiveness training. Patients must also learn how to ask for what they need and desire, without expecting those close to them to mind read. Without learning how to set appropriate boundaries, without the ability to say "no" to those who take advantage of them, they will fall into the old habit of accumulating resentments; or they will alienate their employer, friends, and family through unguarded candor when angry.

- On its negative side, anger can cause rage and destructive patterns (both internally and externally).
  - On its positive side, anger can cause constructive boundary setting and the righting of wrongs.
2. Fear, like anger, serves as a warning sign. Fear informs patients when they are in danger, so that appropriate measures can be taken to insure safety and survival. Some patients do not recognize the danger signals until it is too late to avoid falling victim to unscrupulous people. Some may require counseling and instruction in how to establish healthy relationships, and in how to identify individuals who are potential abusers before it becomes too late to avoid the ensuing violence.
    - On its negative side, fear can cause disabling panic.
    - On its positive side, fear can cause an awareness of the need for self-protection.
  3. Joy in excess can lead to disharmony. Nervous laughter, or always playing the clown to gain acceptance, can be extremely difficult to unlearn. Often professional help is needed to increase socialization skills and self-esteem.



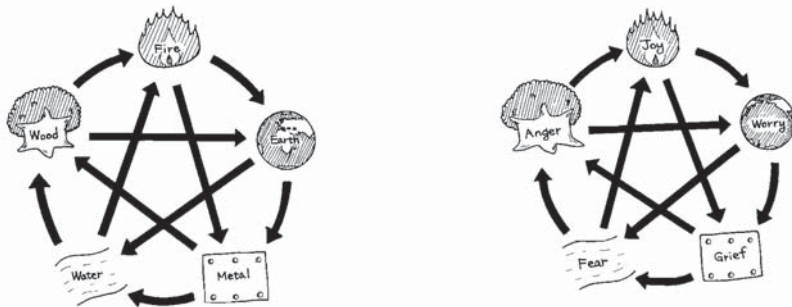


Figure 53.9. The Five Element Cycles

- On its negative side, joy can cause hysteria.
  - On its positive side, joy can be a source of happiness to the spirit.
4. Sorrow is necessary at times to motivate patients to change. The old self must periodically die to make room for new experiences and learning. Risking sorrow is part of the process of bonding and maturing. Sadness is often a signal of imbalance in the patient's life, indicating insufficient rest or recreation, and far too much work.
- On its negative side, sorrow can cause self-pity, rather than compassion for oneself.
  - On its positive side, sorrow can release distress.
5. Worry and anxiety are normal reactions to change. When these emotions become pathological in intensity of duration, patients may need professional help in the form of medication (e.g., for obsessive compulsive disorders), and/or psychotherapy (e.g., in the case of generalized anxiety disorder and posttraumatic stress disorder).
- On its negative side, worry can cause great anxiety.
  - On its positive side, worry can be a motivating source for change.

The healing stages used in Medical Qigong Therapy employ these transitions in order to assist the patient's emotional and spiritual growth.

The picture in Figure 53.9 summarizes the Five Elements, their associated organs, and their associated emotions.

The cycles serve a functional importance for emotional transitions. The elements can be arranged in a number of ways. For clinical purposes, the main emphasis is on the Creative and Controlling Cycles.

### EMOTIONAL DISHARMONY

It is becoming more common in the Western belief system that if a patient concentrates his or her mind and emotions on healing the illness, they can accelerate the recovery. Some Western research suggests that when the patient stops thinking and trains the mind to relax (reaching an alpha state), the healing is accelerated.

Emotional disharmony can resonate and penetrate one's entire being, thereby creating a vicious

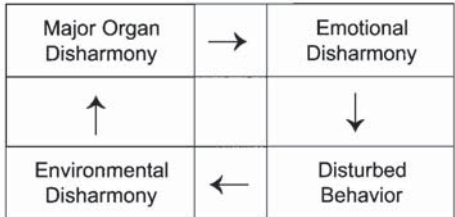


Figure 53.10. The Cycle of Emotional Disharmony



circle affecting the body, mind, emotion, energy, and spirit. As evidenced by the diagram (Figure 53.10), any disharmony in one of these four factors can trigger the cycle.

This vicious circle can be set in motion by any major disharmony, be it environmental, physical, emotional, or behavioral. Once in motion the disease can feed on itself. The power of emotional energy generated can at times overwhelm the conscious mind. The mind then has three options: to give in to the emotional tidal wave, to become eventually paralyzed through the effort of controlling it, or simply to deny that anything is wrong.

When emotional energy is suppressed it accumulates within the body, causing the Qi to flow incorrectly or to condense. The unresolved emotions cause chronic blocks in the body, particularly in the back, neck, Stomach, and intestinal areas. This toxic energy stored in the muscles and organs leads to tension, stress, and illness. The root cause of chronically tense shoulder muscles, for example, can be traced to: tensing the muscles to suppress the emotion(s), a strong negative belief system, and an accumulation of unresolved past traumatic memories, which continue to resurface.

Unless the initial cause of tension is released, the tissue memory associated with the initial trauma will repeat its programmed pattern, resulting in chronic tension and pain. Painful and negative emotions are not the only emotions suppressed. Many people also suppress feelings of joy and love. Most do so out of fear, guilt, and sense of unworthiness. Some do so out of religious beliefs, believing that suffering is good for the soul, or that they are being punished by God for sins of omission and/or commission to test their faith.

All emotions are triggered by sensory associations with pleasant and unpleasant past memories. In many cases patients are completely unaware of the triggering smell, image, sensation, or sound. To them it seems that the trauma, or memory, resurfaces from nowhere. This inability to pinpoint the trigger mechanism may indicate the progression of the patient's illness. Patients

suffering from panic attacks, for example, have no idea what stimulus may have caused the overwhelming terror that they feel. Quite often panic attacks increase in frequency, partly out of the anticipatory fears of having another one, and partly due to their fear spreading and generalizing.

The first panic attack may have taken place in a restaurant, triggered by one of the five senses registering similar data (a smell or image for instance) which occurred during one of their traumatic memories. Henceforth they will avoid this restaurant, or perhaps all restaurants because new data has been added to the original trigger mechanism. New smells and images occurring during the attack may now stimulate the old memory of the trauma. Eventually, such patients may become home bound as they try to limit themselves to only safe places; their panic attacks have generalized to agoraphobia (fear of places or situations from which escape might be difficult or embarrassing). Each panic attack requires more energy to suppress both the original trauma and all of the new traumas added to it from surfacing.

Outgoing, successful people can thus transform themselves into anxiety ridden hermits. They can also develop physical symptoms, or turn to alcohol and drugs in attempts to cope. In less extreme mental/emotional diseases, changes in skin colors, tone of voice, mannerisms, and nervous twitches may manifest. As the mind tries to suppress uncomfortable emotions, these unresolved feelings often manifest as physical symptoms.

At times, however, the symptoms manifest more on the mental level, as in obsessive compulsive disorder. The logical mind, failing to completely suppress the emotion, may develop frantic obsessive thinking patterns, that seem to take on a life of their own. Some patients may obsess about dying, even if they seem by Western medical standards to be physically completely healthy; or they may obsess about killing their own child, or forgetting to lock all the doors when leaving the house and so on. They have no control over their repeating thoughts, and are aware of the unrealistic and unreasonable nature of these obses-

sions. Nevertheless, they are helpless to stop themselves.

Obsessions often manifest with compulsive addictions such as washing the hands so often during the day that they are raw and bleeding, or pulling out the hair on their head, or folding and unfolding their clothing. Any ordinary daily activity may turn into a compulsion, requiring the patients to continue performing a meaningless action again and again.

Another frequent disease found in traumatized patients goes by the name of posttraumatic stress disorder. Patients suffering from this condition have flash backs, i.e., they can not stop having moments of releasing the original traumas again and again with full intensity.

In posttraumatic stress disorder patients' symptoms are often disabling. Anxiety is chronic, they are in a state of hyper-alertness. They have become good at disassociating from their body, since it has become a very uncomfortable place to be. The Shen wanders and the patients may, or may not, be aware of where their spirit goes or what it experiences at these times. In extreme cases the ego fractures, usually during early childhood, and a full blown identity disorder (previously called multiple personality disorder) ensues.

Patients suffering from obsessive compulsive disorders, posttraumatic stress disorder, agoraphobia and panic attacks, or identity disorders should be referred out for extra help to a mental health professional specializing in these disorders.

Ideally, the doctor can teach and encourage the patient to get in touch with their body, and learn how to achieve and maintain a balance between the physical, mental and emotional planes. The doctor can also teach the patients how to transition detrimental energy into a higher level of consciousness, when the patients become aware of an unpleasant emotion. When patients learn how to channel their own energy in a more healthy way, the cycle of reliving the past can be broken. A negative emotion can be transmuted and expressed as a positive emotion; emotional energy can be converted to positive life-force energy.

## EMOTIONAL FREQUENCY RESONATION

When the Qigong doctors are appropriately sensitive to the patients' emotional transitions, they are able to detect, and recognize, recurring energetic patterns. These energetic patterns are in constant resonance throughout the body's tissues. As patients shift their emotional thinking, their energetic frequency resonance (the body's Hz rhythm) shifts. These different emotions establish specific patterns of energy in the body. Each individual has a brain wave pattern that is as unique as their fingerprints. According to Richard Lee, director of the China Healthway's Institute, individuals resonate at different frequencies depending on their state of consciousness. Mr. Lee's research reveals the following.

1. Those motivated by fear and instinct will resonate at the delta wavelength, between 0 and 4 Hz (hertz, i.e., cycles per second). This level of energetic resonance, as measured by an electroencephalograph (EEG), is normal in an awake infant and a sleeping adult. This delta wavelength, however, indicates brain pathology in adults that are awake.
2. Those motivated by attachment and desire will resonate at the theta wavelength, between 4 - 7 Hz. This level of energetic resonance is generally common in children and in adults in the early stages of sleep. This frequency range also occurs when an individual creates mental imagery, and often manifests when a person is involved in deep altered states of consciousness. This level of energetic resonance also occurs in many brain disorders.
3. Those motivated by service and compassion will resonate at the alpha wavelength, between 8 and 13 Hz. These low amplitude alpha waves usually occur when the brain is in a calm, and the mind is relaxed (in a state of wakefulness). It was discovered that Qigong masters emit energy within this frequency range.
4. Those motivated by organization and planning will resonate at the beta wavelength, between 14 and 25 Hz. This level of energetic



resonance usually occurs when the nervous system is active and the body is awake. It manifests during sensory input and mental activity. This frequency range is usually common for those suffering from nervous overload and excessive thinking.

When the patients' vibratory rate shifts towards the alpha rhythm, they begin to experience deep relaxation and clarity of mind. Relief from chronic pain and symptoms associated with low energy is achieved.

According to Richard Lee, the infrasonic sound produced by Qigong masters is effective because it causes decreased resonance in the theta and beta ranges. This simultaneously decreases attachments and desires, calms the emotions, and reduces excess thinking, thereby freeing the patient's vital sources to be redirected towards healing.

#### **DIFFERENTIATION OF PSYCHO-EMOTIONAL DISORDERS**

Traditional Chinese Medicine has, for centuries, recognized the fact that psycho-emotional states, energy, and physical health are intertwined. In the Huang Di Nei Jing, the emperor's medical adviser, Qi Po, outlined the Internal Factors (emotions) as primary causes of disease.

Within the context of Traditional Chinese Medicine, Medical Qigong therapy is useful for treating many types of psycho-emotional disorders. Qi emission therapy can be used to calm the patients' Shen, as well as accelerate the patients' recovery time. In China, psycho-emotional problems are commonly called Jing Shen disorders and are differentiated as follows: Obstructed Shen, Unsettled Shen, and Weakened Shen.

1. Obstructed Shen is a condition due to the Shen becoming obstructed with Phlegm, or in mild cases, becoming obstructed by Qi or Blood. Symptoms are characterized by confused thinking, clouding of the mind, and in severe cases, complete loss of touch with reality. Degrees of severity range from very mild disorders to severe schizophrenia or mania.
2. Unsettled Shen is a condition due to the Shen becoming unsettled from Blood or Yin Defi-

ciency (in mild cases), Qi stagnation, Blood Stasis, Fire, Empty Heat, Phlegm Fire, or Internal Wind. Symptoms are characterized by agitation, restlessness, and anxiety.

3. Weakened Shen is a condition due to Deficiency of Qi, Yang, Blood, or Yin. Symptoms are characterized by depression, mental exhaustion, and melancholy (dysthymia).

#### **ETIOLOGY**

The cause for psycho-emotional disorders can range from a variety of factors, including prenatal or postnatal constitutional imbalance, diet, unbalanced sexual activity, overwork, alcohol or drug abuse, trauma, stress, emotional immaturity, and instability, as well as a lack of love or spiritual perspective.

#### **TREATMENT PRINCIPLES**

There is a considerable degree of overlap among Jing Shen disorder symptoms. Therefore, the treatment principle must be based on a clear distinction between Excess and Deficiency, as well as the cause (root) and manifestation (branch) of the symptoms. The main treatment principles are as follows:

1. Nourish the Heart and calm the Shen to treat Shen weakness due to Qi, Yin, Yang, Blood, or Body Fluids Deficiency.
2. Purge the Excess, move stagnation, and calm the Shen to treat Shen obstruction or Shen agitation (unsettled Shen) due to Excess conditions of Qi, Blood, Phlegm, and/or Fire stagnation.
3. Purge the Excess, nourish the Heart and calm the Shen to treat Shen obstruction due to Yin Deficiency with Empty Heat.
4. Resolve the Phlegm, open the Heart's orifices, and calm the Shen to treat Shen obstruction due to Phlegm or Phlegm Fire.
5. Sink and calm the Shen to treat unsettled Shen due to rising Qi.

The term "calm the Shen" is used to describe the treatment principles in all psycho-emotional disorders. It should be understood to mean not only calming the mind, as in anxiety, but also lifting the patient's mood (as in depression), or clearing the mind (as in schizophrenia or mania).



### SELF-TREATMENT PRESCRIPTIONS FOR PSYCHO-EMOTIONAL DISORDERS

Most meditations are difficult for patients with psycho-emotional disorders due to several factors. One factor is the problem of maintaining focused attention, as well as retaining the memory of specific medical Qigong prescriptions. The success, or failure of the treatment will also depend on the severity of the disorder.

#### POINT MEDITATION FOR EMOTIONAL TRAUMA

In China, Channel Point Meditation is used in conjunction with the Massage Tapping method for treating patients with conditions such as anxieties, phobias, and addictions. In acupuncture, 135 of the original 365 acupuncture points are used to treat mental, emotional, energetic, and spiritual disharmonies. In fact, many of the “new” points can be applied for the treatment of Jing Shen disorders.

The cause of fear and anxiety is the disruption to the body’s energy system from emotional trauma. When a patient is focusing on a particular anxiety or fear, the Shen becomes disrupted, and the energetic harmony of the body becomes unbalanced. This energetic imbalance causes certain physical reactions within the patient (abnormal breathing, pulse, etc.), and results in pathological behaviors.

### TREATING EMOTIONAL ANXIETIES, PHOBIAS, AND ADDICTIONS

To treat anxieties, phobias, and addictions, the doctor encourages the patient to focus attention on the specific fears, or cravings for the particular addiction, to initiate a maximum emotional charge of distress. When the patient reaches maximum emotional distress, the doctor calls out specific channel points for the patient to tap.

The patient is given a specific mantra to repeat while tapping, to discharge the accumulated emotionally charged Qi, such as; “I accept this fear (or other emotion or craving)” or “I am being healed.” The treatment continues for five to ten minutes, as the patient focuses on feeling the distress as much as possible, until all the trapped emotion has been discharged. Some energetic points commonly chosen for treating emotional anxieties,

phobias, and addictions are GV-26, Ht-7, and Pc-6. These specific points are used to draw the energetic charge away from the Heart and into the extremities; this action facilitates calming the patient’s Shen.

The initial tapping method, in conjunction with vivid imagination and positive affirmation, disperses the energy away from the Heart and other organs and calms the Shen. The spontaneous dispersing of the emotional charge, stored within the patient’s tissues, releases all feelings of stress and anxiety. This type of guided Tapping Meditation therapy not only reduces and disperses the patient’s emotional trauma, but also causes an energetic reprogramming within the patient’s psychophysical dynamics.

#### MEDICAL QIGONG TREATMENT OF THE PHOBIA AND ANXIETY OF DEMON POSSESSION

These specific treatments are used in China to treat specific mental, and emotional disorders, that lead the patient to imagine that they are being haunted by spirit demons. In rectifying this type of psycho-emotional disorder, it is recommended that the Qigong doctor proceed as follows.

1. Perform Channel Point therapy to open the energetic points of the Eight Extraordinary Vessels (Figure 53.11).
2. Press and knead the Baihui GV-20, Dazhui GV-14, Lingtai GV-10, and Feishu BL-13 points. Then apply the Extended Fan Palm or Sword Fingers method (see Chapter 33), using the Pulling and Shaking manipulations (see Chapter 34) to emit and conduct Qi along the Governing Vessel.
3. Press and knead the following channel points Baihui GV-20, Yintang (Ex.Pt.), Renzhong GV-26, Tinggong SI-19, Jiache St-6, Quchi LI-11, Hegu LI-4, Weizhong BL-40, and Chengshan BL-57 points.
4. Apply the Sword Finger technique, using the Vibrating and Shaking manipulations to emit Qi into the Jiuwei CV-15 and Zhongwan CV-12 points and conduct Qi along the Conception Vessel to return it to the Lower Dantian.

#### MEDICAL QIGONG TREATMENT FOR SPECIFIC SPIRIT/GHOST HALLUCINATIONS

These specific treatments are also used in

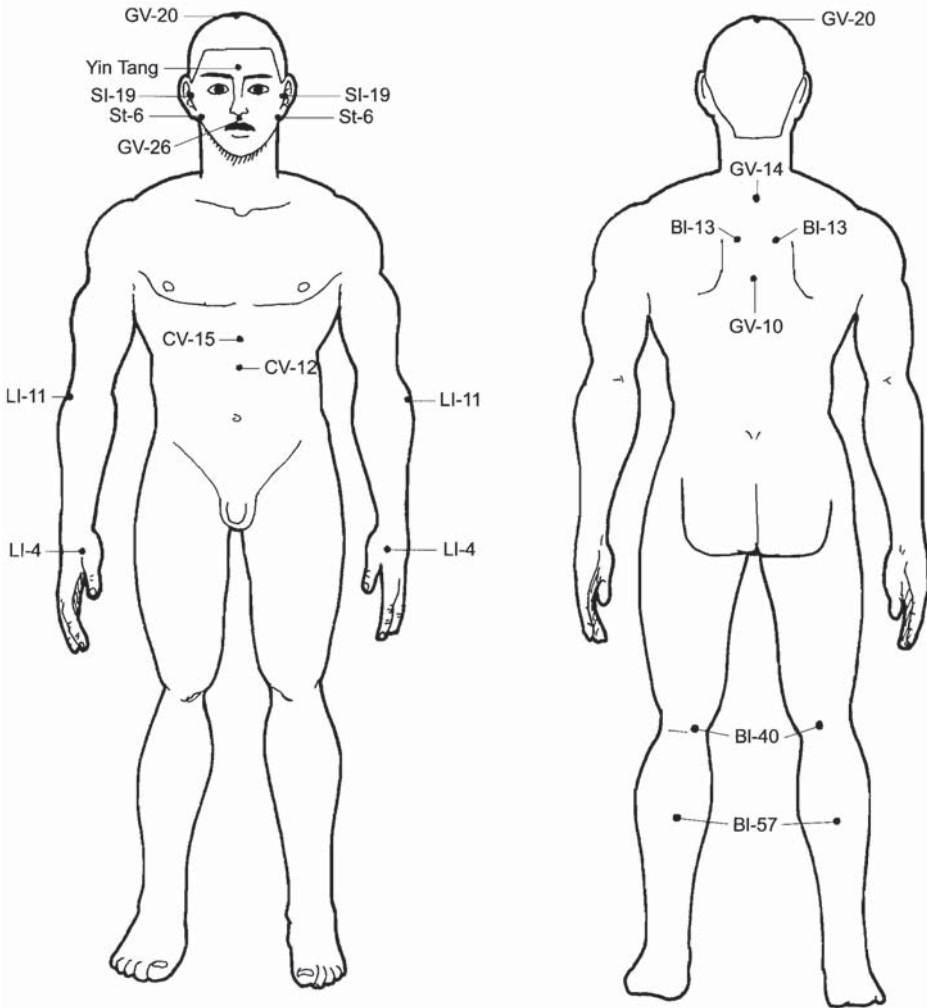


Figure 53.11. Medical Qigong Channel Point Therapy for the Treatment of Energetic Delusions



China to treat specific mental and emotional disorders that lead the patient to see spirit/ghost hallucinations. The Qigong doctor may additionally treat the patient according to the following therapeutic point stimulation:

- If the patient is disoriented, sees and hears floating corpse ghosts, or hears crying ghosts, treat the Tianfu Lu-3 points.
- If the patient is manic-depressed, sees and hears ghosts talking, treat the Tianchuan SI-16 points.
- If the patient is having seizures, sees and hears ghosts talking, treat the Tianzhu BI-10 points.
- If the patient is manic, suicidal with incessant wild talking and actions, treat the Fengfu GV-16 point.
- If the patient experiences chronic nightmares, confused dreaming, and restless sleep, treat the Tianyou TB-16 points.

#### MEDICAL QIGONG TREATMENT FOR DEMON OR SPIRIT POSSESSION

Since the creation of Traditional Chinese Medicine in the People's Republic of China, the notion of spirits has been down-played. However, within the confines of the Medical Qigong clinics, I have been fortunate enough to be able to discuss with several Qigong doctors the cause, effect, and treatment of demon and spirit possession.

These following Thirteen Ghost Points are listed in the *Thousand Ducat Formulas*, prescribed by the famous physician Dr. Sun Simiao in the 7th century China, and were once used for the treatment of spirit possession (Figure 53.12). Today in China, these points are now used in the TCM clinics for the treatment of manic and depressive mental disorders, as well as for treating epilepsy. In extreme manic cases (with Heat) the doctor bleeds all of these points as well as all twelve Jing-Well points on the patient's hands. Classically, the patient is treated by bleeding each of these points, or by inserting an acupuncture needle into each point and then immediately withdrawing it. These Ghost Points are stimulated in a sequence of progressive point therapy, wrapping and enfolding the patient's body in five consecutive circles.

1. The Guigong (Ghost Palace), also known as the Renzhong GV-26 (Middle of Man) point,

is the first point to be stimulated and is treated to calm the Shen and clear the brain.

2. The Guixin (Ghost Faith), also known as the Shaoshang Lu-11 (Lesser Metal's Note) points on both thumbs, are treated to calm the Shen and restore Collapsed Yang.
3. The Gullei (Ghost Fortress), also known as the Yinbai Sp-1 (Hidden Clarity) points on both big toes, are treated to calm the Shen, clear the brain, in order to instill clarity of thought and mind.

These first three points are used to complete the energetic pass of the first circle, covering the head, tips of the thumbs and tips of the big toes. The GV-26 point is considered the meeting point of Yin and Yang in the body, while the Lu-11 points on both hands and the Sp-1 points on both feet are located on the body's Hand and Foot Tai Yin Channels.

Next, the following two points are used to complete the second circle:

4. The Guixin (Ghost Heart), also known as the Daling Pc-7 (Big Mound) points on both wrists, are treated to calm the Shen and clear the brain.
5. The Guilu (Ghost Path), also known as the Shenmai BI-62 (Extending Vessel) points under both outside ankles, are treated to calm the Shen.

The Ghost Heart and Ghost Path points complete the energetic pass of the second circle, covering and wrapping the patient's wrists and ankles. The Pc-7 points on the wrists are located on the body's Hand Jue Yin, and the BI-62 points on the outside of the ankles are located on the body's Foot Tai Yang Channel points.

The following set of four points are stimulated to complete the energetic pass of the third circle:

6. The Guizhen (Ghost Pillow), also known as the Fengfu GV-16 (Wind's Palace) point just below the occiput, is treated to clear the brain.
7. The Guichuang (Ghost's Bed), also known as the Jiache St-6 (Jaw Vehicle) points on both sides of the jaw, are treated to dispel Wind and Cold and to clear Heat.
8. The Guishi (Ghost Market), also known as the Chengqiang CV-24 (Receiving Liquid) point under the lower lip, is stimulated to treat mental disorders, dispel Wind and Cold, clear



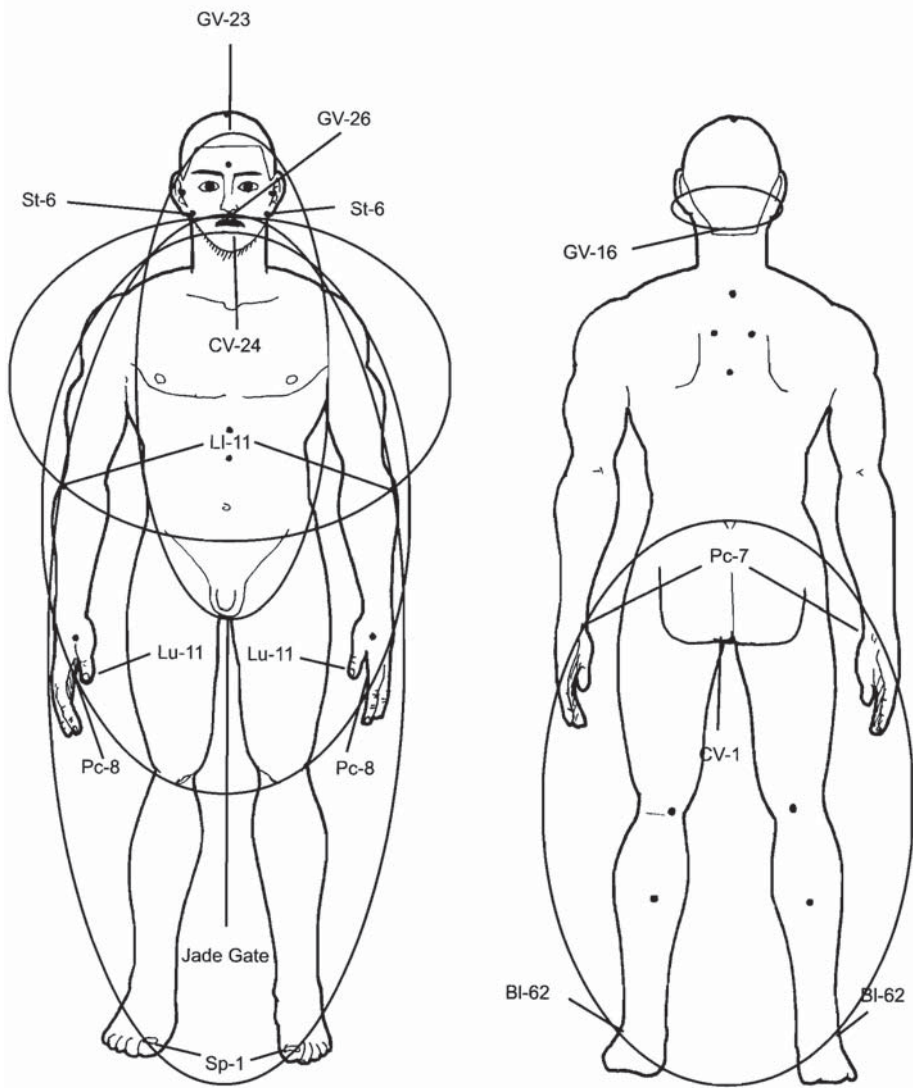


Figure 53.12. Medical Qigong Treatment for Spirit Possession

Heat, and to transform Dampness and Phlegm.

9. The Guicu (Ghost Cave), also known as the Laogong Pc-8 (Palace of Labor) points at the center of both palms, are stimulated to treat mental disorders and to clear the brain.

These four points complete the energetic pass of the third circle, by covering and wrapping the patient's head, then drawing the energy into the center of the patient's palms. The GV-16 point on the back of the patient's head is located on the back gate of the Upper Dantian, the St-6 points are located on the sides of the mandible, and the CV-24 point is located in the depression in the center of the patient's mentolabial groove (jaw).

The next two points complete the energetic pass of the fourth circle:

10. The Guitang (Ghost Hall), also known as the Shangxing GV-23 (Upper Star) point, is treated to brighten the Shen and clear Heat.
11. The Guicang (Ghost Store), also known as the Yumentou (Jade Gate) in women, and Yinxiang (Below the Hidden Seam) in men, is used to treat mental disorders. The Jade Gate is located at the opening of the vagina, the Below the Hidden Seam is located in the Huiyin area in men.

These two points complete the energetic pass of the fourth circle, by covering and wrapping the patient's body from the head to the lower perineum. The GV-23 point is located on the anterior hairline, at the top of the patient's forehead, and the Ghost Store point is located in the lower perineum.

The following two points are stimulated to complete the fifth energetic pass:

12. The Guitui (Ghost Leg), also known as the Quchi LI-11 (Crooked Pool) points, are treated in order to drain the pathogenic influences from the Lungs and to calm the Po (Corporeal Soul).
13. The Guifeng (Ghost Seal), also known as the Haiquan (Sea Spring) and She Xia Zhong Feng (Under Tongue Middle Frenulum) are two Extra points located below the tongue. They are stimulated in order to treat mental disorders.

These final two points complete the energetic

pass of the fifth circle, by covering and wrapping the patient's body from the arms to the head. The LI-11 points are located in the depression on the lateral end of the elbow crease, and the Haiquan Sea Spring points are located under the tongue.

#### **TREATING PHOBIAS AND DEPRESSION USING "THE WINDOWS OF THE SKY" POINTS**

If we observe the body as a figure 8, with the head being the upper portion and the torso being the lower portion, the neck would represent the area where the two circles meet. The points and orifices of the head, face and neck are like great windows in which Qi moves.

The trunk of the body is considered Earth and the realm of the physical; the head pertains to Heaven and the realm of the spirit. The neck is where all of the classic "window" points are located. The neck is the junction between Heaven and Earth, and is considered the Earth's window to Heaven. With the exception of Lu-3 (upper arm) and Pc-1 (chest), eight of the ten Windows of the Sky points are located on the neck itself, and seven of the ten points have the word Tian (Heaven) as part of their name.

Over the last quarter century, the Chinese have used the Windows of the Sky points in treating such psychological disorders as depression and phobias. In the Qigong clinic, we look for three indications before prescribing the Windows to the Sky points.

1. According to the Nei Jing, the Windows of the Sky points are used when the Yang Qi is unable to ascend to the patient's head. The result is that the patient will have physical symptoms in the head or Heart (i.e., loss of hearing, or pain described as being behind the Heart).
2. The second indication is that there is something missing in the Heavenly aspect of the patient's spiritual life. When the patient becomes stuck in their own negative patterns, these particular points can be used to open a window of hope by bringing into the patient's body the illuminating light from Heaven. In these cases, the patient's disconnection

from emotions and spiritual insight is due to the chronic negative patterns that block the descent of Heavenly light.

3. The third indication is a constant attitude of despondency by the patient. This behavior is not in accordance with his or her own values and beliefs, but the patient cannot control this pattern. Some patients know that something is amiss but cannot discern the source of the problem.

The Window points induce a hypnagogic state (a transitional state between sleeping and awaking) that allows some patients to experience out-of-body projection and past life regressions.

#### TREATMENT

When treating patients with the Windows of the Sky points, the Qigong doctor should use slow, gentle pressure on the skin to dip into the tissues, and then proceed with pure intention. The ten Windows of the Sky points are described as follows.

1. The Tian Fu Lu-3 (Heaven's Residence) point is sometimes called the Celestial Palace. The word Heaven represents divinity, clarity of vision, and the sense of the spirit (Figure 53.13). This point has a powerful psychological effect on all emotional problems deriving from Lung Qi disharmonies (e.g., depression, claustrophobia, agoraphobia, mental confusion, and forgetfulness).
2. The Fu Tu LI-18 (Support the Prominence) point is also known as Support and Rush Out. It is used on patients who feel out of touch with their own inner strength (Figure 53.14). This point relieves coughing, resolves Phlegm, and disperses masses (cysts and tumors) in the neck area. It is also used to treat a patient's inability to speak.
3. The Tian You TB-16 (Heaven's Opening) point can be used to calm the patient of anxieties and to soothe Heart palpitations (Figure 53.15). This point is also used for dizziness, sudden deafness, and diminished visual acuity.
4. Tian Zhu BI-10 (Heaven's Pillar) is a Sea of Qi point. It is used to clear the brain, open the orifices, brighten the patient's eyes, and re-

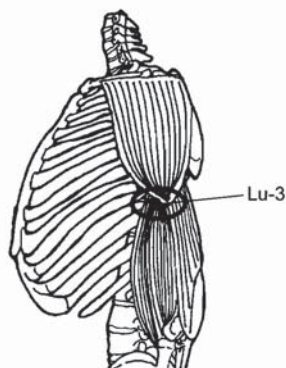


Figure 53.13. Heaven's Residence

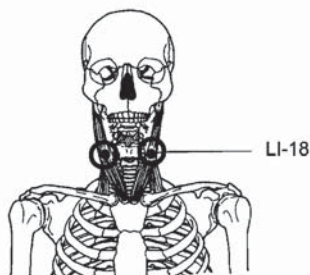


Figure 53.14. Support the Prominence

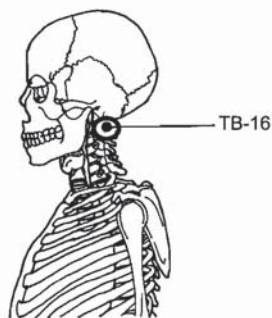


Figure 53.15. Heaven's Opening



move obstructions from the channels. The energy that moves and is located at these points has to do with the patient's will, ambition, and inner fortitude (Figure 53.16). Energetic dysfunction located at the Heaven's Pillar may manifest as deep sadness or anxiety, and be related to a lack of inner strength, or will. This point is also used when the patient's feet are unable to support the body.

5. Ren Ying St-9 (Man's Welcome) is a Sea of Qi point. The ancient Chinese philosophers associated this area of the body with Man in the triad of Heaven, Man, and Earth. This point is known as a place where energy is being welcomed into the body (Figure 53.17). It is a very sedating point of Blood and Qi, and is used to reduce blood pressure. Opening up this point allows the patient to become receptive to nurturing energy (Ying Qi). The doctor should be gentle and only treat one side at a time. It is also used to disperse Lung Qi and Regulate Qi.
6. The Tian Tu CV-22 (Heaven's Rushing Out) point is also known as the Celestial Chimney, and is an area where the body's internal energy and spirit leaves the body through sound (Figure 53.18). Heaven Rushing Out is related to emotional and spiritual expression, and is relevant when the patient's spiritual self (i.e., the individual's life purpose) is not being supported by physical actions (his or her code of conduct). In other words, the patient's life purpose is not in alignment with the patient's behavior. This point can also be used to regulate the Lungs, stimulate the descending action of the Lung Qi, clear Heat, and resolve Phlegm.
7. Feng Fu GV-16 (Wind's Palace) is a Sea of Marrow point, and is also a very good point for strengthening the body's Wei Qi (Figure 53.19). This point connects directly to the brain, and is used to eliminate Wind, clear the mind, open the sensory orifices, and benefit the energetic function of the brain (used for treating convulsions, epilepsy, or palsy).
8. The Tian Chuang SI-16 (Heaven's Window)

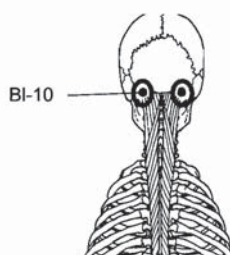


Figure 53.16. Heaven's Pillar

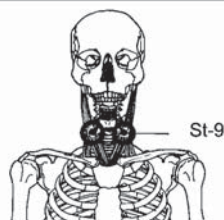


Figure 53.17. Man's Welcome

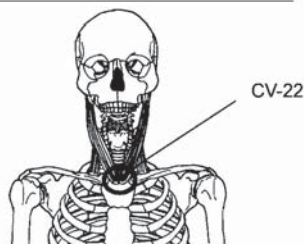


Figure 53.18. Heaven's Rushing Out

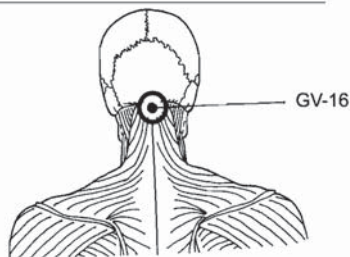


Figure 53.19. Wind's Palace

point is used to open a window to Heaven, especially in patients who need help in perceiving how to change a negative behavior pattern into a productive and harmonious one (Figure 53.20). This point is used for dispersing the Liver's Qi and for eliminating buzzing, pain, or deafness of the ears.

9. The Tian Rong SI-17 (Heaven's Appearance) point is also known as the Celestial Countenance. This point is where the Small Intestine's Channel Qi is received by, and enters into, the Heaven's Body Chamber (the head or skull). It can be used to produce a strong movement of energy from the head downward into the body.

This point is used in spiritual emergencies, when patients have lost their connection with Earth energy, and remain blissed out, and oblivious of reality. It is often used in cases of addictions, once the patient is conscious of the addiction (Figure 53.21). This point is also used in order to expel Excess Fire and remove obstructions from the patient's channels.

10. The Tian Chi Pc-1 (Heaven's Pond) point is also known as the Celestial Pool. The term pond represents a source, resource, or reservoir of energy for the spirit. This point influences the area where the Shen gathers or pools in the chest region (Figure 53.22). It is capable of enhancing the transition from normal consciousness to feelings of being submerged in a sea of energy.

It affects the Heart and Pericardium which govern the Shen, and whose symbolic home is Heaven. The doctor uses this point to remove the patient's street armor, and to begin the process of opening the patient's Heart protector at its source. This point is also used to disperse the Lungs' Qi, expand and relax the chest, regulate Qi, and clear Heat.

Note: Because of the proximity of the breast tissue, the Heavenly Spring points (Pc-2) are sometimes used in women instead of the Heaven's Pond points (Figure 53.23). The Heavenly Spring point is located halfway down the anterior face of the biceps muscle.

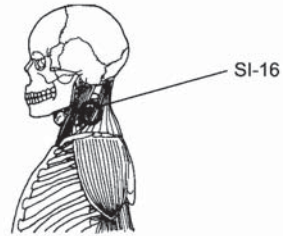


Figure 53.20. Heaven's Window

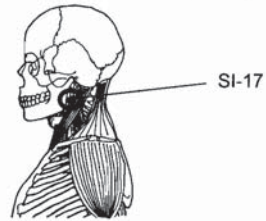


Figure 53.21. Heaven's Appearance

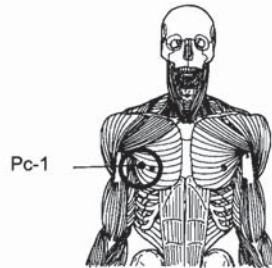


Figure 53.22. Heaven's Pond

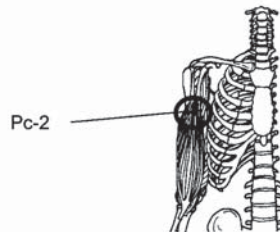


Figure 53.23. Heavenly Spring



### TREATING PSYCHO-EMOTIONAL DISORDERS RELATED TO STRESS

The following prescriptions are used in order to assist the patient in dealing with suppressed anger and grief, for additional prescriptions used in order to treat emotional problems (see Chapter 19).

#### TREATING EXCESS LIVER FIRE AND THE REPRESSION OF ANGER

One of the most common problems observed in the clinic is Excess Liver Fire. One of the many causes of Excess Liver Fire is the repression of anger and a suppression of the spiritual components of the Hun. When anger is suppressed, its volatile Heat will sometimes attack and drain the Kidney Yin (Water). Therefore, Excess Liver Fire is generally related to a Deficiency of the Kidney Yin energy. When Qigong doctors reduce the Excess Liver Heat, they must also increase the patient's supply of Kidney Yin (Water) Qi (see note #2).

If the Liver's Yin becomes Deficient, the body's Qi will not be able to keep the patient's Internal Fire from rising. This causes the Yang to rise to the patient's head, and the Blood to become Deficient. The patient becomes irritable as the Liver's Yang begins to rise. This in turn, causes high blood pressure, which is associated with such problems as headaches, dizziness, insomnia, tinnitus, hypertension, and migraine headaches. Deficient Liver Yin, if unchecked, turns into Liver Fire, which causes severe high blood pressure, and heats the patient's Blood. As the Blood heats, it becomes Deficient, and causes Liver Wind. Unchecked Deficient Liver Yin results in shaking and trembling. If the Liver Wind mixes with the patient's Phlegm, it blocks the patient's channels resulting in paralysis, aphasia, memory problems, and eventually stroke.

The method of treatment is chosen according to the patient's syndromes:

1. For patients sensitive to energy, use Medical Qigong therapy while the patient is lying supine.
  - Purge and disperse Qi from the patient's Liver;
  - Pull pathogenic Qi out the patient's Liver Channels;

- Tonify the patient's Kidneys through the Lower Dantian;
  - Give Liver purging and Kidney tonification prescriptions and homework.
2. For patients not sensitive to energy, use Tui Na and An Mo in conjunction with Medical Qigong therapy while the patient is lying prone.
    - Purge and reduce the Fire in the patient's Governing Vessel and Bladder Channels;
    - Start at the Mingmen and dredge the patient's Liver Fire, ending at the sacrum, using a counterclockwise circle rotation to reduce the Liver's Qi;
    - Give Liver purging and Kidney tonification prescriptions and homework.

Note #1. If the Liver Fire attacks the Stomach, resulting in vomiting and migraine headaches, have the patient lie supine. Because the Liver's Fire can travel transversely along the hypochondrium area, the Qigong doctor rocks and gently shakes the patient from the center of the thorax down to the Kidneys using intention, lead and disperse the Heat out from the patient's torso. Next, pull the Stomach Qi down and out of the patient's feet.

Note #2. Tonify the patient's Kidneys by using Jing Point therapy on the following points: St-36, GB-34, Sp-6, Lv-3, and Kd-1 on both sides of the body.

#### BEATING THE BAG AND SHOUTING TO DETOXYIFY LIVER HEAT AND RELEASE TRAPPED ANGER AND RAGE

Beating the Bag and Shouting is the most common Medical Qigong homework given to patients with Excessive Liver Fire. The concept of Beating the Bag and Shouting is best comprehended when the function and flow of Liver Qi Heat is understood. When striking the bag and shouting, the shaking movements of the body will:

- facilitate an energetic discharge from the Liver organ,
- help alleviate pressure stored within the Liver organ itself (detoxifying suppressed feelings), and
- purge the body of Excess Liver Heat.



It is important for the patients to understand, that when shouting and striking on the surface of the bag (while focusing their intention deep into the bag's center), they are releasing deep seated pathogenic rage. This is why it is prohibited for patients to substitute such things as pillows, bed, etc., for the bag. If a patient takes a pillow and pounds it, for example, screaming and shouting to release the aggression, he or she is releasing and discharging pathogenic Qi into the pillow. If after releasing this Toxic Qi into the pillow, it is returned to the bed for a person to sleep on, the patient will reabsorb the discharged energy. To avoid this occurrence, patients are encouraged to set aside a space where they can safely discharge internal pathogenic Qi (preferably outdoors). This is similar to isolating and storing garbage away from living quarters.

While striking the bag, in addition to feelings of anger and rage, sometimes the patient may start crying or experience overwhelming feelings of grief and despair. This is also a normal reaction to dispersing toxic emotion. It sometimes occurs while discharging Stagnant Liver Qi, because the Lungs, which store the emotion of grief, have the function of keeping the Liver organ in check, in accordance with the Five Elemental Controlling Cycle.

What the patient needs to perform this exercise is two wooden dowels (1–1.5 inches in diameter and three feet long), a large bag of rice from the grocery store, and some duct tape. Completely encase the bag of rice with the duct tape to prevent spilling. Place the bag on a table, or a hard surface, level with the Lower Dantian. Hold a dowel in each hand, strike the bag, and focus on the Liver's Qi traveling up the back, down the arms, and through the wooden dowels.

With each impact, imagine the body releasing Toxic Liver Qi into the bag. It is important for the patient to exhale completely and deeply from the lower abdomen when shouting and striking the bag. Sometimes the patient is encouraged to shout "no" or "stop." These words will help the patient to facilitate complete emotional discharging, while also reestablishing a patient's broken energetic/emotional boundary system.

Bag striking should be performed for 10–15

minutes to achieve maximum benefit. Afterwards patients may feel euphoric and exhausted due to the heightened endorphin activity now occurring within the tissues. If the patient still feels angry, he or she should try writing out the rest of the rage on paper, which is then discarded. In order to end the exercise, patients should sit for five minutes in quiet solitude. It is important for the patient to reflect on any emotional memories which have been released and brought back into consciousness. The patient may then begin sharing these feelings and memories with the doctor, and commence the process work for healing the unexpressed emotions.

Some patients may become absolutely horrified at themselves for getting so angry during bag beating that they feel terrified afterwards; especially if so much rage was built up that it seems there is no end to it. Often patients are forced to stop from overwhelming fatigue, aches, and pain caused by this purging exercise. If the patient allows the rage to build and never completely processes the rage, it may cause the patient to feel that without the anger he or she would literally cease to exist, or that he or she is innately evil. The patient may feel that he or she "is" the anger, and that the exercise is making it worse, and may strive to control the anger even more than before.

Some patients will get so mad, they will walk out on the Qigong doctor without processing anything. This unprocessed rage can be extremely dangerous, especially if the patient is prone to beating his or her mate, kids, or pets. Many people are completely unaware of how much anger they have suppressed. Some patients are like bottomless wells, especially patients with borderline personality disorder. Patients with this disorder should never be given this exercise, as it could lead to self-mutilation. Refer such patients out for psychotherapy.

In our culture, women are not allowed to express anger, much less rage. If the patient has ever been beaten, or witnessed a loved one being abused, he or she may believe that he or she is just like the abuser, and that he or she has been lying to him or herself about not being bad and may become suicidal.

The Qigong doctor should never prescribe this exercise unless he or she fully understands the complexity of the patient's circumstances. Some patients require a period of time, in a safe place, with supervision to help them deal with such intense emotions.

Other possible reactions might be that the patient goes into stronger denial of the rage, blames the doctor for causing him or her to beat their mate or children, or blames the doctor for causing the rage. The Qigong doctor must make sure there is sufficient time for the patient to process all the reactions aroused. The patient must not feel hurried.

#### ANGER MANAGEMENT

With some patients it is best to start them off journalizing the anger, not in a diary, but on sheets of paper. They address the letters to the person, or persons, with whom they are angry. They continue writing until all the anger has been discharged. They are not to mail the letters, or give them to the addressee, or show them to anyone including the Qigong doctor. In writing the letter, they allow themselves to fully express the anger without judging themselves. The patient should not be concerned about grammar, foul language, etc. No matter how trivial the upsetting incident was, it should be written down. The flow of consciousness is initiated and continued until the end of the letter. No event (no matter how silly or insignificant) that comes to mind should be left unexpressed.

When finished, the letter is to be torn up, or safely burned in a ritual of healing and letting go (e.g., light some incense or candles, then blow them out after the paper has been incinerated). Symbolically the patient must let go of the anger for good, and that is why the letter is destroyed in a ritualistic act.

Only later, as the patient continues to practice this purging technique, slowly gaining control of the emotions, can the angry letters be kept for a few days and reread. In rereading the letters the patient engages his or her discriminating, judging faculties (i.e., "Was I right to get upset over this incident? Did I over-react? What did this

incident remind me of from my childhood?"). This is a safe and very powerful method of discharging anger from the patient's body. The patient is encouraged and allowed to say everything he or she thinks of when writing, holding nothing back. It is nonthreatening, and allows the patient to come to understand him or herself better in time.

#### TREATING STAGNANT LUNG QI AND THE REPRESSION OF GRIEF

The Lungs dominate the Qi and respiration. A common problem observed in the clinic is stagnant, or obstructed Qi within the Lungs, from the toxic buildup of sorrow, grief, and worry. Sadness and sorrow can cause a Deficiency of Lung Qi, while worry can cause the Qi in the chest to stagnate. Stagnant Qi within the Lungs is usually directly or indirectly related to the suppression of emotional issues.

The right Lung is considered more Yang than the left Lung; it therefore tends to reflect, and sometimes manifests physically, any unresolved, or suppressed emotional conflicts experienced within the father-child relationship (or other main male figures in the patient's childhood). These unresolved emotional issues tend to carry over and help shape the nature of subsequent conflicts experienced in other male relationships. These ongoing emotional reactions provide a further opportunity in life to express, work through, and resolve these emotional issues.

The left Lung is considered more Yin and thus reflects emotional issues stemming from the mother-child relationship (or main female figure in childhood). The left Lung may likewise manifest these issues in subsequent female relationships.

Generally, cysts, tumors, or cancer originating in these corresponding regions reflect the emotional history. Because of these emotional patterns, the method of treatment for Lung diseases (that are Internally induced) is chosen according to the patient's syndromes in relationship to the root of the original trauma. After determining the specific Lung which dominates and manifests the patient's pathogenic condition, the Qigong doctor proceeds as follows.



1. For patients sensitive to energy, use Medical Qigong therapy while the patient is supine.
  - Disperse Qi over the patient's throat and Lungs;
  - Purge pathogenic Qi out the afflicted Lung Channel;
  - Tonify the patient's Spleen and Kidneys;
  - Prescribe Homework.
2. For patient's not sensitive to energy, use Medical Qigong therapy in conjunction with An Mo Qi therapy while the patient is supine.
  - Disperse Qi over the patient's throat and Lung area;
  - Purge pathogenic Qi out the afflicted Lung Channel;
  - Dredge Fire from the patient's Liver;
  - Tonify the patient's Spleen and Kidneys;
  - Prescribe Homework.

**DRY CRYING TO DETOXYFY STAGNANT LUNG QI AND RELEASE TRAPPED SORROW AND GRIEF**

The most common homework prescription given to patients with stagnant Lung Qi is the Dry Crying exercise. The concept of "dry crying" is best understood if we look back to when we were little children. When little children cry hard, they generally release full body resonances. They shake and undulate from the middle of the body, allowing the pain to resonate outwards. When children reach puberty, they learn (through parental or peer pressure) to suppress their feelings, and to restrain full body resonance, by tensing the muscles in the throat. The constant pressures from society, parents and peers, result in self-conscious feelings and shame regarding the loss of control over the emotions. The following exercise allows the patient to experience full body resonance and to release deeply suppressed emotions.

Begin the exercise from a standing position. Stand with the feet more than shoulders width apart, toes pointing straight and the knees comfortably bent. With each hand, touch the thumb to the index finger to form a circle. Relax the arms letting them hang naturally. Close the anal sphincter, and breath naturally from the abdomen. Tilt the head backwards, opening the mouth wide,

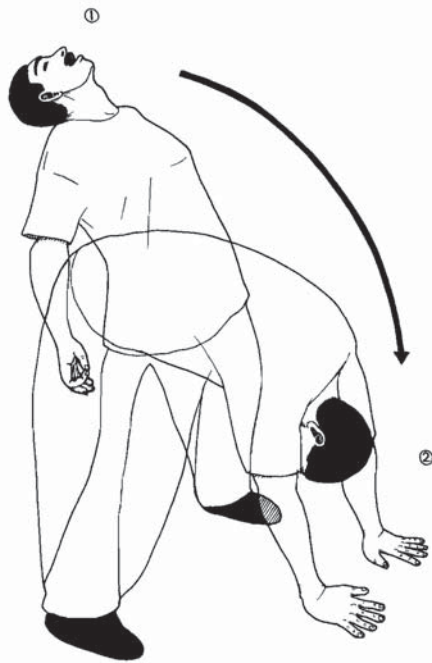


Figure 53.24. Dry Crying

and relax the jaw. Allow the upper body to lean and bow backwards (without straining the spine), but stretching the psoas muscles. Hold this posture from 5 to 15 minutes, concentrating on relaxing the body, and allowing it to resonate (Figure 53.24).

The psoas muscles are located in the lower back and Mingmen area. They articulate from the transverse process of the lower lumbar vertebra. These muscles travel near the center of the abdomen down to the inner thigh. These particular muscles are associated with the storing and releasing of powerful emotions. As the psoas muscles stretch, the body begins to resonate and shake from the pelvic cavity upward. This action returns patients back to the preadolescent state of



energy release, allowing them to detoxify deep seated grief within the tissues.

In order to complete the exercise, it is extremely important to ground. This prevents the uprooted toxic emotions from causing Qi stagnations in the throat and chest area. After holding the posture for the prescribed amount of time, slowly lean forward and tilt the chin down. Allow the arms to continue to hang naturally. Slowly lean forward until the hands touch the floor. Imagine Qi, flowing like water, from the torso out your arms, cleansing your body, sending the pathogenic Qi deep into the center of the Earth.

#### CONTRAINDICATIONS

Patients should avoid this particular exercise if they have previously injured their back. For patients who have difficulty with the stretching of the cervical or lumbar vertebrae, it is encouraged that they wear a cervical collar or lumbar support to prevent injury to the spine. Also, the exercise can be modified to allow the patient to sit comfortably on the edge of a chair while stretching the psoas muscles if the standing stretch is too difficult.

## CHAPTER 54

### QI EMISSION THERAPY FOR ONCOLOGY

#### HISTORY OF CANCER

##### TREATMENTS

The ancient doctors of Traditional Chinese Medicine understood about the formation of tumors. The earliest records found were inscriptions recorded on "Oracles of Bone," unearthed from the ruins of the Yin Dynasty (16th–11th century B.C.). The word "ai" (cancer) first appeared in the Chinese Medical classic *Wei Ji Bao Shu* during the Song Dynasty, in the year 1171.

In Traditional Chinese Medicine, cysts, tumors, and cancers are considered multifaceted diseases, originating from imbalances in one or more of the five following sources: environmental, chemical, biological, physical, and psychological. According to the *General Treatise on the Etiology and Symptomatology of Diseases*, a tumor is one of the many diseases that responds to Dao Yin (Medical Qigong) exercises and meditations. To prevent the formation of cysts, tumors, or cancer, and to increase the strength of the immune system, Qigong doctors encourage patients to monitor their diet, maintain emotional stability, increase physical exercises through Medical Qigong prescriptions, and avoid exposure to pollutants.

From a Western Medical perspective, tumors and cancer are likewise considered multifaceted diseases. They are generally viewed as being created and formed through a constant bombardment, attack, and weakening of the tissues, caused by the following three factors:

- A congenital tendency towards specific types of tumors and cancers (inherited weakness);
- Exposure to radiation, environmental pollutants, and chemical poisoning, and
- An inability to repair weakened DNA, leading to uncontrolled replication.

In Traditional Chinese Medicine, cancer cells

are considered "infant bodies" which absorb nourishment from the host (mother) body for their own growth; thus they are called "pathogenic or evil embryos." Cancer cells are actually components of the "original" or "mother" body.

##### CATEGORIZATION OF TUMORS

In Chinese Medicine, tumors and cancers are commonly referred to as "a retention of mass." Retention has the meaning of stagnation. Tumors and cancer originate from flowing substances within the body such as Qi, Blood, Phlegm, and food. These substances stagnate when they are attacked by pathogenic factors, and they gradually take on the form of a lump as a result of excessive accumulation. If the lump subsides spontaneously, it is commonly referred to as a cyst, or benign tumor. Many benign cysts and tumors, however, persist indefinitely.

##### BENIGN TUMORS

A benign tumor grows slowly, and can spontaneously stop growing, or disappear by itself. A benign tumor also grows in expansive ways. Its margin is clearly defined with firm boundaries, and is easily manipulated through palpation. There is no temperature differentiation between the skin surrounding a benign tumor and normal skin tissue.

Often, no symptoms surround the internal location of a benign tumor. As the tumor grows in certain areas of the patient's body, however, it can disrupt the functional activity of an affected organ. Benign tumors have been known to cause bleeding and inflammation. If the tumor is located within the endocrine glands, it can cause an abnormal function within the gland itself. A tumor located within an endocrine gland does not usually endanger the patient's life. Benign tumors can, however, become life threatening if the location compresses specific areas of the patient's brain or vital organs.

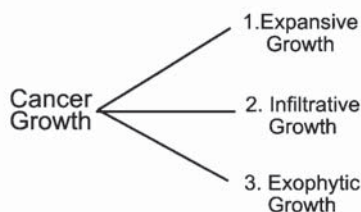


Figure 54.1. The Three Formations of Cancer Growth

#### MALIGNANT TUMORS

A malignant tumors grow very fast (potentially doubling every two months). Degeneration, festering, and hemorrhaging often accompany malignant tumors. A malignant tumor is infiltrative in its growth, with no clearly defined boundary. Its appearance is irregular and fastened (not easy to move through palpation). The skin temperature surrounding the malignant tumor is considered energetically Hot, as it is warmer than the normal surrounding tissue.

Most malignant tumors either metastasize to nearby, or distant areas of the body. The body's symptoms include fever, pain, anemia, fatigue, and general weakness. In many cases, if left untreated, they can cause death. Malignant tumors, and cancers can be divided into two main categories: a Carcinoma, and a Sarcoma.

1. A carcinoma is a malignant growth or tumor that occurs in the epithelial tissue (the outer surface or first layer of tissue that lines the body's cavities, as well as the principal tubes and passageways leading to the exterior of the body). Skin cancer, esophageal squamous cancer, adenocarcinoma of the Stomach, and breast cancer all belong to this type of carcinoma. A carcinoma may affect any organ, or part of the body, and may spread by direct extension, or indirectly through the lymphatic system and bloodstream.
2. A sarcoma is a malignant growth, or tumor, that occurs within the connective or mesenchymal tissue. It may affect the muscles, bones, fat, blood vessels, lymph system, Kidneys, Bladder, Liver, Lungs, Spleen, or parotid glands. Rhabdomyosarcoma (sarcoma of the muscles), osteosarcoma (sarcoma of the bones), and lymphosarcoma (sarcoma of the lymphatic system) all belong to this type of sarcoma.

#### THREE FORMATIONS OF CANCER GROWTH

According to Dr. Pan Mingji, Director of the Fuzhou Cancer Institute of Integration of Traditional Chinese and Western Medicine, there are three forms of cancer growth: Expansive Growth, Infiltrative Growth and Exophytic Growth (Figure 54.1).

1. Cancers of the Expansive Growth type consist of tumor cells crowded together on certain parts of the body. These cells proliferate, grow constantly, and expand towards the outside. The cells of the surrounding tissue form a wall to resist the tumor's expansion. The wall becomes the external membrane of the tumor, which has an evident boundary separating it from the normal tissue. Tumor growth begins in this way in the early stages of both benign tumors and malignant sarcomas.
2. Cancers of the Infiltrative Growth type consist of cells that not only group together, but, also separately invade the intercellular spaces, and tubular tissue of normal cells. They establish their foundation within the tissues, and proliferate daily, expanding outward with no boundary system between the cancer tumor and the normal tissue. Since there is no surrounding wall of membrane, the growth spreads in mass. Malignant tumors, especially carcinoma growth, infiltrate in this way.
3. Cancers of the Exophytic Growth type consist of cancer cells that occur on the skin, body cavity, or gastrointestinal mucosa; they often form on the surface of the body's tissues through papillary masses, projecting outwards on the skin and mucosa. Polyp, papilla-



shaped tumors, papilloma, gingival cancer, esophageal cancer, Stomach cancer, and intestinal cancer all grow in this way.

Benign tumors do not spread; they only grow in an expansive or exopathic way. The malignant tumor is different, however, as the cancer cells do not remain in their original location but expand from the mass outward. This expansion extends into other organs and tissues by way of the body's lymphatic plexus and blood circulation. This phenomenon is known as metastasizing.

### ETIOLOGY, THE SIX PATHOGENIC EVILS THAT CAUSE CANCER

The following is an analysis of the causes of tumor formation. Traditional Chinese Medicine maintains the concept that a tumor is a systemic disease (affecting the whole body). It can be summarized as a disorder of the internal organs caused by emotional strains, and an imbalance of the viscera, that has allowed the pathogenic Evils to enter the body and obstruct the channels and collaterals. These pathogenic Evils cause problems, that may eventually lead to the stagnation of Blood and Qi and develop into tumors. The pathology of cancer is as follows: Qi stagnation, Blood stagnation, Retention of Toxic Dampness, Retention of Phlegm, Toxin Attack, and Weakness or Deficiency of Energy (Figure 54.2).

1. Emotional strains, depression of Liver Qi, or External pathogenic Evil factors can lead to a stagnation of Qi. Long term Qi stagnation can cause stagnation of Blood, which eventually causes clots. It is known that pathogenic Cold and Heat, and the prevailing pathogenic Evil factors, inevitably cause Blood clots.
2. Since Blood and Qi flow together, the obstruction of Qi can lead to an interference in Blood circulation. This interference gradually leads to Blood stasis; Blood Stasis is always further complicated by stasis of Qi. Blood stasis is sometimes referred to as "Dead Blood," due to the fact that the Blood is not moving. When Dead Blood accumulates in a certain area of the body, it eventually develops into an immovable mass or lump.
3. A weakness of the Spleen and Stomach, as

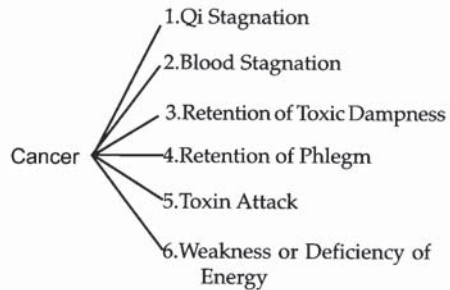


Figure 54.2. The Six Pathogenic Evils That Cause Cancer

well as indigestion, can cause retention of fluid in the body. Long term fluid retention will produce toxic materials that can accumulate and form lumps.

4. Functional disorders of the Lungs and Spleen lead to poor digestion of watery food, and poor distribution of Body Fluids. Fluid retention causes Phlegm, especially when it is complicated by Excess Heat. If Phlegm is unable to move upward to be dispersed out of the body, it collects and stagnates. The stagnation of Phlegm in the Lung(s) leads to asthma. The stagnation of Phlegm in the Stomach causes gastric disorder and nausea. If Phlegm goes beneath the skin, it will take the form of a movable mass or lump.
5. Toxic Evils may come from poisonous external environments (exposure to chemicals, asbestos, ultraviolet rays, radiation, etc.) or may be generated by the stagnation of Excess Heat within the body. This Excessive Heat causes abnormal cell fusion and growth within the body, leading to cancer formation, and a systemic breakdown of normal cell growth.
6. Deficiency of both Qi and Blood, as well as a weakness of Yuan Qi, make the body more vulnerable and susceptible to the formation of new growth. When pathogenic Evils enter the body, they damage the Blood and Qi. If the Yuan Qi cannot be restored, the disease will lead to a vicious, destructive cycle, mak-

ing the individual more and more debilitated.

These six pathological changes may occur either alone or in combination: i.e., Qi and Blood stasis, Phlegm stagnation and Toxic Dampness, Phlegm stagnation and Blood stasis, a weakness of the body's Yuan Qi and strong pathogenic Evils.

The choice of which Medical Qigong therapy to use should be based on differentiation of symptoms and signs. Since cancers are primarily caused by emotional strains, strong pathogenic Evils, and a weakness of the patient's Yuan Qi, clinical therapy should be focused on tonifying the patient's Yuan Qi, and purging the Evil pathogenic factors.

### EMOTIONAL COMPONENTS OF CANCER FORMATION

From the clinical perspective, if the cancer is internally induced through emotional suppression, there will be a series of emotional transitions the Qigong doctor will observe during its development. When there is an accumulation of negative emotions, for example, the patient's body begins to wall off this type of energy, and creates an energetic cyst, instead of dissipating and disposing of the Toxic Qi. The patient's suppressed internal emotions intensify the production and formation of the cyst, and feed the cancer cells, which result in an uncontrolled, rapid growth rate of these cells.

The body creates potential tumors and cancer cells every day. The macrophages or monocytes (large phagocytes) in the immune system aggressively attack and dissolve the cancer cells once the body becomes aware of them. Areas in the body, however, which are armored in denial, tend to attract and protect these distorted cells, allowing them to cluster and mass together.

Cancer cells can grow and accumulate wherever emotions are being repressed. The patient's denial maintains the constant unconscious flow of energy to these tissue areas. The phagocytes and other components of the immune system do not attack these toxic pockets of emotional energy, because of the patient's continuous denial of their existence. Consciousness and awareness exists even at the cellular level of the body. The continuous emotional energy bombarding the cells and

tissues causes these tissues to go into an emotional state of shock. Emotional shock causes a release of endogenous opiates and corticosteroids, that deplete the white blood cells, and prevent the immune system from protecting the body. Because of the immune system's weakened state of resistance, infection and even the formation of cancer cells are now free to enter and coagulate within the tissue areas.

Scientific studies based in China, and the West, have shown that stress can stimulate the neuroendocrine system to the extent that it leads to depression of the immune system. Furthermore, the creation and growth of cancer can be influenced by stress. Removal of psychological stress alone can alter the neuro-immunologic functioning of the body to the extent that it can prevent and even change the course of cancer development.

In a patient with emotional blocks, chronic tension begins to interrupt the flow of Qi. If the emotional block is deep and long standing, this tension becomes constant. The capacity to express or discharge the trapped emotion becomes very difficult.

As the awareness dims, the natural communication between the conscious and subconscious mind breaks down. The original conscious decision to suppress certain emotions becomes a habit; it thus becomes an unconscious aberrant automatic function. When emotions are expressed, the conscious and subconscious mind are in harmony and synergized. When emotions are suppressed, the subconscious mind can no longer perform its job of healing the body; it diverts all its energy to shield the patient's denial system. Thus, the Shen itself, becomes misaligned with the patient's life purpose. The patient's posture, movements and lack of spiritual growth, reflect this misalignment. Changes also occur in skin temperature, body chemistry, and skin tone. The overall level of vital life force visibly drops.

Dr. Xu, at the Xi Yuan Hospital in Beijing, China, often pointed out that emotional upheaval, and the restriction of the breath, could cause the patient's energy to stagnate or deviate from its path. The deviated Qi draws more energy to its pathway, compounding the disease. The unstable emotional and mental focus of the patient further



causes adverse effects to the body. Medical Qigong therapy and exercises expose the patient's deepest secrets, and thus reveal the underlying causes of the disease, which can then be treated. The patient's being is energized through his or her personal perceptions and belief structures. Therefore, it is necessary to change the patient's belief structure to increase the level of awareness and perceptual accuracy. The patient must be enabled to let go of suppressed emotions to fully experience deep emotional and spiritual changes. The Qigong doctor initiates the release of Toxic Qi to begin this healing process that can thereafter be maintained through appropriate prescriptions.

When cysts, tumors, or cancer are internally induced, they are formed from long-standing suppressed emotions which have become trapped within the tissue itself. These emotions usually consist of anger, guilt, grief, shame, and disappointment. The energetically formed cyst, or tumors, will remain walled off until the emotional energy is dissipated. Cysts, or tumors, can lodge themselves anywhere, penetrating deep into the major viscera causing visceral dysfunction; or they can superficially lodge themselves beneath the skin.

If the nature of the emotional energetic matrix (i.e., belief structure) is negative, the patient retains the energy of the injury, making it difficult to heal the trauma. If, however, the emotional matrix is positive, then the energy of the injury can be easily dispersed.

Once the Qigong doctor's energy reaches the cyst or tumor, the patient's energetic resonance supporting the tumor formation is interrupted. As the doctor continues to break up the cyst or tumor's physical mass, the frozen energetic pattern begins to unwind. The doctor continues to unravel the energetic mass until all the Heat has been released from the tissues, and the energetic pattern's unwinding is completed.

The underlying pathophysiology of healing can be broken down into four components:

1. The mind affects tissue matter through the emotions.
2. The emotions cause neuropeptides to be released.

3. The emotions (via the neuropeptides) influence the direction and movement of the immune cells (e.g., monocytes), sending them to various parts of the body.

4. The immune system (e.g., monocytes and phagocytes) heal the body.

The neuropeptide receptor sites are located on the immune cells, linking the body's immune system with the functions of the mind, emotions, and spirit. Neuropeptides are produced in response to the individual's state of mind and emotions; they influence the state of health of all the internal organs.

Through Dynamic Medical Qigong training, neuropeptides, in the form of endorphins, are released within the body's system. This release of energy and endorphins helps to facilitate the patient's healing.

Through the use of Medical Qigong therapy, exercises, and meditations, areas of denial and subconscious energetic patterning can be altered. The energetic matrix which supports the tumor(s) or cyst(s) thus dissolves.

When a healing session occurs, the Qigong doctor's external energy field envelops the patient's tissues, thus allowing the patient's cells to receive new information to reprogram the toxic energetic patterns. This reaction occurs providing the patient's tissues are open to receive the informational structures needed to either rebuild them, or disperse the disease's cell formation.

#### **CANCER FORMATION AND THE PATIENT'S MIND, EMOTIONS, AND SPIRIT**

Emotions strongly influence the increase or decrease of tumor size; therefore, it is important to regulate the patient's mind, emotions, and spirit. When the patient's mind, emotions and spirit are free from distractions and are in harmony, the patient is able to manage negative emotions. Regulating the Mind (whole body awareness and consciousness) is considered the primary Medical Qigong technique used for teaching patients how to avoid creating the dark abyss of negative emotions.

The patient must learn to let optimism pre-



vail over pessimism. The practice of Medical Qigong not only cultivates vital energy and builds up the patient's health, but promotes the development of optimism through creating a quiescent mind. Tranquility and optimism improve circulation of Qi and Blood (which strengthens the immune system) thereby inhibiting cancer cells until they gradually perish.

While visiting in Maui, Hawaii, I came in contact with four people who had been diagnosed with terminal cancer, and had a life expectancy of two weeks according to their physicians. Each person had their own unique story as to how they had come to the Hawaiian Islands to die. What struck me as fascinating was the fact that each one of these individuals had either left successful but extremely stressful businesses, or long term abusive relationships. Each made amends the best they could with relationships from their past (those who had anger against them or those whom they had hurt). They had come to paradise to live their last weeks in peace. That was several years ago! It seems that upon resolving all personal conflict, and leaving their stressful environment, their cancers went into spontaneous remission. Each individual was now concentrated on enjoying the pleasures of a simpler life, and on focusing on their own spiritual growth.

#### **STRESSFUL LIFE ACTIVITIES AND THE IMMUNE SYSTEM**

Stressful life activities create a flood of adrenaline within the body. This occurs not only from the endings of the vertebral lumbar division at the core segment of the major internal organs, but also from the core of the adrenal gland in the medulla (which specifically is a sympathetic ganglion, and responds to stress by releasing adrenaline into the blood stream). Adrenaline spreads throughout the body and activates not only the body's sympathetic nervous system, but also the adrenal glands; the heart rate, respiratory rate, blood pressure, and Blood flow to the muscles are increased in response to the Fight or Flight Syndrome.

When the release of adrenaline causes the mind and body to react, the immune system must

then seek to balance the chemical imbalances created within the body, before it can return to its normal job of monitoring cellular activity, and defending against pathogens. If a patient is already vulnerable to a specific disease, added stress causes the patient to get sick quicker. Meditation takes the patient out of the stress mode, deactivates the adrenal glands, and normalizes the function of the immune system.

An unstable life style is very stressful and can lead to depression and Qi deviations. Conflict produces stress which causes anxiety; chronic stress wears down the mind and body, which leads to anxiety, or depression. Stress begins with an overexcitement of the nervous system, slowly working its way deep into the body like wet cement. It causes the shoulders and upper back to become tense and rigid. Stress can result from happy occasions (such as weddings) and other normally pleasant events. When the patient's life style is not properly balanced, over time Qi deviations, and illness can result. The capacity to bear stress is related to the strength of the nerves. When stress levels surpass the nervous system's capacity to handle them, the nerves "break down"; this results in all sorts of physical, mental, and emotional disturbances. These disturbances, if unheeded, can eventually lead to organ malfunctions, cysts, tumors, cancer, and premature death. To avoid such states, a balance between work and rest must be maintained.

At a conference of the International Society for Neuro-immunomodulation (*The Effects of Stress and Depression on Physical Disease*), Dr. Philip Gold, of the National Institute of Mental Health stated that stress and depression send hormones (e.g., cortisol) flowing into the bloodstream. An imbalance of hormones, if unregulated, can:

- destroy the appetite,
- cripple the immune system,
- shut down the processes that repair tissue,
- inhibit sleeping patterns,
- break down bone density,
- aid the onset of infection, and
- instigate the growth of cancer cells.

An individual's emotional past determines

his, or her, present state of health, both physical and emotional. Past emotional belief structures are responsible for both creating and healing diseases. Just as thoughts drift through the mind (but do not become active until they reside within a belief structure), so emotional wounding resides within the tissues and cells waiting to be activated by emotional upheavals. Our thoughts become form via choices, and manifest within the body.

In most societies, sharing traumatic wounds is often the first act of intimacy and bonding. Traumas provide a common ground for relationships, and support the pain structure that cements the relationship. People become addicted to empowering wounds, which in turn supports and empowers the disease. The exchange of painful personal traumas is reinforced by receiving sympathy and strong empathy, which binds rather than releases the pain from the tissues. Desire for sharing one's pain in order to receive love can lead to a habitual way of relating to those closest and dearest. When such individuals feel taken for granted, or unappreciated, they may immediately resort to sharing past traumas to illicit the desired response. When such techniques fail to elicit the desired response, a new wounding is experienced. Many of these individuals will continue to unconsciously create new traumas, in the hope that, this time, the desired outcome will be achieved. This in turn can become an addiction, empowering old wounds as it creates new ones, including illness. Thus, the spirit becomes divided to support the new belief structure (i.e., that pain and misery grin love and attention), and the life-force energy deviates from its assigned job of protecting the body, which creates illness. Setting the self up for new wounds is not a conscious process, but an unconscious one, which needs to be brought into the patient's awareness in order to be healed. Then and only then can the mind and spirit act as one unit, directing the body's Qi towards its proper function of healing.

Because energetic healing occurs in the present, not in the past, victims of past traumas will never heal if the energy continuously regresses to the armored traumatic belief structure.

## USING MEDICAL QIGONG TO STRENGTHEN THE IMMUNE SYSTEM

Medical Qigong increases leukocyte production, stabilizes the body's blood pressure, and improves the immune function. The immune system is not so much an independent system, but is rather an interactive functional system throughout the body. Immune cells which live in the Blood and lymph fluid are commonly known as leukocytes (white blood cells); lymphocytes are a type of leukocytes that is created in the Spleen. The purpose of these cells is to work together to defend against pathogenic factors. The function of leukocytes and lymphocytes is to identify, ingest, destroy, and eliminate disease-causing organisms, as well as remove all dead, damaged, or irregular cells.

Immune cells are produced in the lymph tissue and red bone marrow, and are stored in the lymphatic organs and the Blood. To perform the function of protecting and cleaning, immune cells must circulate throughout the entire body through the capillaries and vessels that carry Blood and lymph fluid. Immune cells travel from the lymph nodes and the lymphatic organs of the thymus gland, Spleen, and tonsils, which are responsible for filtering the lymph fluid to remove impurities, and produce more lymph cells.

For an External pathogen to affect the body, it must first pass through protective layers of cells. Generally, the macrophages present within the tissues ingest the pathogens and dead tissues. Macrophages are reinforced by the action and movement of the body's Wei Qi. When a pathogenic intruder invades the body, the macrophages are often the first to attack the intruder. If the macrophages are not strong enough, more Blood and fluid are brought to the area, which contain more diverse immune cells. The increased fluid engorges the tissue, which engenders more cellular activity. The increased Blood and cellular metabolism increases the local temperature. The immune cells break down and ingest the pathogens, creating a process which continues until the disease is eliminated.

The dynamic movements of Medical Qigong



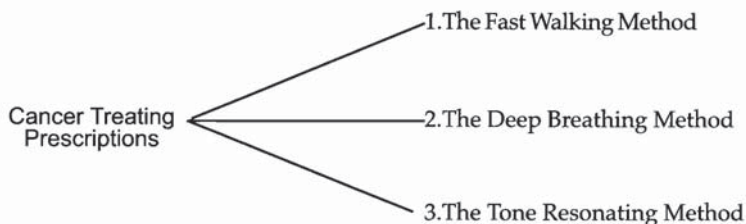


Figure 54.3. Three Prescriptions Used For Treating Cancer

exercises generate Heat, soften the body's connective tissues, and encourage the flushing of the intercellular fluid throughout the body's tissues and organs. Energetic Qigong practices increase oxygenation in the Blood and improve circulation, thereby enhancing leukocyte production, and strengthening the body's immune system.

#### CANCER TREATMENT METHODS

Tumor and cancer cells make their own room within the body's tissues by crowding the normal tissues. The tumor and cancer cells grab nourishing energy at the expense of the host, thus damaging the patient's body.

Medical Qigong cancer treatment methods are techniques designed to purge the energy that supports the tumor. These techniques are based on the fundamental Qigong patterns mentioned previously. The goal of these patterns focuses on treating the patient's Excess syndrome first, by purgation. Purgation is then followed by tonification, then regulation. The rapid growth of healthy energy, and the fast expulsion of Evil factors, should lead to normal body function restoration, and create more vigorous metabolic activity. More nourishment can be absorbed, delivered and distributed throughout the body, leaving no room to feed the tumor cells.

In Medical Qigong clinics, tumors are viewed as being similar in their expansion and growth to that of the energetic pattern of a plant's Qi flow. When tracing the origin of a tumor, the Qigong

doctor begins at the tumor's location (considered the flower or fruit of the disease) and traces its energetic branches to the organ of origin (the actual root of the disease). If the disease is internally induced, the original source, i.e., the dysfunctional internal organ, feeds the tumor through suppressed emotional trauma.

To address this problem, the doctor prescribes the following three cancer treatment methods as homework, in addition to Medical Qigong treatments and herbal therapy: the Fast Walking Method, Deep Breathing Method, and the Tone Resonation Method (Figure 54.3).

1. The Fast Walking Method stimulates the electromagnetic fields within the tissues and reinforces the patient's Yuan Qi. By walking fast and changing the normal breathing patterns, the cancer cells can be destroyed. This is because the dual action of shocking the system with more Qi and Blood flowing through the body tends to stimulate the electromagnetic fields within the tissues, causing the tissue cells to become stimulated and the immune system to be aroused and thus enhanced.
2. The Deep Breathing Method tranquilizes the patient's mind, and enhances their Yuan Qi. The Deep Breathing method is used to treat various cancers due to mental and emotional factors, by changing the patient's normal breathing patterns.

By changing the normal breathing into rapid



exhaling, slow deep exhaling, or relaxed toning. Blood clots and tumors can be dissolved. This breathing technique has a special effect on reinforcing the patient's Yuan Qi. When prescribing Medical Qigong therapy, it is important to match the patient's Yin disease with a Yang method of treatment, and a Yang disease with a Yin method of therapy. For example: rapid exhalation (a Yang method) would be used when treating an abdominal mass caused by a Cold (Yin) condition.

3. The Tone Resonating Method is utilized to purge any residual Evil pathogenic factors from the patient's body.

When first starting the Medical Qigong Cancer Tone therapy, a patient's practice time should be short. The performing time can be extended gradually with the increase of the patient's physical strength. To bring the Medical Qigong exercises to peak efficiency, a patient should practice a minimum of four hours (including 15 minute breaks), and up to six hours each day. The patient can take a break after half an hour to avoid fatigue.

Through various kinds of breathing and fast walking therapies, Qi can be energized to flow so vigorously through the Conception Vessel that the patients' Yin and Yang is balanced and their Lung Channels are strengthened. In the course of treating the tumor or cancer, True Qi (Zhen Qi) is fostered and the immunity of the body strengthened. Research from China proves that persistent training, vigorous enough to increase a person's heart-beat up to 70-80% of its maximum rate, helps dissolve Blood clots. Other reports state that long distance running can be effectively used to cure cancers. These reports may help explain why fast walking, and breathing methods, are effective for preventing and treating cancer.

#### **SOCIAL ONCOLOGY—ESTABLISHING A CANCER SUPPORT GROUP**

In China, cancer patients join support groups to practice Medical Qigong. This form of treatment is called social oncology; it was created by the Cancer Recovery Society for the purpose of supporting human interaction and the recovery of health by cancer patients.

Cancer recovery groups meet daily in parks throughout China, practicing self-healing (in particular, Guo Lin's Cancer Recovery Qigong and Walking Qigong Therapy). After practice, the groups gather together for about an hour to socialize in a nearby tea house. The patients sing songs, tell jokes, laugh, introduce new members, read poems, and tell stories that highlight the possibilities of recovery from cancer. As part of the social meeting, the group regularly sings "Happy Birthday" to each patient who has an anniversary after his or her cancer diagnosis. Laughter becomes a top priority in social oncology, and is considered the strongest medicine for healing.

According to Dr. Roger Jahnke, O.M.D., the advantages of social oncology are three fold: stress reduction, positive reinforcement of hope, and the establishment of deep interpersonal relationships.

1. Stress is reduced through socializing rather than isolating and fretting. The social healing aspect of the patient's recovery program serves as a constant reminder that the physical healing is enhanced when he or she becomes lighthearted and free of worry.
2. Increased hope and faith is achieved through the power of personal testimony. Each day during the social healing session, patients hear stories of close friends whose recovery process proves the benefits of healing from various forms of Medical Qigong.
3. The value of love and encouragement from friends mitigates depression, fear, and worry. Isolation is like a food to cancer; social oncology provides fun, encouragement and a deep, caring interpersonal connection within the recovery group.

#### **SOCIAL ONCOLOGY WITHIN THE HOSPITALS**

In several Medical Qigong hospitals in China, when the patients first check-in, they are assigned a support group. The support group consists of previous and current patients, who have survived the same type of cancer as the entering patients.

To assist patients in healing and to give them every emotional advantage during recovery, visitors, phone calls, letters, TV, and newspapers are

forbidden for six weeks; this ensures a controlled environment in which neither family nor friends can adversely affect the healing process (through critical comments or attitudes). Patients are immersed in a support group full of caring, motivated individuals all working towards the same goal. Furthermore, patients who have been there the longest share their success stories, boosting everyone's moral.

The concept of clinical social oncology is based on the belief that the patients' high spirits affect the emotional perspective, and thus mental thinking. These emotional and mental changes alter the physical body. It was recently discovered that the group of breast cancer patients, who participated in the Stanford Hospital Cancer Support Group, lived twice as long as the women who refused to join the group. This difference in longevity was attributed to the love, support, and social aspect of the cancer support group. This recently discovery has given rise to the increase of several support groups in the United States now being established for patients recovering from AIDS, heart attacks, and many other illnesses including several types of cancer.

### **CANCER RESEARCH**

Noted research scientist Feng Lida pioneered cancer research in China by showing that emitted Qi from Qigong masters produced marked changes in cancer cell cultures from mice. Several studies reported the effects of emitted Qi on tumors in animals. The emission of Qi, for example, was reported to inhibit the growth of implanted malignant tumors in mice, but did not destroy the tumors. Encouraged by the results with animals, researchers carried out clinical research on the effects of Medical Qigong on human subjects with cancer.

In one study, 127 patients with medically diagnosed cancer were divided into a Qigong group of 97 patients, and a control group of 30 patients. All patients received drugs, and the Qigong group practiced Medical Qigong for more than two hours a day over a period of 3 to 6 months. Both groups improved, but the Qigong group showed improvements four to nine times greater than the

control group for strength, appetite, and weight gain. The Qigong group also did not experience bouts of diarrhea. The phagocytic rate, which is a measure of the immune function, increased in the Medical Qigong group, but decreased in the control group. These cancer treatment results were gathered and compiled from clinical research by Dr. Kenneth M. Sancier, available in the first Appendix of this text.

### **MEDITATIONS FOR CANCER PATIENTS**

The following meditations are frequently used within the Medical Qigong clinic to aid healing. As previously discussed, it takes focused concentration to initiate an energetic transformation. Focused concentration is achieved through proper imagination, visualization and positive affirmation; it is practiced to reprogram the body's energetic cell patterns, and initiate healing.

#### **DIVINE HEALING LIGHT MEDITATION**

A very effective Medical Qigong meditation called Divine Healing Light is practiced by cancer and tumor patients throughout China to dissolve and disperse energetic pathogens. This meditation begins as follows:

Begin in a seated posture. Relax, and feel a quiet comfort. Imagine yourself seated on a quiet mountain overlooking the ocean, resting under a clear, dark blue evening sky. At the rim of the ocean, the full moon begins to rise. It continues to ascend until it faces you, suspended in the sky above your head. Slowly the moon begins to shrink, becoming smaller and smaller, yet brighter and brighter until it becomes the size of a small luminous pearl. This brilliant white pearl begins to pulse and expand, as it grows it opens to form a large orb, vibrating with divine power. From the center of the divine power flows unconditional love, healing, and compassion.

Breathe in this vibrant, healing light; allow it to penetrate deep into your body, permeating every cell, illuminating and dispersing all illness. Open fully to the divine healing. Feel the love and compassion enveloping you, and penetrating all the diseased areas of your body. Continue to breathe the healing energy in through your nose and exhale out through your mouth (imagining



all the unclean energy descending into the ground). Continue this breathing pattern until all the negative energy has been expelled and replaced with divine love and healing light.

#### **PULLING OUT THE PAIN MEDITATION**

This meditation is an effective treatment prescription for treating many illnesses, including cancer and tumors. The goal is to eliminate all toxic belief structures that stand in the way, and sabotage the patient's healing. Gentle acceptance of the illness and emotional pain opens the pathway to understanding and unveiling hidden traumas. Force does not work in trying to change the tumor or cancer energetic patterns. Only honesty, respect, tenderness, and understanding will begin the healing process. As pain and suffering are allowed to surface into consciousness, the immune system is able to recognize diseased cells, and can mobilize an army of immune cells. These are then able to effectively identify, dissolve, and remove any tumors and disease.

The doctor instructs and guides patients through this meditation matching the rhythm of the words, to the patients' exhalations. Patients draw their painful memories and traumas out of their body in the form of dark smoke; they then separate the distilled wisdom and knowledge from this dark cloud, reabsorbing the healing light into every pore and cell in their body. The dark cloud then is released with the help of an angelic being who severs the energetic cord(s) that still attach the patients to their pain and suffering. The doctor assists the complete severance by clapping his or her hands as the patients visualize the "Sword of Truth" (held by this holy being), severing the dark energetic cord(s). The sword of truth represents the patients' intent to regain their power by letting go of their attachment to their illness. This attachment created very real energetic cords that bound the patients to their painful memories and toxic emotions. Severing these cords, or cord, symbolizes the end of the patients' investment in their disease, and the beginning of true healing. All the patients' pain and despair is released, as the black cloud ascends into the Heavens, and into the hands of God (or a higher power,

in accordance with the belief structure of the patients). As the cloud reaches the first wave of love and compassion emanating from God (or a higher power), a mighty explosion transmutes the black despair and pain, into divine healing light. The doctor then assists the patients in accepting this healing, loving light back into their body, to experience, perhaps for the first time in their lives, true forgiveness and a state of grace.

1. Begin by sitting comfortably in a chair, with both feet on the floor, hands resting on the thighs, eyes closed, tongue on the upper palate. Breathe naturally through the Lower Dantian.
2. Focus your attention on the Yellow Court area below the diaphragm where you store painful memories and traumas. Imagine opening up this area to release the toxic energy out of your body as a stream of dark steam releasing from a pot.
3. As the dark steam flows out of your body you release feelings and memories of guilt, anger, rage, humiliation, abandonment, degradation, rejection, insecurity, and sorrow. These toxic emotions have, until now, prevented you from healing through creating a deep distrust of yourself and others.
4. Focus your attention on this energetic cloud, and begin separating the pain and hurtful memories from the knowledge and wisdom gathered from these experiences. Visualize this knowledge and wisdom in the form of golden, white, and silver light energy gathering on the right side of the room. Continue to drain the dark cloud of misery and pain, now occupying the left side of the room, until you have extracted all the new insights from it. As you do so, you notice the dark cloud becoming heavier and darker.
5. Focus on the right side of the room. Through you intention, begin to inhale and imagine this bright, illuminating energy flowing back into your body. Absorb this knowledge and wisdom gathered from past experiences, void of any feelings of hurt, pain, or judgement, into every cell of your body. This distilled knowledge and wisdom empowers you to heal from



your wounds on a physical, mental, emotional, and spiritual level.

6. Next focus your attention on the dark black cloud containing all your pain and suffering. Imagine an angelic being, righteous and holy holding a "Sword of Truth" standing by your side, ready to sever the dark energetic cords still connecting your physical body to this dark cloud of despair. The sword descends and severs the cords (the doctor claps his or her hands at this moment).
7. The cloud of darkness begins to float up, through the ceiling, through the sky into space. Far in the distance you begin to perceive God, or a higher power, emanating waves of compassion, love, and mercy descending towards the Earth. One of the waves touches the ascending dark cloud of hurt and pain, exploding it into a brilliant light. The cloud is immediately transmuted into fluorescent crystal blue drops of light. This pure, clean energy descends from the Heavens like a gentle rain. Breathe in this crystal blue healing energy, let it penetrate deeply into every pore, every tissue and cell, saturating your body completely. Feel the light cleansing, healing, and radiating throughout your being.

#### SUMMARY

Cancer is defined by Traditional Chinese Medicine as, "an obstruction of Qi and Blood circulation resulting in stagnation." The root cause for cancer is the breakdown and stagnation of the patient's Yuan Qi. Once cancer becomes established within the patient's body, or metastasizes, it is difficult to heal.

In order for cancer to form, it must elude the body's immune system, undergo many divisions, and produce countless generations of cells without resistance. By the time the cancer cells have formed into a cluster mass, a fixed energetic pattern has been established to support its existence and survival.

Only when the patient's Yuan Qi is returned to its original state, can the body begin to heal itself. Medical Qigong Cancer treatment methods strengthen the True Qi which in turn strengthens and cultivates the Yuan Qi. In this manner, the body

is returned to its natural state of Yin and Yang balance.

It is the author's hope that these effective methods of treating cancer will soon be available to the American public. To this end, I have established a three-year master's and plan to offer a five-year doctorate program in Medical Qigong Science at the Five Branches Institute, College of Traditional Chinese Medicine, in Santa Cruz, California.

## TREATING TUMORS AND CANCER WITH MEDICAL QIGONG THERAPY

The following are several Medical Qigong techniques and treatment modalities, currently used in China, to treat different types of energetically induced cysts, tumors, and cancers. It is advisable to accompany the prescriptions with various herbal prescriptions.

### BRAIN TUMORS

A brain tumor is a generic term used to describe any intracranial mass, which includes: neoplastic, cystic, inflammatory (abscesses), or syphilitic.

#### ETIOLOGY

There are many causes for intracranial tumors. The most common cause is Kidney Yin (Water) failing to wash over the brain to disperse the pathogens. This condition can be caused by Excess Liver Fire dissolving the body's Kidney Water.

#### SYMPTOMS

Intracranial tumors produce symptoms primarily by two mechanisms: the infiltration and destruction of the normal brain tissue; or the tumor mass affecting the surrounding tissue, which causes edema, thus increasing the intracranial pressure.

General symptoms include headache (due to intracranial pressure), changes in the retina, and vomiting (without nausea). Additional symptoms include mental and emotional changes such as dullness, giddiness, or epileptiform convulsions.

#### TREATMENT

1. The doctors first step is to analyze the syndrome and the patient's emotional outlook.

When treating brain tumors, the growth of the disease must first be stopped. Check the patient's external living conditions, and do a psychological profile to determine any detrimental patterns.

2. Dredge and disperse toxic Heat out of the patient's Yang channels. Remove any Excess Liver Fire by drawing it out the Liver organ; then dredge the patient's Liver Channels, dispersing toxins out through the Lv-3 points.
3. The doctor must reverse the process of tumor development to dissolve the tumor. Instruct the patient to visualize energy from the Lower Dantian rising up to the tumor and transforming the mass back into Qi. The tumor growth must be reversed by first converting the solid tumor into soft tissue, then into fluid Qi that is then dispersed.

In cases of cranial thrombosis, tumors must be dissolved slowly; otherwise other tumors will be created. The tumors must be softened, then slowly dispersed to avoid any recreation of the energetic channels' dysfunctions.

4. Extend Qi into the patient to reinforce the Kidneys' Qi by extending Qi into the patient's feet via the brain tumor point, Shihmeim, at the bottom of the heels (Figure 54.4). Next, lead the patient's Kidney Water up into the brain to rinse over and slowly dissolve the tumor.
5. Finally, regulate and balance the patient's Yin and Yang energy.

#### **PRESCRIPTIONS AND HOMEWORK**

1. Have the patient practice the healing sound "Duo" (10 times in a straight and 10 times descending/ascending tone) five times a day.
2. Assign tonifying exercises for the Kidneys and Heart.
3. Prescribe herbal teas to enhance the patient's Kidney Yin.

#### **BREAST CANCER**

Mammary cancer is one of the most common types of malignant tumors in women; it is considered a malignant neoplasm of the breast.

#### **ETIOLOGY**

There are multiple factors associated with breast

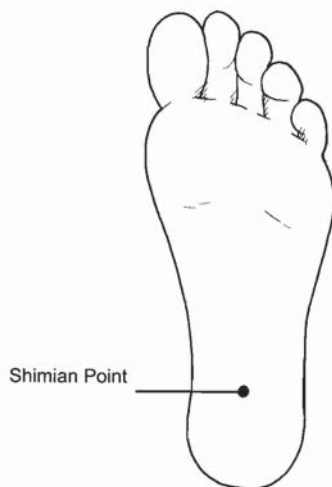


Figure 54.4. The Qigong doctor will emit Qi into the patient's "Brain Tumor" point (also called the Shimian, meaning insomnia point) located at the bottom of the patient's Heel.

cancer. These factors can be categorized under genetic family factors, hormonal factors, dietary factors, environmental factors, and benign breast disease. Heredity can play an important role, especially if the patient's mother (or close relative) had bilateral breast cancer diagnosed prior to menopause. Also, a history of chronic breast disease (especially epithelial hyperplasia), or obesity can predispose the patient to breast cancer.

#### **SYMPTOMS**

Symptoms consist of hard lumps which lack mobility, and progressively increase in size. The hard lumps may be concave, convex, or protrude; or the nipple may be inverted. Breast cancer is usually related to stagnation of the Liver's Qi, stasis of Blood, Phlegm and Toxic Heat, as well as weak Kidneys. The emotional components which lead to breast cancer are suppressed grief, worry, sorrow, and depression.

# **TREATMENT**

1. Purge and eliminate the stagnation from the breast tissue (Figure 54.5).
2. Subdue the Rebellious Qi.
3. Clear the Liver and tonify the Kidneys. When treating breast cancer, the doctor should use the Vibrating Palm in conjunction with projected Tone Resonation (projecting both vibration and the "Ni" tone resonation into the cancerous area).
4. Tonify the patient's Conception and Thrusting Vessels, and end with the Microcosmic Orbit regulation (Fire Cycle).

# **UTERINE CANCER**

Uterine cancer is considered a malignant neoplasm of the uterus.

# **ETIOLOGY**

The etiology of uterine cancer is unknown. Possible causes of the disease may be:

- chronic stress
- toxins
- suppression of emotions
- pathological changes of the endometrial hyperplasia, or
- cervical carcinoma spreading onto the uterus.

# **SYMPTOMS**

A uterine carcinoma is generally more common in women after menopause, roughly 75% of uterine cancers occur in postmenopausal women, 15% peri-menopausal women and 10% of menstruating women. The main clinical manifestations include pain in the lower abdomen, waist and thighs, abnormal uterine bleeding with a bloody, purulent discharge.

# **TREATMENT**

One Medical Qigong therapeutic technique used in China to treat uterine cancer is as follows.

1. Purge the diseased area of stagnant Qi using the Thunder Palm technique in conjunction with the Vibrating Palm technique.
2. Project the sound "Yu" into the uterus to disperse Heat from the cancer cells.
3. Disperse Excess Heat from the patient's Liver and uterus, leading the Toxic Qi out the patient's body via the right Gall Bladder

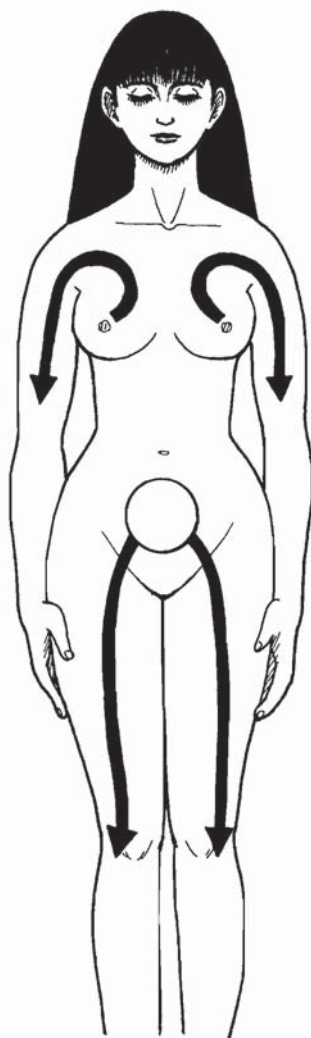


Figure 54.5. After Purging the pathogenic Qi from the patient's upper body, the Qigong doctor continues to disperse the patient's Toxic Qi from her lower abdomen, leading it down her legs and out her St-36 points.



Channel.

4. Fill and tonify the patient's Lower Dantian and Kidneys with Qi. Circulate the energy through the Microcosmic Orbit to improve Qi and Blood circulation through the Governing and Conception Vessels.

#### **PRESCRIPTIONS AND HOMEWORK**

The Conception Vessel moves Qi in the Lower Burner and uterus; it is the primary Vessel used in treating uterine and cervical cancer. Sexual activities are therefore prohibited from the start of the treatments, until treatment is no longer needed.

1. Have the patient practice the Descending the Yang and Ascending the Yin Technique (see Chapter 41), ending with the healing sound "Yu" for 24 breaths, 9 times a day.
2. Prescribe the Fast Exhaling Breathing Method along with the Cancer Walking methods for treating Kidney disease (see Chapter 15).
3. Have the patient practice the method of Taking in the Blue Qi, three times a day for 15 minutes each session, to strengthen the Kidneys.
4. Have the patient practice the Filth Dispelling meditation, while focusing on her uterus. This meditation is practiced as follows:
  - a. From a sitting posture, with the eyes closed, and the body relaxed, place the tongue up against the upper hard palate, behind the teeth.
  - b. Breathe naturally and evenly.
  - c. Imagine Qi whirling in through the upper portion of the uterus, circulating clockwise, building momentum as the energy flows downward to the base of the uterus.
  - d. Once the energy has reached just above the cervix area, imagine the whirling Qi absorbing the noxious Heat and Toxic Qi from the uterus, transforming it into wind, and dispelling it out the vagina. Repeat this sequence 10 times.
  - e. Next, gently close the vagina and anal sphincter, then inhale, and imagine the Qi flowing into the body through the

vagina. As this energy flows into the uterus and Lower Dantian area, it transforms into wind. This wind circulates in a counterclockwise direction, spiraling up the body, through the Thrusting Vessel and exits the body through the mouth with each exhalation. Repeat this visualization 10 times.

- f. Finally, focus attention on the Lower Dantian, imagine the Qi returning to its origin, and rub the abdomen 36 times in a clockwise direction to end the prescription.

#### **CERVICAL CANCER**

Cervical cancer is considered one of the most common malignant tumors in China. It is considered a malignant neoplasm of the cervix of the uterus, and can occur at any age.

#### **ETIOLOGY**

Cervical cancer is suspected to be an oncogenic papilloma virus that is transmitted sexually. Risk factors include:

- sexual intercourse at an early age,
- multiple sexual partners and promiscuous male sexual partners (especially those whose previous partner had cervical cancer),
- serious cervical lacerations caused from the penis being too long, or the insertion of foreign objects,
- unsanitary sexual relationships,
- closely spaced births, and
- a family history of cervical cancer.

Excessive sexual activity predisposes young teenage girls to cervical cancer, because, with the onset of ovulation and the changes in vaginal PH, active squamous metaplasia is taking place in the cervix. During this time of cellular immaturity and vulnerability, a carcinogen is most likely to have an influence on the squamous epithelium; this can predispose the teenager girl to cervical cancer later on in life.

#### **THE DEVELOPMENT OF CERVICAL CANCER**

There are two main types of cancer of the cervix. The squamous cell carcinomas make up 85-90% of cervical cancer, the rest (a small 10-15%)

are developed from a malignant adenoma arising from a glandular organ known as an adenocarcinoma.

Cervical cancer begins with the growth of abnormal precancerous cells and tissues called dysplasia. Dysplasia is first detectable in the squamous epithelium of the cervix (the muscle lining of the cervix), and spreads to create a tumor called a cervical intraepithelial neoplasm (CIN). The cervical intraepithelial neoplasm progresses through three levels of severity, from mild, to moderate, to severe. At the severe level of CIN, the precancerous growth turns malignant; it becomes a carcinoma in situ (localized). If left untreated, the carcinoma progresses through four more stages of development, each of which is subdivided into two grades of severity. These grades indicate the location and spread of the carcinoma. The four stages and their subdivisions are described as follows:

In the beginning stages of the disease, cervical dysplasia is characterized by three stages of abnormality and severity (CIN-1,-2,-3), which later progress onto four stages of invasive carcinoma (Stages I through IV).

- CIN-1: Corresponds to a mild condition of dysplasia.
- CIN-2: Corresponds to a moderate condition of dysplasia.
- CIN-3: Corresponds to a severe condition of dysplasia, and carcinoma (in situ). The cancer, however, is found only in the layers of the cells lining the cervix, and has not yet extended deeper into the tissue lining.
- Stage I-A: Corresponds to a microinvasive carcinoma. The cancer is beginning to spread from the lining of the cervix into the deeper connective tissue.
- Stage I-B: Corresponds to an invasive carcinoma confined to the cervix. The cancer has now spread from the lining of the cervix into the deeper connective tissues.
- Stage II-A: Corresponds to a tumor extending beyond the cervix, into the upper third of the patient's vagina, but is still inside the pelvic area.

- Stage II-B: Corresponds to a tumor extending beyond the cervix, into the loose connective tissues around the patient's uterus (parametrium), but is still inside the pelvic area.
- Stage III-A: Corresponds to a tumor extending into the lower third of the patient's vagina.
- Stage III-B: Corresponds to a tumor extending into the patient's pelvic wall. At this stage, the cancer may be blocking the ureters (responsible for carrying urine from the Kidneys to the Bladder).
- Stage IV-A: Corresponds to a tumor extending into the patient's Bladder or rectum.
- Stage IV-B: Corresponds to a tumor extending into the patient's Liver or Lungs.

#### **SYMPTOMS**

Clinical symptoms include bleeding after sexual intercourse and between periods, abnormal bowel movements, or fatigue. Bleeding may also be noticed after severe exertion or straining during defecation. As the disease develops, the leukorrhea (vaginal discharge) may become filthy and mixed with blood, or foul and mixed with sloughed pieces of Body Fluid or tissue. Additional symptoms include lumbar, sacral and abdominal pain, Bladder irritation, frequent and urgent urination, blood-tinged vaginal discharge, unilateral lymphoedema, and unilateral ureteral obstruction (this indicates a very advanced stage).

#### **TREATMENT**

When Righteous Qi is increased through Medical Qigong therapy and prescription homework, the energy feeding the patient's cancer begins to decrease.

One Medical Qigong therapeutic technique used in China to treat cervical cancer is as follows:

1. Purge the diseased uterine area of pathogenic Qi using the Thunder Palm technique in conjunction with the Vibrating Palm to disperse the stagnation.
2. Use the "Yu" sound Qi projection into the uterine and cervix area to disperse Heat from the cancer cells.



3. Disperse the Excess Heat from the patient's Liver and cervix areas, leading the Toxic Qi out the patient's body via the right Gall Bladder Channel.
4. Fill and tonify the patient's Lower Dantian and Kidneys with Qi. Circulate the energy through the Microcosmic Orbit to improve Qi and Blood circulation through the Governing and Conception Vessels.

#### **PRESCRIPTIONS AND HOMEWORK**

The Conception Vessel moves Qi in the Lower Burner and uterus, and is the primary vessel used to treat uterine and cervical cancer; therefore, sexual activities are prohibited from the start of the treatments, until treatment is no longer needed.

The prescriptions and homework required for cervical cancer treatment are exactly the same exercises that are used for the treatment of uterine cancer.

#### **PROSTATE CANCER**

Prostate cancer is considered a malignant neoplasm, and is usually an adenocarcinoma of the prostate gland. It is the major type of cancer in males. Prostate cancer occurs in less than 1% in men under 50. Men with a family history of prostate cancer are three times more likely to develop it than the general public. Many prostate cancers remain dormant, but once awakened, can become life-threatening.

#### **ETIOLOGY**

The etiology of prostate cancer is unknown. Speculations suggest that prostate cancer can be related to an imbalance between male and female hormones. From a Western Medical perspective, the carcinogenesis is a multistep accumulation of genetic lesions. These lesions may result in uncontrolled cellular proliferation, a decrease in cellular death or an apoptosis, invasion, and the metastatic spread of the disease.

From a Traditional Chinese Medical perspective, prostate cancer is due to Excess Liver Fire and Kidney Deficiency. The suppression of anger and fear, as well as a diet consisting of a high alcohol intake, or consumption of too many hot spicy foods, may also cause, or contribute to prostate cancer.

#### **SYMPTOMS**

In the early stages there are no symptoms; however, as the disease progresses the inflamed prostate gland impedes urination and results in outflow obstruction, preventing the Bladder from emptying completely. Dull pain is experienced around the external genitals and Bladder. There is frequent burning, unfinished and dripping after urination with white discharge. Also, in some cases, there will be sexual function disorders (an inability to attain erection) as well as sciatica-like symptoms with pain radiating downward to the perineum and anus.

If the prostate is hard and firm, it indicates cancer; if the prostate is large and swollen, it indicates an infection. Inflammation of the prostate can be divided into acute and chronic conditions.

In acute prostatitis caused from Damp Heat in the Lower Burner, symptoms include pain and discomfort in the genital and Bladder areas, fever, and chills.

In chronic prostatitis, symptoms include dull pain in the urogenital area, discharge from the penis, discomfort during sexual intercourse, and frequent urination (especially during the night).

#### **TREATMENT**

One of the Medical Qigong therapeutic techniques used in China to treat prostate cancer is as follows.

1. With the patient supine, begin to purge the diseased prostate area of pathogenic Qi using the Thunder Palm technique in conjunction with the Vibrating Palm to disperse the stagnation.
2. Next, use "Yu" sound projection into the prostate area to disperse the Heat from the cancer cells.
3. Disperse Excess Heat from Liver and pathogenic Qi from the prostate, out of the patient's body via the right Gall Bladder Channel.
4. Fill and tonify the patient's Lower Dantian and Kidneys with Qi, and circulate the energy through the patient's Microcosmic Orbit to improve Qi and Blood circulation within the Governing and Conception Vessels.



**PRESCRIPTIONS**

Depending on the patient's condition, one or more of the following prescriptions may be given:

1. The "Guo" sound resonance is used to disperse the Liver Fire.
2. The Kidneys' "Yu" sound resonance is used to disperse Toxic Qi from the prostate.
3. Tonification and regulation exercises are prescribed for the Lower Dantian, Spleen, and Kidneys.
4. The following three exercises are used to treat prostate cancer, and were made popular in the West by Dr. Hong Liu.

- a. Sit at the edge of the chair with your feet flat on the floor. The right leg crosses over your left leg. With your left hand grasp the bottom of the right foot.

Then extend your right hand out in front of the body, palm facing upward, while you imagine releasing toxic energy from your body through the mouth as you exhale. As you inhale, twist your hand as far as possible towards the right side keeping your eyes on the palm, while simultaneously pulling your foot towards the body and contracting the anus and perineum. This opens the Liver Channel and directs Qi into the Kidneys and prostate area.

After completing the movement, hold your breath for a moment. Imagine Blood and Qi flowing into the prostate area and exhale while returning to the starting position. The exercise is repeated for 18 breaths per each side.

- b. The next exercise begins from a Wuji posture. Bend over as you flex your toes upwards. Hold this position as long as you can before standing erect, focusing on breathing naturally from the abdomen. This movement increases the flow of Qi and Blood into the prostate area. It is important to make sure this exercise is performed slowly. The exercise is repeated 9 times.

- c. This last exercise is done sitting on the floor while facing a wall. Place the balls of your feet against the wall while resting your heels on the floor. Wrap your arms around your bent knees, while keeping the back straight and breathing naturally through the Lower Dantian.

While inhaling, focus on breathing from the lower abdomen instead of the chest. This causes the Qi of the Thrusting Vessel to stimulate the prostate gland, and increases the flow of Qi and Blood into the prostate area. The exercise is repeated for 18 breaths.

5. The "Filth Dispelling Meditation," is also prescribed, with the patient focusing on his prostate area. This meditation is practiced as follows:

- a. From a sitting posture, with the eyes closed, and the body relaxed, place the tongue up against the upper hard palate, behind the teeth.
- b. Breathe naturally and evenly.
- c. Imagine Qi whirling in through the upper area of the Bladder, circulating clockwise, building momentum as the energy flows down to the prostate area.
- d. Once the energy has reached the prostate, the patient will imagine the whirling Qi absorbing the noxious Heat and filthy Qi from the Bladder and prostate areas, transforming it into wind, which is dispelled out through the penis. The exercise is repeated 10 times.
- e. Next, gently close the anal sphincter while inhaling and imagine the Qi flowing into the body through the penis. This energy flows into the Lower Dantian, becoming transformed into wind. This wind begins circulating in a counterclockwise direction, spiraling up the body, through the Thrusting Vessel and exits through the mouth with each exhalation. This is also practiced for 10 repetitions.

- f. Finally, focus the attention on the Lower Dantian; imagine the vital Qi returning back to its origin, while rubbing the abdomen in a clockwise direction to end the prescription.

### **LUNG CANCER (PULMONARY CARCINOMA)**

Lung cancer, also called a "Bronchial Carcinoma," is a malignant Lung tumor that originates in the bronchi. It can also spread to the trachea appearing as an ulcer in the windpipe, a small flattened bump or nodule. It can extend into the body's lymphatic system, as well as into the blood vessels.

The most common type of bronchogenic tumor is the squamous cell or epidermoid (on the airway lining). The oat cell and adenocarcinoma are the next most common.

#### **ETIOLOGY**

Squamous cell cancer is usually associated with a history of cigarette smoking and second-hand smoke. Statistically it is the most common of all carcinomas and accounts for 40% of all male deaths. Other chemical carcinogens may cause Lung cancer, especially among workers in industrial and mining areas.

#### **SYMPTOMS**

The main clinical manifestations include: chest pain, coughing with scanty sputum (sometimes with blood), pectoralgia, fever, loss of appetite, loss of weight, weakness and breathlessness in the later stages due to a Lung Yin Deficiency.

#### **TREATMENT**

Purge the Excess Heat from the patient's Lungs and Liver. Tonify and regulate the patient's Kidneys and Mingmen area, then strengthen the patient's Spleen and Lungs.

#### **PRESCRIPTION AND HOMEWORK**

1. Have the patient practice the Dry Crying exercise for a period of 15 minutes twice a day (see Chapter 53).
2. Have the patient practice the Sun and Moon Rotation Technique (see Chapter 41), ending with the healing sound "Shang" for 24 breaths, 9 times a day.
3. Prescribe the Fast to Moderate Exhaling

Breathing Method along with the Cancer Stepping Method for treating Lung diseases (see Chapter 15).

4. Have the patient practice the method of Taking in the White Qi, three times a day for 15 minutes each time to strengthen the Lungs.
5. Have the patient practice the method of Taking in the Blue Qi, three times a day for 15 minutes each time in order to strengthen the Kidneys.

### **LIVER CANCER**

The Liver is the most usual site for the metastatic spread of tumors that disseminate through the Blood system. Carcinoma of the Liver is quick in development, high in mortality, and is regarded as one of the common malignant tumors.

#### **ETIOLOGY**

The etiology of Liver cancer is unknown. There are speculations suggesting that the following list of items may cause, or contribute, to the creation of Liver cancer:

- exposure to chronic stress and the suppression of anger,
- toxic poisoning (Liver cancer is usually associated with a long history of alcohol, drug abuse and chronic hepatitis), and
- a congenital weakness, with heredity being the predisposing factor.

#### **SYMPTOMS**

The Liver may have a single nodule, or multiple nodules. The main clinical manifestations include: distension and severe hypochondriac pain, hemorrhage of the digestive tract, and progressive hepatomegaly (enlargement). Its surface feels irregular on palpation (central depression or umbilications can often be detected).

#### **TREATMENT**

Purge the Excess Heat from the patient's Liver and Gall Bladder Channels, then tonify and regulate the patient's Kidney and Mingmen areas. Strengthen the patient's Spleen and Lungs, then regulate the patient's Liver.

#### **PRESCRIPTIONS**

1. Have the patient practice the Descend the Yang and Ascend the Yin Technique (see



Chapter 41), ending with the healing sound "Guo" for 24 times, 9 times a day.

2. Prescribe the Fast to Moderate Exhaling Breathing Method along with the Cancer Walking Method for treating Liver disease (see Chapter 15).
3. Have the patient face, or embrace, a tree while practicing the method of "Taking in the Wood Element Qi," but only upon inhalation. With each exhalation the patient should purge the toxic Qi, sending it into the ground. This prescription is practiced three times a day for 15 minutes each time.
4. Have the patient practice the method of "Taking in the White Qi," three times a day for 15 minutes for each session to strengthen the Lungs.
5. Have the patient practice the method of "Taking in the Green Qi," three times a day for 15 minutes for each session to strengthen the Liver.
6. Have the patient practice the method of "Taking in the Yellow Qi," three times a day for 15 minutes for each session to strengthen the Spleen.

### ESOPHAGEAL CANCER

Carcinoma of the esophagus is one of the common malignant tumors, caused from a carcinoma of the squamous epithelium of the esophagus. This type of carcinoma is called "Ge Shi" or dysphagia in Traditional Chinese Medicine.

#### ETIOLOGY

The cause of esophageal cancer is unknown. There is speculation that the following list of items may cause or contribute to the creation of esophageal cancer:

- consumption of foods with a high content of nitrates,
- large quantities of spicy, hot foods, or mouldy food,
- chronically eating too fast, thus irritating the throat,
- strong alcoholic drinks,
- smoking,
- poor oral hygiene, resulting in tooth decay, and

- chronic stress and the suppression of emotions.

There are three types of esophageal cancer that invade the wall of the esophagus.

1. An ulcerous carcinoma of the esophagus that grows towards the outside of the esophagus. Dysphagia (difficulty in swallowing) is not evident in this type of cancer.
2. A tumor which grows in a circular formation. In this type of cancer, the lumen is narrow and easily obstructed.
3. The tumor attaches itself to one side of the esophagus, while the other side is still healthy and can still dilate. In this type of cancer, symptoms of obstruction appear slowly.

#### SYMPTOMS

More common in men over 40, carcinoma of the esophagus causes pain in the epigastric and sternal area. Swallowing aggravates the symptoms. The main clinical manifestations include the following symptoms:

- enlarged lymph nodes in the neck,
- difficulty in swallowing (dysphagia),
- excessive salivation,
- poor digestion,
- vomiting,
- loss of weight,
- pain in the chest and back, and
- emaciation and weakness.

#### TREATMENT

Purge the Excess Heat from the patient's throat, Lungs and Liver area. Tonify and regulate the patient's Kidney and Mingmen area, then regulate the Qi of the patient's esophagus, rooting it within the Lower Dantian.

#### PRESCRIPTIONS

1. Have the patient practice the "Dry Crying" exercise for a period of 15 minutes twice a day (see Chapter 53).
2. Have the patient practice the healing sound "Shang" for 24 breaths, 9 times a day (see Chapter 40).
3. Prescribe the Fast to Moderate Exhaling Breathing Method along with the Cancer Walking method for treating Lung disease (see Chapter 15).



4. Have the patient practice the method of "Taking in the White Qi," three times a day for 15 minutes for each session to strengthen the Lungs.

### **STOMACH CANCER**

Carcinoma of the Stomach is regarded as one of the common malignant tumors. It is sometimes categorized as a carcinoma, lymphoma or sarcoma.

#### **ETIOLOGY**

The etiology for Stomach cancer is unknown. Speculations suggest exposure to chronic stress, and a suppression of emotions, may cause, or contribute to this disease. There is also an association between the development of gastric cancer and previous partial gastrectomies for benign diseases.

#### **SYMPTOMS**

The symptoms of Stomach carcinoma often do not appear until they have developed to the middle and late stages. Most common in men over 40, carcinoma of the Stomach causes a continual pain and burning sensation in the epigastric and sternal area, which is usually aggravated by swallowing. The main clinical manifestations include: shallow complexion, lack of appetite, loss of weight, extreme anemia, blood in the stool, debility, vomiting of partially digested food, and sometimes Blood that looks like coffee-grounds. The Liver may also be enlarged with nodules.

#### **TREATMENT**

Purge the Excess Heat from the patient's Stomach, Liver and Gall Bladder Channels, then tonify and regulate the patient's Heart and Spleen. End by regulating the patient's Kidney and Mingmen areas.

#### **PRESCRIPTIONS**

1. Have the patient practice the Descend the Yang and Ascend the Yin Technique (see Chapter 41) ending with the healing sound "Dong" for 24 times, 9 times a day (see Chapter 40).
2. Have the patient practice the method of "Taking in the Yellow Qi," three times a day for 15 minutes each time in order to strengthen the Spleen.
3. Have the patient practice the "Taking in the

Red Qi," three times a day for 15 minutes each session to strengthen the Heart.

### **PANCREATIC CANCER**

Carcinoma of the pancreas is regarded as one of the common malignant tumors. Statistics state that 22% of deaths from gastrointestinal cancer are due to cancer of the pancreas.

#### **ETIOLOGY**

The etiology for pancreatic cancer is unknown. Speculations suggest cigarette smoking and diet (in particular, a high intake of fat and/or meat) may cause, or contribute to the cancer. Recent investigations have identified a number of factors that may also contribute to the cause of pancreatic cancer, including: environmental factors, surgical or associated medical factors, genetic factors, and occupational exposures to toxins.

#### **SYMPTOMS**

This type of cancer is more common in men between 50 and 70. A carcinoma of the pancreas causes pain in the epigastric area, which starts as a dull ache and usually becomes aggravated by lying down. The main clinical manifestations include dyspepsia, diarrhea and constipation, loss of weight, nausea, vomiting and fatigue.

The symptoms of pancreatic cancer can sometimes vary in accordance to its exact location. The head of the pancreas is close to the duodenum, while its tail reaches to, and energetically connects with, the Spleen. The middle of the pancreas lies horizontally across the upper aspect of the abdomen.

1. Carcinoma of the Pancreas's head has as for its main symptom jaundice, due to the common bile duct of the Gall Bladder becoming obstructed. This obstruction causes the bile to back flow into the Liver and thus contaminates the Blood. This causes both the Gall Bladder and Liver to swell. As the amount of bile and Blood increases, it causes the skin, mucous membrane and sclera to become yellow, and the urine to turn brown. During the later stages, the skin color changes from a yellowish color to orange or dark yellow.
2. Carcinoma of the Pancreas's body has for its

main symptoms sharp abdominal pain and swelling. The abdominal pain reacts to the compression of the abdominal cavity nerve. This type of pain can occur sporadically, radiating to the patient's shoulder and back. The patient will notice this type of pain becoming aggravated when sitting up or lying down. Bending forward, however, can ease the pressure on the celiac nerve plexus and reduce the pain.

3. Carcinoma of the Pancreas's tail usually does not have detectable, early symptoms. At times, it can only be discovered when the tumor has metastasized to the peritoneum, Lungs, bones or other organs. Once the tumor has developed to sufficient size, the manifestation of symptoms include anorexia, fatigue, and loss of body weight.

#### TREATMENT

Purge the Excess Heat from the patient's pancreas, then dredge the Stomach, Liver and Gall Bladder Channels. Next, tonify and regulate the patient's Heart and Spleen, then regulate the patient's Kidney and Mingmen areas.

#### PRESCRIPTIONS

1. Have the patient practice the Descend the Yang and Ascend the Yin Technique (see Chapter 41), ending with the healing sound "Dong" for 24 times, 9 times a day (see Chapter 40).
2. Have the patient practice the method of "Taking in the Yellow Qi," three times a day for 15 minutes each session to strengthen the Spleen.
3. Have the patient practice the "Taking in the Red Qi," three times a day for 15 minutes each time in order to strengthen the Heart.

#### COLON AND RECTUM CANCER

Carcinoma of the Large Intestine or rectum is regarded as one of the common malignant tumors of the digestive tract.

#### ETIOLOGY

It has been long accepted that colorectal cancer is caused, or promoted, by environmental factors, especially diet. It is suspected that carcinogens are present in the patient's feces.

Also, chronic ulcerative colitis is considered a predisposing factor for colorectal cancer. The following chronic diseases are believed to be related: benign tumors of the colon and rectum (especially frequently occurring Large Intestine polyps), and chronic colitis (especially chronic amoebic dysentery and chronic ulcerative colitis).

#### SYMPTOMS

Colorectal cancer is more common in patients over 50 years of age. A carcinoma of the colon causes pain in the lateral abdominal area, which also may be umbilical. The main clinical manifestations include a sudden change of bowel habit (constipation or diarrhea), loss of weight, fatigue and Blood in the stool.

Large Intestine cancer can be divided into two quadrants of right and left intestinal dysfunction.

- Cancer on the right half of the Large Intestine is measured from the cecum to the right half of the transverse colon. The early symptom of this disease is dull pain and discomfort within the right epigastrium, or lower abdominal area. As the disease progresses, the pathological changes of the tumor initiate poisoning symptoms which appear as: weakness of the body, poor appetite, loss of weight, and anemia. In the midterm, or late stages, the patient can sometimes feel the tumor on the right side of their abdomen (located where the right Large Intestine stores food residue from the Small Intestine).
- Cancer on the left half of the Large Intestine is measured from the center of the transverse colon to the junction of the sigmoid colon and rectum. Symptoms of cancer in the left half of the Large Intestine appear earlier because the frequency of defecation increases with mucus and Blood in the stool. Moreover, because the narrow opening of the Large Intestine is now occupied by the tumor, it is difficult for the fecal matter to pass through, causing inflammation, as well as alternating diarrhea and constipation. If the tumor continues to grow, the intestinal cavity can be clogged, causing abdominal distention and toxicosis of the whole body.



**TREATMENT**

Purge the Excess Heat from the patient's Large Intestine and rectum area, purging and dredging the toxic Qi out the body and down the Stomach, Liver and Gall Bladder Channels. Next, tonify and regulate the patient's Kidney and Mingmen areas, emitting Qi through the soles of the patient's feet. End with regulating the patient's Fire and Water Qi through the Fire Cycle of the Microcosmic Orbit.

**PRESCRIPTION AND HOMEWORK**

Have the patient practice the "Filth Dispelling Meditation," focusing on the Large Intestine and rectum area. The meditation should be practiced as follows.

1. Begin from a sitting posture, eyes closed, body relaxed, with the tongue placed up against the upper hard palate, behind the teeth.
2. The breathing should be natural and even.
3. Imagine Qi whirling in through the upper

orifice of the Stomach, circulating clockwise through the Small Intestine, building momentum as it flows to the Large Intestine.

4. Imagine the whirling Qi driving through the colon. As it moves through the colon, the whirling Qi begins absorbing the noxious Heat and filthy Qi from the Large Intestine, transforming it into wind, and dispelling it out the anus. This is practiced for 10 repetitions.
5. Next, gently close the anal sphincter while inhaling; imagine the Qi in the lower abdomen again becoming transformed into wind. This wind begins circulating in a counterclockwise direction, spiraling up the body, through the Stomach, and is expelled out the mouth. This is also practiced for 10 repetitions.
6. Finally, focus the attention on the Lower Dantian; imagine the vital Qi returning back to its origin, and begin rubbing the abdomen clockwise to end the prescription.



## SECTION 11: SPECIALIZED QI EMISSION THERAPY

## **CHAPTER 55**

### **QI EMISSION THERAPY FOR RADIATION AND CHEMOTHERAPY**

The purpose of Cytotoxic treatments (radiation and chemotherapy) is to kill the dividing cells responsible for the formation of the tumor mass. The well-known side effects of these types of therapy are loss of hair, loss of appetite, nausea, vomiting and damage to the patient's skin and gastrointestinal tract. When facing radiation and chemotherapy, the damage to the patient's immune system, although less obvious, is the major concern for the Qigong doctor. The cure of the cancer inevitably lies in activating and increasing the function of the immune response, so that it can recognize and eliminate the malignant tissue.

In China, Medical Qigong Therapy is commonly prescribed as an adjunct to both radiation and chemotherapy. The value of Medical Qigong Therapy is that it is very useful in reducing the harmful side effects caused by both radiation and chemotherapies, as well as enhancing the patient's immune system. Both radiation and chemotherapy assist the body in weakening a pathogenic cluster, but do not completely kill all of the tumor or cancer cells. That function is still left to the patient's immune system (which has consequently been weakened by the radiation or chemotherapy). Because Medical Qigong treatments, prescriptions and meditations enhance the body's immune system, its utilization as a adjunctive therapy is paramount.

#### **MEDICAL QIGONG THERAPY AND RADIATION THERAPY**

In most cases, radiation is much safer than chemotherapy because it can be directed into one specific area of the patient's body. However, it may also cause scarring that can interfere with the patient's internal organ function. Although radiation therapy is strong, its effect on the patient's body can be corrected by the Qigong doctor with

dredging, purging, dispersing and tonifying techniques. The tissue damage left after radiation therapy should be rectified by dredging, purging and dispersing the afflicted area first. Then, after the toxic Heat has been purged, begin to tonify the patient's supporting organs and tissues surrounding the treatment area.

Sometimes the harmful side-effects of radiation therapy can be avoided by giving the patient Resonant Sound Therapy. In order to alleviate the patient's toxic Heat and pain, it is important for them to practice the "She" sound to cool the tissues after radiation treatments. After the organs have been sufficiently cleansed, the doctor may then tonify the patient's tissues, as well as the Wei Qi Fields, which have been damaged by the radiation therapy.

#### **MEDICAL QIGONG THERAPY AND CHEMOTHERAPY**

All forms of chemotherapy are cell-killing agents that damage the DNA and injure actively dividing cells, including those of the body's immune system. The tissue damage after chemotherapy is extremely extensive; the white blood cells decrease, causing secondary infections. Unlike radiation therapy, which is generally isolated to specific areas of the patient's body, chemotherapy affects all of the body's internal organs.

When treating patients who have undergone chemotherapy, it is important for the Qigong doctor to dredge, purge and disperse all the patient's Yin and Yang organs. As with radiation therapy, Sound Resonance Therapy is also mandatory in alleviating the patient's pain.

It is important for the patients to practice the "She" sound to cool the tissues after chemotherapy treatments. Specifically, cancer patients should pronounce the "She" Healing Sound

therapy several times a day when their blood count is low, after both chemotherapy or radiation therapy. The sound “She” is pronounced six times. Its high pitched sound is in the straight tone, and its low pitched sound is in the dropping and rising tone. This sound is dropped and replaced by the sound “Ha,” or the sound for the specific internal organ, as soon as the red and white blood count reaches a normal level.

After pronouncing the sound “Ha” for a certain period of time, add the sounds for the specific internal organs that have been affected (for example, add “Shang” for a patient with Lung cancer, and “Guo” for a patient with Liver cancer, etc.).

When treating the patient, after the diseased organs have been sufficiently cleansed, the doctor may then tonify the patient’s Blood, Jing and tissues, as well as their energetic fields, which have been damaged by the chemotherapy.

#### **RELIEVING SYMPTOMS ASSOCIATED WITH RADIATION AND CHEMOTHERAPY**

After receiving radiation or chemotherapy, patients may suffer from several internal complications due to the severe organ and tissue trauma caused by these therapies. The following are six common problems resulting from radiation and chemotherapy.

1. A gastrointestinal infection can result from both radiation and chemotherapy, which have a tendency to burn up the body’s Yin. This frequently results in causing Rebellious Qi, which is accompanied by such symptoms as nausea, vomiting, and poor appetite. Treat by tonifying the patient’s Stomach Yin by prescribing herbs, and use Jing Point Therapy to quiet the digestion by tonifying Pc-6, St-36 points, as well as the Ear Shenmen points.
2. An infection of the Large Intestine can occur from the accumulation of toxins in the Lower Burner creating Damp Heat Symptoms (caused from radiation and chemotherapy). These toxins can cause abdominal pain, constipation or diarrhea with bloody mucous. Treat by tonifying the patient’s Yin to prevent loss of Body Fluids (also give astringent herbs), and use Jing Point Therapy to stop any internal bleeding, by tonifying St-25, St-36, St-37, St-38, LI-4 and LI-11 points.
3. A Urinary Bladder infection can be caused by both radiation and chemotherapy that have a tendency to create Damp Heat in the Lower Burner. Damp Heat in the Lower Burner can result in cloudy, bloody and scanty urination, with a feeling of an urgency to urinate but an inability to do so. To treat, use Jing Point Therapy and tonify Sp-6, Sp-9, CV-2, CV-3, Bl-23 and Bl-29 points.
4. Edema in the limbs can occur from both radiation and chemotherapy that have a tendency to create Wind Damp and Deficiency, which leads to an accumulation of Body Fluids in the extremities. Treat by tonifying the Spleen and draining the body of Dampness. Use Jing Point Therapy to tonify Sp-6, Sp-9, Lu-7, LI-4, and Bl-20; also prescribe herbs.
5. A diminished white blood cell count can be caused by radiation and chemotherapy and can lead to secondary infections. Treat by tonifying the patient’s Blood and Jing, and prescribe herbs.
6. Pneumonia can be caused by radiation and chemotherapy that have a tendency to cause damage to the Lungs. When both the Lung Qi and Yin Qi are damaged, pneumonia can result. Treat by tonifying the patient’s Yin and Lung Qi, and prescribe herbs to enhance the immune system.



## CHAPTER 56

### QI EMISSION THERAPY FOR SURGERY

Medical Qigong Therapy is useful for treating patients before, during and after surgery. Qi emission can be used to reduce the patient's bleeding, enhance the immune system, minimize the risk of infection, strengthen the body, and to accelerate the recovery rate. Medical Qigong modalities are involved in preoperative therapy, surgery, postoperative therapy, follow-up therapies and remedial prescriptions.

#### MEDICAL QIGONG AND PREOPERATIVE THERAPY

Although Medical Qigong Therapy has had incredible results in healing and in stopping the progression of certain diseases, it is not a "cure-all." As with other clinical modalities, it has its own limitations. Currently, conventional medicine only utilizes three modalities for treating tumors and cancer; these include surgery, radiation and chemotherapy. In the healing process, undergoing surgery is sometimes unavoidable, and should never be viewed by the patient as a defeat, but only as a necessary step in the healing transition.

Having to face surgery should not be viewed as a negative reflection of a Qigong doctor's healing potential, nor as a patient's inability to heal. Surgery should be viewed as a necessary life saving intervention, that can firmly establish the patient on the road towards health and recovery. It is a positive affirmation of the patient's commitment to getting well and taking responsibility for the healing. Sometimes, surgery is a necessary step towards health and healing.

Before surgery, it is important for the doctor to consider the emotional relationship that the patient has developed with his or her diseased tissues. The mental, emotional, energetic and spiritual aspects of a disease must not be ignored.

The doctor's involvement with the patient

and the tissues which are about to be surgically removed is extremely important, since this emotional interaction affects the patient's healing potential. For healing to take place, a trusting relationship with the patient must first be solidly established; this includes a compassionate attitude of the doctor towards the tissues that will be removed. The doctor models the correct attitude to facilitate an accelerated healing for the patient. It is believed that scar tissue formation is in direct proportion to the patient's fears and negative expectations surrounding the surgery. These fears and expectations form energetic and spiritual attachments to the physical body. Often the patient attempts to disconnect these spiritual attachments out of fear and survival instinct.

A patient is spiritually, emotionally and energetically interconnected with his or her body. This energetic attachment includes any and all organs, organ systems, or areas of the body which can be involved in the operation.

A patient may sometimes feel disillusioned about his or her own interpersonal relationship with the body, and try to disconnect all energetic attachments to the body's tissues out of fear and survival instinct. It is important for the Qigong doctor to help the patient get in touch with the suppressed feelings of loss surrounding the tissues which will soon be operated on. This is because surgery represents the death of a relationship with part of the self. Although the relationship that the patient has with the diseased organ is not considered a healthy one, it exists nevertheless. Allowing the patient to deny his or her true feelings related to the surgery interferes with the healing process. Denial may lead to increased scar tissue formation, and can promote the return of certain disease formations.

The Qigong doctor therefore encourages the

patient to talk to, and "brief," each organ and tissue area regarding the surgical procedure to prevent further denial, and to promote the release of feelings. Otherwise, the patient may experience feelings of loss, grief and depression; this reaction can of course also be due to the aftereffects of the anesthesia. It is important that these feelings be experienced and expressed before the surgery. After the surgery, the patient may then experience feelings of relief and gratitude about the new changes in his or her body.

To prepare for surgery, the patient is usually given Medical Qigong meditations and prescriptions that strengthen the Lower Dantian, Kidney and Mingmen areas. One, or several sessions may be specifically devoted to allowing the patient to connect with the diseased organ(s), as well as the regions that are to be operated on. A request for divine intervention can facilitate the patient's relinquishing control, and for the removal of any and all energetic armor surrounding the diseased area (and the subsequent release of emotions associated with this armoring). The patient is then encouraged to disconnect any energetic attachments that the diseased tissues have formed with the surrounding cells, facilitating a final closure. This gradual process allows for an easier transition, as the patient's body must completely release any attachment to the diseased tissues during surgery.

Just before surgery, the patient is given a meditation, and encouraged to imagine a divine white light energy submerging and enveloping the regions of the body which are to undergo the operation. The Lower and Middle Dantians, as well as the areas which will soon be operated on, should also be energized. In addition, the Liver should also be energized to make sure that the Blood coagulates properly during the surgery.

#### **USING MEDICAL QIGONG FOR ANESTHESIA**

According to research on Western Surgeries (presented at the Second International Symposium on Memory and Awareness in 1992), patients who undergo anesthesia may be aware of both the pain and conversations within the operating

room. Many kinds of drugs used to supplement anesthesia, such as neuromuscular blocking agents, paralyze all the muscles in the body but do not affect the central nervous system and consciousness. During surgery, patients have been observed flinching, twitching and making other facial expressions. Many patients later can give an accurate detailed account of the surgical procedure and conversations between the doctors and nurses. Even when unconscious, patients (whether energetically inside or outside of their bodies), can record, see and remember everything.

Qigong energy emitted during surgery, can however, reduce pain and wound shock, as well as calm the patient's Shen. Qi emission also reduces postoperative complications such as respiratory tract infection, functional disorders of the gastrointestinal tract, retention of urine, etc. The energy received by the patient also speeds up the healing process.

Medical Qigong therapy is found to be very useful in relieving pain by affecting the body's neuro-chemicals. The energy stimulates the peripheral and cutaneous nerves that carry sensory information, via the spinal cord, to the brain. This stimulation of the cutaneous nerves activates neurotransmitters which carry pain messages to the brain, and facilitates the closure of the body's pain-relay gates. The brain produces endorphins, or endogenously generated morphine-like chemicals in response to this closure. The body's opiate receptors are then able to dull the pain. This process is the basis for Qigong Anesthesia. Because Medical Qigong therapy safely produces an analgesic affect on the body's cutaneous tissues, its use in hospitals for surgery as well as for pre and postoperative procedures is gradually increasing.

The first operation in which Qigong anesthesia was applied (recorded in modern times), was performed successfully for the removal of a thyroid tumor in the Shanghai #8 People's Hospital, on May 9, 1980. Qigong Master Lin Hou-sheng demonstrated the ability to induce anesthesia during surgery by pointing his fingers at specific acupuncture points, using external Qi projection without the use of any Western anesthetic. The patient's blood pressure, pulse and respiration rate



remained stable during the operation, and the patient's physiological function remained normal after the operation. The success of the Qigong anesthesia boosted the resident doctor's confidence and laid a solid foundation for future applications of Qigong anesthesia in surgical operations.

Qigong anesthesia has begun to follow in the wake of the widely accepted acupuncture anesthesia, as a holistic alternative to conventional pharmaceutical methods. The number of cases treated in China with Qigong anesthesia is steadily increasing, primarily for the following six benefits.

1. Arresting the patient's pain,
2. Resisting the pulling reflex action or shock reaction of the body's internal tissues and organs when the scalpel is inserted,
3. Reducing infection,
4. Reducing the body's opposition or contrary action/reaction to operative wounds,
5. Preventing wound shock (response of the body to the tissue trauma), and
6. Promoting the healing of wounded tissues.

Since Qigong analgesia is effective through the stimulation of certain points on the body's surface, both the location of the points, and the type of energetic application are crucial. There are three methods commonly used in selecting points: According to the Channels, According to the Segmental Innervation, and According to the Auricular Points.

1. The analgesic approach used according to the patient's channels includes two main applications:
  - The selection of points according to the course of the channel which traverses the site of the operation, and
  - The selection of points according to the differentiation of symptoms and signs of a disease, as well as the responses that may be elicited from the patient's body during the operative procedure.
2. The analgesic approach used according to the segmental innervation includes three main applications:
  - The selection of points according to the adjacent segment, or an area that is supplied by

the same spinal nerve, or an adjacent spinal nerve of the operative site,

- The selection of points according to the remote segment, in an area not supplied by the same spinal nerve, or an adjacent spinal nerve (on the operative site), and
  - The selection of points according to the stimulation of the nerve trunk within the same segment, stimulating directly the peripheral nerve of the operative site.
3. The analgesic approach used according to the Auricular Points employs the insertion and stimulation of acupuncture needles with Medical Qigong Therapy, and includes three main applications:
    - The selection of points according to the corresponding Auricular areas pertaining to the operative site and its involved internal organs,
    - The selection of points according to the theory of the Yin and Yang Organs pertaining to the operative site and its involved internal organs, and
    - The selection of points according to such things as tenderness, reduction of electro-resistance, the appearance of deformation and/or discoloration when a certain internal organ or area of the body is affected.

It is important preoperatively that the patient have confidence in the doctor's method of Qigong application. Any misgivings should be dispelled by explaining the procedure to gain the patient's full corporation and trust. In order to know the level of response that the patient will experience, it is necessary to test the patient's response to Qigong anesthesia prior to any surgery.

To use external Qi as an anesthetic, the Qigong doctor must first focus Qi into his or her Lower Dantian, increase its charge and density and then extend it out through the palms, or sword fingers, into the patient's body through specific channel points. The goal is to numb a specific area on the patient's body without touching the patient.

When Qigong anesthesia is being administered successfully, 96% of the nerve fibers responsible for pain sensation become anesthetized and the patient loses consciousness within ten minutes. Ten minutes after cessation of the Qigong



anesthesia emission, 24% of the anesthesia has disappeared; while 72% of the tissue remains numb. The remaining tissue quickly recovers from the anesthetic effect and the patient quickly returns to consciousness.

Patients suffering from pain caused by such conditions as cancer or dysmenorrhea also respond positively to Qigong anesthesia.

### **MEDICAL QIGONG THERAPY AND SURGERY**

Surgery has been performed in China for thousands of years. In ancient times, the legendary physician Hua Tuo was noted, not only for his expertise in Medical Qigong, acupuncture, massage and herbs, but also for his surgical skills as well. In Western culture, surgical therapies are applied for the removal of tumors, cysts, and abnormal tissue growth, as well as the transplantation of organs (heart, lungs, and kidneys) and the replacement of dysfunctional systems (joint replacement). Surgery, however, having a potential to both hinder and obstruct the body's flow of life force energy, is generally considered a last resort modality.

During surgery, the Qigong doctor assists the surgeon by applying External Qi Emission to the patient's body, energizing and strengthening specific areas. This is done to reduce pain and alleviate or eliminate the pulling reflex action (shock reaction) of the body's internal tissues and organs when the scalpel is inserted, prevent infection, and reduce bleeding.

When assisting surgeons during an operation, I personally have found that it is important to maintain a physical connection with the patient's body before beginning the Qi emission, until the anesthesia has fully taken effect. As the anesthesia relaxes the patient's tissues, the Qigong doctor can feel and see the patient's spirit leave the body.

Just before the scalpel begins its first incision, it is important for the Qigong doctor to physically disconnect from the patient's body. Even though the Qigong doctor has physically disconnected from the patient's tissues, it is extremely important for the Qigong doctor to increase his or her

energy extension deeper into the center core of the patient's body. This protects the Qigong doctor from experiencing the shock, and initial trauma from the scalpel's first incision, which resonates throughout the patient's entire body.

It is also important for the Qigong doctor to focus the attention on extending and circulating his or her energy deep into the patient's Taiji Pole while the surgery is being performed. As the patient begins to lose Qi and Blood due to the operation, the Qigong doctor replenishes the patient's lost Qi, as well as energizes the incoming Blood from the transfusion. The Qigong doctor should also slow down the bleeding by slowing the patient's pulse.

During surgery, the surgeon's scalpel will sever several of the patient's channels as the doctor cuts through the surface of the skin and continues into the deeper regions of the patient's body. Each channel that is being disconnected will weaken the patient's energetic field corresponding to that specific organ or organ systems. It is the Qigong doctor's responsibility to maintain connection with the patient's energy field, and also to monitor and maintain the patient's energy level. The Qigong doctor maintains this connection as the surgeons open up the patient's body cavity, move internal organs, remove the diseased tissues (and any associated structures), and then sutures and closes the patient's body cavity.

When the patient is being sutured, the Qigong doctor must facilitate the patient's circulation of Qi through the Microcosmic Orbit; this stimulates the re-connection of any of the patient's internal and external channels which have been severed. The Qigong doctor must also change and rebuild the Energetic Grid formations in the body's internal and external energetic fields. The patient's Energetic Grid is reconstructed to a pre-diseased pattern to prevent the regrowth of the disease.

### **MEDICAL QIGONG AND POSTOPERATIVE THERAPY**

The separation and restructuring of the inner fasciae that occurs during surgery can cause serious postoperative problems by either stopping the Qi from flowing (causing stagnations), or alter-

ing the energy's natural course (causing deviations). This is why after the surgery has been completed, it is extremely important for the Qigong doctor to immediately dredge and disperse the Turbid Qi from the patient's body. This is performed by energetically combing over the fresh incisions, to reconnect the patient's energetic preoperative patterns. Energetic combing also promotes the rapid healing of the patient's wounded tissues, reduces the formation of scar tissue, and continues to alleviate the effects of the surgery.

To facilitate an escalated healing, the Qigong doctor must also energize the patient's Kidneys and any energetic field which may have been depleted. Also, to bring the patient's temperature back to normal, and to disperse any feelings of nausea after the anesthesia and shock of surgery wear off, certain Heart, Pericardium and Stomach Channel points require stimulation.

It is important to note that after an operation, the patient's Dantians and all the body's tissues have been depleted, and are in need of revitalization. While the patient is healing, the color of the aura (located in the Wei Qi field surrounding the area of the surgical trauma) is usually dark to light gray. To increase the healing potential, the Qigong doctor gives the patient specific prescriptions in accordance with the internal organ(s) affected, such as white light meditation images. This is prescribed to energize and replenish the patient's damaged tissues and energy fields. The Qigong doctor also continues to work on rebuilding, reconnecting and reinforcing the patient's channels and Energetic Grids which the surgeon has severed during the operation.

#### **MEDICAL QIGONG THERAPY AND RECREATING ORGAN ENERGY**

Once an organ has been removed, there remains an energetic "void" within the spatial cavity of the patient's tissues. The energy of the organ, however, still exists within the patient's body as a "Phantom Organ." This energetic phenomena is due to the creative "blue-printing" of the prenatal and postnatal formation of the body's tissues. Because mass and energy are interconnected

Lungs	Brilliant Pure White
Large Intestines	Abalone-Shell White
Stomach	Deep Yellow
Spleen	Orange Yellow
Heart	Red with Blue Tint
Small Intestine	Pink
Bladder	Deep Blue
Kidneys	Light Pastel Blue
Pericardium	Purple Red
Triple Burners	Orange Red
Gall Bladder	Pale Chartreuse
Liver	Dark Green

Figure 56.1. Organ Color Chart

and interchangeable, it is therefore possible to energetically stabilize, as well as energize, the spatial cavity wherein the surgically removed organ once resided. To assist the patient in recreating active organ energy, the Qigong doctor prescribes the following meditation:

#### **STAGE 1 - THE HOOKUP**

Generally several days after the surgery, while the patient is still recovering, the Qigong doctor has the patient imagine him or herself being connected to the Heavens and rooted to the Earth. Next, the patient uses color visualization.

#### **STAGE 2 - CHOOSING THE APPROPRIATE COLOR**

To prescribe the correct color, it is important for the Qigong doctor to know which organ or organ systems have either been removed, or seri-



ously affected by the surgery. The patient is then assigned specific color meditations to tonify and strengthen the energetic fields that support the traumatized tissues. These meditations are also used to reestablish a physical, mental, emotional, energetic and spiritual connection to the area of trauma.

Figure 56.1 categorizes the general colors associated with the body's organs and channels. These colors can be viewed as extensions of energy originating from the original organs.

### STAGE 3 - CLEANING AND ENERGIZING THE SPATIAL CAVITY

After the doctor has selected the proper organ color, the patient is given specific images used to cleanse, purify, and energize the tissues. These meditations create a solid energetic transformation that stabilizes the patient's energetic field.

1. The Cleansing and Purifying meditation is as follows. The patient imagines that his or her fingers and toes are straws. As the patient inhales, he or she will imagine divine white light energy flowing from the Heavens and Earth into the fingers and toes, filling the specific area which has been traumatized by the surgery (Figure 56.2). While exhaling, the patient imagines any pathogenic Qi leaving the tissues and body via the fingers and toes. The patient continues to perform this cleansing meditation for several minutes until he or she feels that the specific area has been purified.
2. The Creating and Energizing meditation requires that the patient imagine a clean, vibrant color (the Five Element Color associated with the particular organ), flowing into the spatial cavity, and areas, surrounding the removed organ. As the patient inhales, the organ color fills the vacant cavity, energizing the remaining energetic structure and surrounding tissues. The patient continues with this imagery until the specific organ area is full of heat, light and vibration (Figure 56.3). Because the surgery has permanently removed the organ from the patient's body, it is important for the patient to continue with this meditation every day for the rest of his or her life.

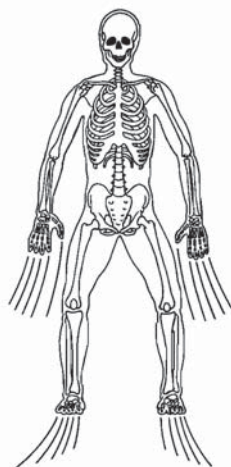


Figure 56.2. As the patient inhales, he or she will imagine the divine white healing light flowing into his or her body through the fingers and toes. This image is used to purge the patient's body and cleanse the tissues.

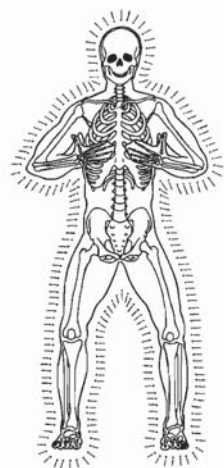


Figure 56.3. Once the patient is cleansed, in order to energize the tissues, he or she will imagine a clean vibrant energy color flowing into the specific spatial cavity associated with the removed organ.



## MEDICAL QIGONG THERAPY AND ORGAN TRANSPLANTATION

Each particular organ in the human body has its own unique history and experience. This emotional memory and experience is active in the donated organ, as well as in the patient's diseased organ. Before the body can, or will receive a foreign organ, there must first be a time of reconciliation between the memories stored within the negative (as well as positive) physical cells of the organ soon to be replaced, and that of the donor's organ. To assist the surgeon in transplanting an organ, the Qigong doctor must perform visceral cleansing, preparation and purification of the transplanted organ. This method is explained in the following three stages:

### STAGE 1

The patient must release all attachment to the departing organ. This includes all negative (as well as positive) physical, mental, emotional, energetic and spiritual memories and experiences.

### STAGE 2

The history and emotional memory of the transplanted organ must be cleansed. This includes all negative (as well as positive) physical, mental, emotional, energetic and spiritual memories stored within the donor's organs.

### STAGE 3

The relationship between the patient's tissues and the spatial cavity wherein the initial diseased organ was, or is located, must be established and harmonized.

The patient's body will either receive or reject the transplanted organ due to unresolved emotional trauma stored within the patient's tissues, or within the transplanted organ itself. Current research reveals that emotions trapped within transplanted organs can surface within the patient's subconscious mind, affecting his or her behavioral patterns. This is manifested through certain unnatural behavioral traits, which are transferred via the donated organ to the patient.

A famous example of a lingering emotional connection between an organ donor, the organ, and the recipient is described in the following true story. A few years ago a young woman (vegetarian)

received a heart transplant from a young man who died in a motorcycle accident. Upon being discharged from the hospital, the woman began craving Chicken McNuggets, which was the young man's favorite food. This was in direct opposition to her previous diet and eating habits.

It is important to note here that organ rejection is not always due to the donor or patient's unresolved emotional issues. Organ rejection can also be caused from biological reactions complicating the acceptance of the foreign tissue.

## FOLLOW-UP AND REMEDIAL PRESCRIPTIONS

The follow-up and remedial prescriptions will be determined according to the specific type of surgery the patient has undergone. The prescriptions must be designed to purge, strengthen and regulate any organ(s) that have been weakened by the surgery. Follow-up and remedial prescriptions must also circulate the patient's energy to reduce any energetic stagnations which may have been caused by internal organ movement and fascia damage. This will assist the patient in an escalated recovery, as well as reduce postoperative depression, which often follows after major surgery.

Sometimes, when assisting a patient who is healing from a severe disease (i.e., malignant tumors), additional Western therapies such as radiation or chemotherapy are required. The following is a testimonial by a patient of mine, Thea Sagen (female - age 50), illustrating the use of Qigong therapy in combination with radiation therapy.

Here is a summary of events surrounding my pancreatic surgery, June 16, 1997 at Community Hospital of the Monterey Peninsula.

"On June 16, 1997, emergency surgery to remove a fist-sized tumor from the tail of my pancreas, resulted in my former Sifu (Martial Arts Master), Jerry Alan Johnson, changing roles to become an "Energy Therapist." Thanks to my admitting physician, Dr. Stephanie Taylor, who facilitated the arrangement, Dr. Johnson was the first representative of Chinese Medical Qigong therapy allowed to enter surgery at the Community Hospital of the Monterey Peninsula.

As my Energy Therapist, Dr. Johnson conducted a preoperative session during which he facilitated the energetic and emotional release of my tumor. He then accompanied me into the four hour surgery, during which he maintained my energy levels, while reminding my tissues of their preoperative energetic patterns in order to facilitate rapid healing. He continued to work with me through the postoperative healing, and followed up several days after surgery. It was his vital support and insights that helped me to undergo the recommended course of radiation therapy.

The following is a synopsis of the Medical Qigong therapy that I experienced along with the traditional Western modalities used to treat my pancreatic islet-cell tumor.

**Phase 1. The Preoperative Stage.** Consisted of a Medical Qigong session directed toward putting me in touch with the tumor, my relationship to it, and the emotions associated with it. This was followed with an atonement with the Divine and relinquishment of control, removal of the armoring around my tumor, and subsequent release of emotions with it. I actually "saw" the disconnected energetic attachments of the tumor as they detached from my organs and were blowing like ostrich feather segments in a wind. I also saw a bright neon sign on the tumor that identified its emotional source. This entire process took only an hour, yet it facilitated closure with the tumor in order for me to easily release it during the surgery, which immediately followed the session. It also provided me with insights that helped my emotional healing over the months following surgery.

**Phase 2. Surgery.** I entered surgery without any sedatives and was filled with a tremendous sense of peace and empowerment in knowing that the hospital was honoring my energetic, as well as my physical needs. The surgery lasted for four hours during which Dr. Johnson connected with my energy fields and monitored, as well as maintained, my energy levels. He continued treating me, and working with my energetic fields, as the anesthesia was administered, and as the two surgeons opened my cavity, moved structures, removed the tumor (along with the tail of my pan-

creas and the spleen), and then sutured and closed my abdominal cavity.

Throughout the surgery Dr. Johnson stood at my head, where energy enters through the crown, and facilitated the running of energy into my center channel in the core of my body. He described his work as following the actions of the surgeons, and my body's response to these actions: the incision, the movement of internal organs, the resection of the tumor, and the final suturing. He used this opportunity to change the energetic grid formations in the tumor bed to prevent regrowth of the tumor, which was malignant.

**Phase 3. The Postoperative Stage.** This stage involved a continuation of the mitigation of the effects of surgery. He worked to tonify my Kidneys, to bring my temperature up, and to offset the shock of surgery, as well as used acupressure points to calm my heart and stomach during the nausea. I was reminded upon awakening, to do my Microcosmic Orbit exercise. Dr. Johnson then proceeded to "dredge" or comb over the incision to reconnect my pre-energetic channel and tissue patterns in order to facilitate healing, and to reduce scar tissue. The healing of the incision was fast. My doctors later remarked at how quickly I healed, and how little scar tissue there was compared to similar surgeries.

**Phase 4. Follow-Up and Remedial Prescriptions.** During the days following surgery, Dr. Johnson taught me several meditations: The "Divine Healing Light Meditation" for healing the tumor bed and incision, and the "Heaven and Earth Spleen Meditation" that fuses a ball of energy where the spleen once was – allowing me to continue to produce the energetic pattern of the spleen within my body. I began doing these meditations the day following surgery for the week of hospitalization, and continued to practice them along with the Microcosmic Orbit exercises throughout my recovery.

**Phase 5. Radiation.** After several weeks of recuperation, I was scheduled to receive radiation treatments daily (Monday through Friday) for six weeks. Each day I would perform the Medical Qigong exercises (vocal and physical prescriptions) outdoors in a field overlooking the ocean.



Then I would drive to the hospital for the 15 minutes of radiation, followed by a session with Dr. Johnson every other day. I understood that the Medical Qigong exercises and sessions would offset the heat in the tissues while protecting the surrounding organs from unwarranted harm. There was concern about the possible loss of function in one kidney, but blood tests during the treatments showed no noticeable effects on them, or on my liver. In addition, unexpected by-products of the Medical Qigong sessions involved the release of emotional memories and an experience of the Divine in my healing process.

On alternate days after radiation, I had acupuncture and pranic healing with Jason Gill L.Ac. who teaches classes in Chinese Herbs and Traditional Chinese Medicine at Dr. Johnson's International Institute of Medical Qigong. Through these treatments, and the use of Chinese herbs, my immune system was strengthened. These complementary modalities, combined with my body's own healing abilities and visualization practice, enabled me to avoid the typical side-effects of nausea and diarrhea. Aided by the positive energy from these two therapists, I was able to maintain my energy levels in sufficient quantity to continue driving to the radiation treatments on my own.

It is hard for me to imagine what this entire experience might have been like without the support of a doctor of Medical Qigong. I am truly grateful for Dr. Johnson's dedication, discipline and expertise that enabled him to be present for me throughout all aspects of this illness. It was a gift that I would encourage other patients to utilize for themselves in combination with any traditional allopathic program for cancer. I had the best of both worlds working for me in a remarkable manner thanks to all of my doctors."

#### **PHANTOM PAINS OF AMPUTATED ORGANS**

Amputation may be necessary as a result of severe injury or massive infection, such as gangrene. During surgical amputation, the soft tissues are cut in such a way that they cover the end of the remaining bone to heal completely. This al-

lows the body's tissues to seal and protect themselves from the external environment. "Ghost" or "phantom" pains are caused by the patient's energetic connection with the amputated tissues, through the internal "energetic spacial cavity," or external "energetic boundary system." The phantom limb (usually one of the body's extremities, e.g., finger, hand, arm, etc.) exists in an energetic state and continues to interact with the patient's external Wei Qi field, as well as with the patient's Shen. Any interaction with the space, or energetic field of the amputated organ, will produce a direct response in the patient, similar to that of contacting the actual physical limb.

Rehabilitation programs generally do not prepare the patient for such reactions as phantom pains, which tend to leave the patient perplexed and frustrated. To alleviate the symptoms of phantom pains, the Qigong doctor sedates the patient's Wei Qi field that surrounds the amputated limb, and assists the patient in re-patterning the old energetic field to fit the postoperative tissue formation. The Qigong doctor can also prescribe Juniper Berries, which will relieve the phantom pain symptoms.

#### **MEDICAL QIGONG THERAPY AND THE TREATMENT OF SCAR TISSUE**

Medical Qigong therapy may be effective for treating pathologies caused by scarring due to surgical procedures. The formation of scar tissue often becomes the source of other physical problems by either obstructing, or weakening, the flow of Qi within the body's channels. In most cases of pathological scar tissue, the scar itself transverses several channels within the superficial and deep tissues.

The topological relationships of each scar will vary according to each patient. Therefore, different therapeutic approaches may be required for treatment, depending on the patient's strength, weakness, Elemental Constitution, and the patient's emotional state surrounding the surgery. Manifestations of scar tissue pathology include some of the following symptoms:

- a feeling of discomfort, or unpleasant sensations that originates around the scar area,



- radiating sensations that occur when the scar is being pressed, and
- a sharp, pulling type of pain that originates from the scar.

These conditions can be present, even if it has been several years since the surgery was performed.

#### TREATMENT

Medical Qigong treatment for scar tissue formation follows the principle of emitting Qi along the pathway of the channels. Before treatment, the doctor should take into consideration the energetic flow and function of the channels that have been affected by the surgery. If, for example, a patient's Yang channel (e.g., Stomach) becomes obstructed due to surgery, it can create an Excess condition within the Stomach Channel, which in turn creates a Deficiency of the Spleen Channel. Therefore, the treatment of both the Stomach and Spleen channels should be addressed.

After surgery, some scar tissue formation is inevitable, since both the body's inner-facia and channels (which are responsible for the lubrication of the tissues) have been severed. To minimize the degree of scar tissue formation, the Qigong doctor uses Qi extension techniques on

the sutured area, extending his or her intention deep into the patient's body. The doctor's focuses on dispersing stagnations and regulating the flow of the undercurrent of Qi through the sutured tissues. Emphasis should be placed on reconnecting the patient's channels and collaterals. Next, the doctor focuses on regulating the external and internal flow of energy from within and without the patient's tissue area.

In treating scar tissue formation which has laid dormant for quite some time, tissue regulation through Tui Na therapy is required. After using the proper tissue regulation method (see Chapter 37), the Qigong doctor ends the treatment by using the One Finger Skill technique along the line of the patient's external scar. To perform this method, one thumb is placed on the end of the scar, while the doctor's other thumb presses into tissue, slowly outlining the entire scar (this heats and energizes the patient's tissues). The doctor ends the treatment with both thumbs placed at the beginning and ending of the scar, extending his or her energy through the patient's tissue in a circular pattern. This technique naturally induces an energetic emotional release of the memories trapped within the scar tissue.

## **SECTION XII**

### **MEDICAL QIGONG APPENDICES**

## INTRODUCTION TO THE APPENDICES

There are many documents discussing the experimental research of Medical Qigong Therapy written within the past ten years. Among these documents, are listed a collection of abstracts from five national congresses on Medical Qigong researches as well as four World Conferences. The research has covered a variety of topics ranging from Medical Qigong and its relationship with: Physics, Chemistry, Biology, Western and Traditional Chinese Medicine, Optics, Magnetism, Electromagnetism, Acoustics and the Projection of Sound Resonation, Fluid Mechanics, Nuclear Physics, Electro-Chemistry, Organic Chemistry, Inorganic Chemistry, Analytical Chemistry, Physiology, Bio-Chemistry, Molecular Biology, Micro-Biology, Cytology, Genetics, Pathology, Pharmacology, Psychology, and Sports Medicine.

The experimental research of Medical Qigong is actually a study with multiple sciences. Of all the research reported, Biology and Medicine are in the forefront of the material collected.

The following research was conducted by distinguished scholars at various Universities, Scientific Academies, and Institutes through out the world (i.e.: Beijing Medical University, Qinghua Medical University, Nanjing Medical University, Tokyo Medical University, Tokyo Electro-engineering University, Higher Energy Institute, Physics Institute, International Institute of Medical Qigong, China Healthways Institute, etc.).

This research was focused on the Extension of Emitted Qi by various Medical Qigong Masters/Doctors, the result being positive in it's conclusion on the effectiveness of Medical Qigong Therapy as a solid and effective clinical modality.

This section of the text is devoted to the scientific approach of analyzing and scrutinizing the claims made as to the actual effectiveness of Medical Qigong Therapy as a clinical modality.

For this purpose, I have elicited the help of my good friend, the renowned scientist and research investigator, Dr. Kenneth M. Sancier. Dr. Sancier (a Material Scientist) is the president of the Qigong Institute, of San Francisco, California, and an active Council Board Member of the World Academic Society of Medical Qigong (Beijing, China). His many years of extensive research in the field of Energetic Medicine has led him to help organize the first International Congress of Qigong in conjunction with the Fifth International Congress of Chinese Medicine (at the University of California, Berkeley) including maintaining an active annual Qigong Science Forum for scientists. He is also responsible for developing the first computerized Qigong Data Base, which is currently being sold worldwide.

Dr. Sancier has actively collected scientific information on Qigong by attending international conferences, and meeting scientists in China, Japan, Canada and the United States. He has published several reviews of clinical and experimental studies of the medical aspects of Qigong therapy in many scientific journals and magazines. Although the following information in this appendix represents but a fraction of Dr. Sancier's findings, I am confident that the reader will find the data fascinating.

Dr. Jerry Alan Johnson      May 2000



## APPENDIX 1A

### MEDICAL APPLICATIONS OF QIGONG

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#### ABSTRACT

This article reviews selected scientific studies of medical applications of Chinese Qigong. The intention of the review is to outline research on Qigong and its potential for improving health care in western countries. The review centers on clinical and experimental studies to show that Qigong exercise can beneficially affect many functions of the body and improve health. The studies were selected to illustrate the following points: medical applications of Qigong are diverse, some studies were conducted in depth, and many applications hold promise to improve western health care.

Several specific clinical and experimental studies are outlined. The study using electroacupuncture according to Voll shows that almost all organs and functions of the body can be balanced by Qigong. The research on hypertension serves as a model to illustrate the many ways that the effects of Qigong on the body can be measured. Studies on brain waves are included to show that the mind is involved in Qigong and probably in the healing process. Research on Qigong's role in high altitude adaption suggests some practical applications for treating cardiovascular disease. A combination of Qigong and drug therapies is superior to drug therapy alone, as indicated in the case of two diseases, hypertension and cancer. In conclusion, there is a plea to medical practitioners and scientists to collect existing information on medical Qigong, promote research if needed, and identify applications that hold promise for improving western health care.

#### INTRODUCTION TO MEDICAL QIGONG

Traditional Chinese Medicine (TCM) is a holistic system for promoting health and for healing that includes several therapies such as acupuncture and moxibustion, herbal medicine,

acupressure massage, nutrition, and Medical Qigong. These therapies are often used in combinations. The underlying theory of TCM is based on balancing Qi, the vital energy in the body, according to the theory of "yin-yang" and the Five Elements, that has been used for more than three thousand years. In practice, the flow of Qi is regulated, and "blocks" to the flow of Qi are removed. Energy blocks or Qi in excess or deficiency may result from disease, injury or stress. Qigong (pronounced chee gong) has a history of thousands of years, and it is unique among TCM therapies because almost anyone can learn and practice Qigong. However, it best to study Qigong with a qualified teacher to avoid adverse side effects. It is claimed that 60 million people in China practice Qigong daily, primarily to maintain health and achieve long life.

The word Qigong is a combination of two ideas. Qi is the vital energy of the body, and gong is the skill of working of the Qi. Medical Qigong for health and healing consists primarily of meditation, physical movements, and breathing exercises. Qigong practitioners develop an awareness of Qi sensations in their bodies and use their mind, i.e., intention, to guide the Qi in the body. It is said that the benefits of Qigong extend beyond health and healing to enhance spiritual life and even special abilities, such as psychic powers. Qigong is also used in martial arts to help develop physical and mental powers for self defense and healing.

Medical Qigong is divided into two parts: internal and external. Internal Qi is developed by individual practice of Qigong exercises. When Qigong practitioners become sufficiently skilled, they can use external Qi to "emit" Qi (Wai Qi in Chinese) for the purpose of healing another person. There are many reports of the medical efficacy of emitted Qi. This therapy has limited ap-

plication on a large scale because there are a limited number of skilled Qigong masters. The present article will focus mainly on internal Qi because almost everyone can learn Qigong exercises for maintaining health and for self-healing.

In the early 1980s, scientists in China began investigating the many medical benefits claimed for Qigong. Since then, research on hundreds of medical applications of Qigong has been reported in the literature, which, unfortunately for the West, is written primarily in Chinese. A wealth of material is published in English in the proceedings of international conferences of Qigong. The proceedings contain abstracts of talks given at the conferences, and since 1986 there are 837 abstracts, more than half in English.

#### **EXAMPLES OF MEDICAL APPLICATIONS OF QIGONG**

Some examples of the applications of medical Qigong and emitted Qi on humans, animals, cell cultures, and plants were reviewed. Clinical and experimental evidence showing that Qigong exercise and external Qi affects various functions and organs of the body have been discussed. A short list of some of the functions and organs affected by Qigong, and the measurement techniques employed, include: the brain (EEG and magnetometer); blood flow (thermography, sphygmography, and rheoencephalography); heart functions (blood pressure, EKG, and UCG); kidney (urinary albumin assay); biophysical (enzyme activity, immune function, sex hormone levels); eyesight; and tumor size in mice.

In the following discussion, some clinical and experimental research studies will be discussed to illustrate the scope of research on medical applications of Qigong. The studies have been selected because they contain scientific information on important chronic medical conditions, such as hypertension and aging. Most of these studies on Qigong used controls and statistical analysis. This review focuses on the main accomplishments of selected research studies. Details may be omitted because of space limitations or because relevant information is not available. The critical evaluation of research studies will be left to medical specialists.

#### **THERAPEUTIC BALANCING OF THE CHANNELS AND FUNCTIONS OF THE BODY**

Electroacupuncture According to Voll (EAV) can monitor the effects of Qigong practice on therapeutic balancing of the Channel system, the classical TCM organs, and body functions. In EAV the electrical conductance of the skin above individual acupuncture points is measured using a low voltage and low current. Diagnosis depends on measuring the relative electrical conductance and its time dependence. An important diagnostic criterion of degeneration of an organ is an "indicator drop" that may occur during the measurement when the conductance reaches an apparent maximum value but then decreases before leveling off.

Measurements were made at 24 acupuncture points at the ends of the Channels of the fingers and toes of subjects and were made by the same operator and equipment. The subjects were asked to perform a Qigong exercise of their choosing, for example, sitting or standing meditation or moving Qigong. Two series of EAV measurements were made before and after healthy subjects practiced Qigong. In the first series, four subjects were examined by EAV before and after they practiced Qigong for 10 to 15 minutes. Qigong exercise decreased the average of the EAV measured values in the range of -19 to -31% ( $p < 0.004$ ) for the four subjects. Qigong essentially eliminated the indicator drops. In the second series, each of seven subjects was examined by EAV three times in a blind protocol so that the operator did not know whether a subject had practiced Qigong before the second or third examination. In the second series, Qigong exercise changed the average EAV measured values in the range of -17% to -35% for four subjects and in the range of 4% to 15% for three subjects. Indicator drops again were decreased.

These preliminary results show that Qigong can make significant changes in the therapeutic balancing of the Channel and organ systems, the goal of TCM.



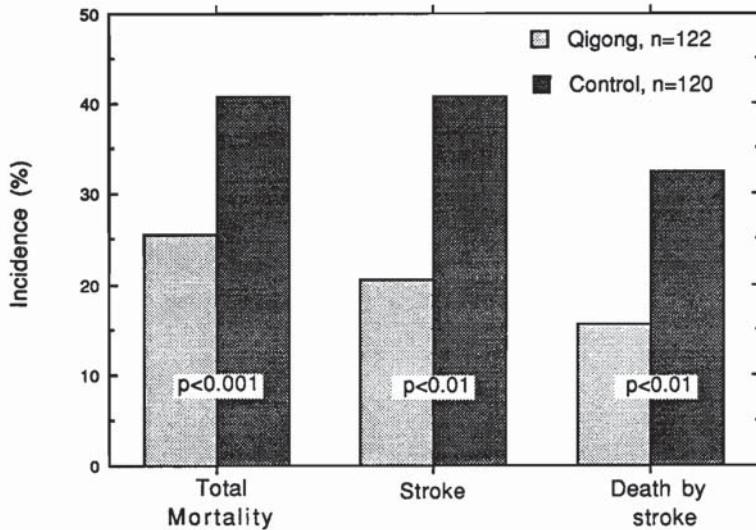


Figure 1. A 30-year follow-up of the effect of Qigong on mortality and stroke of 242 hypertensive patients. Both groups received drug therapy. (Qang, Xu, et al. ref. 7)

## HYPERTENSION

Several groups in China have investigated the effects of Qigong on hypertension (i.e., high blood pressure). Research on the short- and long-term effects of Qigong practice on hypertensive patients has been carried out at the Shanghai Institute of Hypertension by Wang Chongxing, Xu Dinghai and their colleagues. Their research is reviewed extensively because it serves as a model of the effects of Qigong on many functions of the body. For these studies, the patients practiced "Yan Jing Yi Shen Gong" for 30 minutes twice a day. This Qigong is claimed to be especially valuable for therapeutic purposes and delaying senility. The Qigong exercise consists of a combination of sitting meditation and gentle physical movements that emphasizes a calm mind, relaxed body, and regular respiration.

## PREVENTION OF STROKE AND MORTALITY

In 1991, the researchers reported a 20-year controlled study of the anti-aging effects of Qigong on 204 hypertensive patients. Recently, the researchers performed a 30-year follow-up on 242 hypertensive patients who were divided randomly into a Qigong group ( $n = 122$ ) and a control group ( $n = 120$ ). All patients were given drug therapy to control blood pressure, but only the experimental group practiced Qigong 30 minutes a day, twice a day. The results show that the accumulated mortality was 25.41% in the Qigong group and 40.79% in the control group ( $p < 0.001$ ). The incidence of stroke was 20.49% and 40.73% ( $p < 0.01$ ), and death rate due to stroke was 15.57% and 32.50% ( $p < 0.01$ ), respectively. These results, which are shown graphically in Figure 1, indicate that Qigong has potential for preventing strokes and extending life.



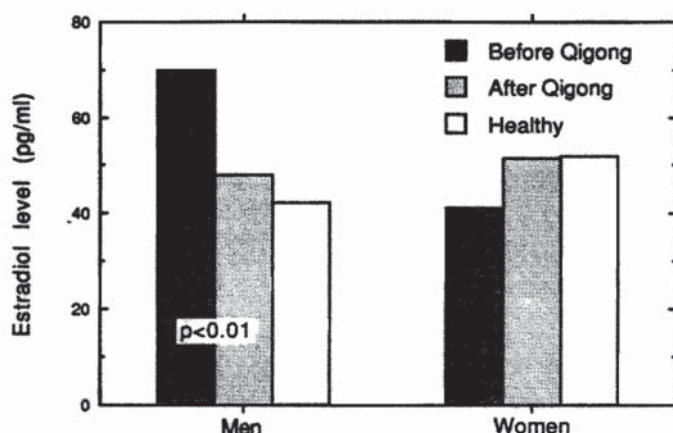


Figure 2. Serum estradiol levels of hypertensive men (ages 40–69) and women (ages 51–57) who practice Qigong one year compared to healthy controls. (Ankun, Eang, et al. ref. 6)

The researchers also reported that over the 20-year period, blood pressure of the Qigong group stabilized while that of the control group increased. Remarkably, during this period the drug dosage for the Qigong group could be decreased and for 30% of the patients could be eliminated. However, the drug dosage for the control group had to be increased. These results suggest that Qigong activated the natural healing process of the body.

#### IMPROVEMENTS IN HEART FUNCTION AND MICROCIRCULATION

Aged hypertensive patients usually are found to have a deficiency of Heart-energy, which often leads to a weakened function of the left ventricle and a disturbance of microcirculation. The researchers evaluate the effects of Qigong by using ultrasonic cardiography (UCG) and indices of microcirculation. The 120 male subjects, 55 to 75 years of age, were divided into three groups: 46 cases of hypertensive subjects with Heart-energy deficiency, 34 cases without Heart-energy deficiency, and 40 cases with normal blood pressure.

Patients whose blood pressure measured more than 160/95 mm mercury were accepted as subjects after regulation with anti-hypertensive drugs for 4 weeks.

The results showed that subjects with Heart-energy deficiency experienced several improvements: increases in cardiac output, ejection fraction, mitral valve diastolic closing velocity, and mean velocity of circumferential fiber shortening, while the total peripheral resistance decreased ( $p < 0.05-0.01$ ). Significant changes did not occur in the group without Heart-energy deficiency.

Multiple quantitative evaluation of nailfold disturbance in microcirculation was made on the above three groups by observing 10 indices of abnormal conditions: configuration of microcirculation, microcirculation tension, condition of blood flow, slowdown of blood flow, thinner afferent limb, efferent limb and afferent limb ratio, color of blood, hemorrhage, and petechia. At the beginning of the study, the incidence of microcirculation obstruction for the above three groups was 73.91%, 26.47% and 17.50%, respectively. After practicing qigong for one year, the group with

Heart-energy deficiency showed a decrease in nailfold microcirculation obstruction from 73.91% to 39.31% ( $p < 0.05$ ). Significant changes did not occur in the group without Heart-energy deficiency.

These studies show that proper TCM diagnosis is essential for qigong therapy. The investigators emphasized that the kind of qigong must be selected according to the patient's condition.

#### IMPROVEMENT IN SEX HORMONE LEVELS

One consequence of aging is that the levels of sex hormones change in unfavorable directions. For example, female hormone (estrogen) levels tend to increase in men and decrease in women. Two studies indicate that this trend can be reversed by qigong exercise. The effect of qigong exercise on plasma sex hormone levels was determined for hypertensive men and women. The sex hormones levels were measured before and after qigong practice for one year.

The 70 male patients with essential hypertension (ages 40 to 69; disease stage II) were divided into two groups. For the qigong group ( $n = 42$ ), the estradiol level (E2) decreased from 70.12 to 47.71 pg/ml, a decrease of 32% ( $p < 0.01$ ), while no significant changes occurred in the control group ( $n = 20$ ). The testosterone levels (T) of both groups decreased about 7%. The value of E2 for the qigong group (47.71 pg/ml) approached that of healthy men ( $42.23 \pm 5.82$  pg/ml) of the same age but without hypertension or cardiovascular, pulmonary, hepatic, renal, or endocrine diseases ( $p < 0.05$ ). For women (ages 51 to 67, the number in group not available), the aging process was associated with failure of ovarian function manifested by decreased E2 and increased T levels. Qigong resulted in an increase of E2 from  $40.9 \pm 3.5$  to  $51.6 \pm 3.5$  pg/ml, a value about equal to that of normal menopausal controls without hypertension or cardiovascular, pulmonary, hepatic, renal, or endocrine diseases. The value of T was also increased by qigong from  $25.5 \pm 2.2$  to  $37.2 \pm 2.2$  ng/dl. These favorable changes in estradiol levels, E2, brought about by qigong are summarized in Figure 2 for both men and women.

In an auxiliary study, the 24-hour urinary estradiol levels were determined in 30 men ages 50 to 69. Qigong for one year resulted in a decrease of 31% in E2 and a decrease of 54% in the estradiol/testosterone ratio (E2/T). These changes were accompanied by improvements in symptoms associated with Kidney deficiency hypertension, such as soreness, dizziness, insomnia, hair loss, impotence, and incontinence. The average score for these symptoms was changed by qigong from  $5.53 \pm 2.31$  to  $2.83 \pm 1.32$  ( $p < 0.001$ ).

Ye Ming and co-workers reported similar favorable changes in plasma sex hormone levels E2 in 77 male and female qigong exercisers after 2 months qigong compared with 27 controls. They did not observe significant changes in testosterone.

The above studies show that qigong exercise can help restore the sex hormone levels that had deteriorated because of aging.

#### INCREASED BONE DENSITY

Aging may result in a decrease in bone density, especially in women. As a consequence, bones become more brittle and subject to fracture.

Bone density of male subjects was found to increase by practicing qigong for one year. For subjects 50 to 59 years of age (18 cases), the bone density increased from  $0.627 \pm 0.040$  to  $0.696 \pm 0.069$  g/cm<sup>3</sup> ( $p < 0.01$ ). For subjects 60 to 69 years of age (12 cases), the bone density increase was somewhat less, namely, from  $0.621 \pm 0.039$  to  $0.672 \pm 0.083$  g/cm<sup>3</sup> ( $p < 0.05$ ). For both age groups, the bone density increased to values exceeding those of normal men of the same age,  $0.695 \pm 0.096$  and  $0.657 \pm 0.102$  g/cm<sup>3</sup>, respectively. The results are shown graphically in Figure 3.

It is likely that qigong therapy also would help restore the bone density of women, especially menopausal women. If so, hormone replacement therapy and its side effects could be reduced.

#### CHANGES IN BLOOD CHEMISTRY IN HYPERTENSIVE PATIENTS

Auxiliary studies by Wang, Xu and co-workers on the effects of qigong exercise on blood chemistry of hypertensive subjects include improvements in plasma coagulation fibrinolysis



indices, blood viscosity, erythrocyte deformation index, levels of plasma tissue-type plasminogen activator (tPA), plasminogen activator inhibitor (PAI), VIII factor related antigen (VIII R:AG), and anti-thrombin (AT-III). In another study, they reported that qigong exercise significantly and beneficially changed the activities of two messenger cyclic nucleotides (cAMP and cGMP).

These results provide further evidence that qigong affects many complex functions of the body.

### CANCER

Feng Lida pioneered in research showing that emitted qi from qigong masters produced marked changes in cell cultures of cancer cells from mice. Several studies reported the effects of emitted qi on tumors in animals. For example, emitted qi was reported to inhibit the growth of implanted ma-

lignant tumors in mice but did not destroy the tumors. Encouraged by the results with animals, researchers carried out clinical research on the effects of qigong on human subjects with cancer. Detailed results are not available in English for all these clinical studies.

Some results are available for a clinical study of qigong as a therapeutic aid for patients with advanced cancer. In this study, 127 patients with medically diagnosed malignant cancer were divided into a qigong group of 97 patients and a control group of 30 patients. All patients received drugs, and the qigong group practiced qigong for more than 2 hours a day over a period from 3 to 6 months. Both groups improved, but the qigong group showed improvements four to nine times greater than the control group for strength, appetite, diarrhea free, and weight gain of 3 kg. The phagocytic rate, which a measure of the immune

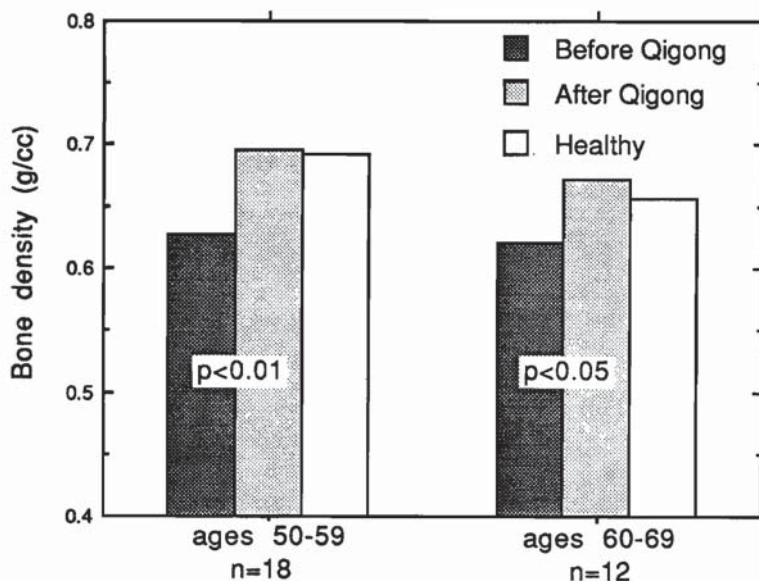


Figure 3. Changes in bone density of hypertensive men who practice Qigong one year compared to healthy males of the same age. (Xu Wang, et al. ref. 9)



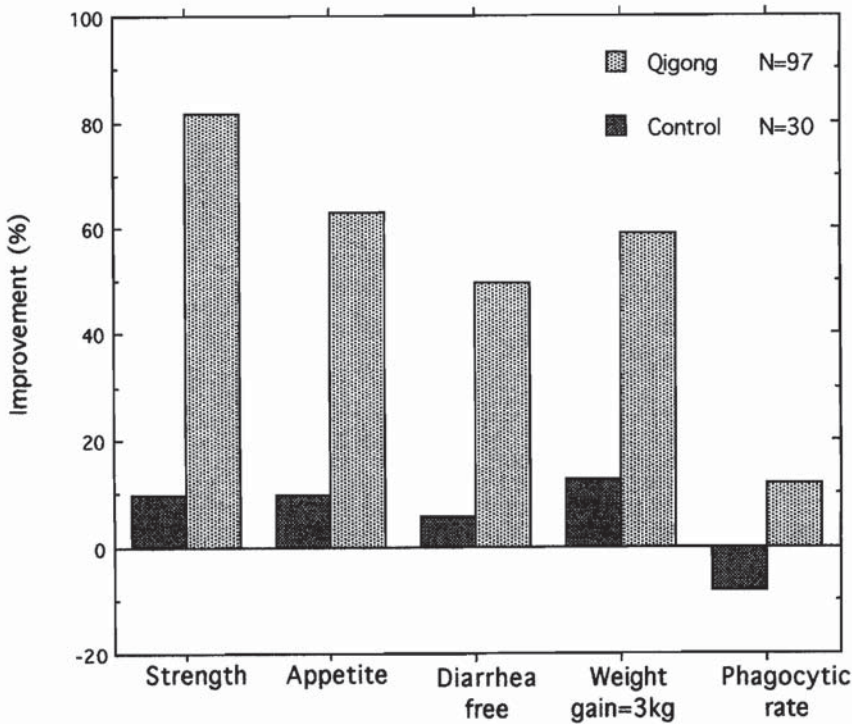


Figure 4. Comparison of Qigong, drug and drug-alone therapies for patients with advanced cancer. (ref. 25)

function, increased in the qigong group but decreased in the control group. These results are shown in Figure 4.

#### REVERSING SENILITY

To study the mechanism of keeping fit by qigong, a controlled study was made of 100 subjects classified either as presenile or with senile impaired cerebral function. The subjects were divided into two groups of 50 people each with a mean age of 62.7 years and with a similar distribution of age and sex. The qigong group practiced a combination of static and moving qigong. The control group exercised by walking, walking fast,

or running slow. According to TCM method of classifying the vital energy, more than 80% of the patients in each group were classified as deficient in vital function and vital essence of the Kidney. Criteria for judging outcome were based on measuring clinical signs and symptoms including cerebral function, sexual function, serum lipid levels, and function of endocrine glands.

After six months, 8 of the 14 main clinical signs and symptoms in the qigong group were improved above 80%, whereas none of the symptoms in the control group was improved above 45%. These results suggest that qigong can reverse some symptoms of aging and senility.

## MIND-BODY REGULATION

The main function of qigong is to regulate the mind, and according to TCM theory the mind leads the qi. The mind-regulating function of qigong mainly refers to the regulation of the functions of the brain and related body reactions. One tenant of qigong is that "the mind leads the qi, and the qi leads the blood." This somewhat mysterious statement can be interpreted to mean that intention (the mind) can direct the qi within the body. This mechanism is perhaps similar to the role of volition in biofeedback self-regulation.

## BRAIN WAVES

The main focus of research has been on the effects of qigong on brain waves as measured by electroencephalography (EEG). During static, e.g., sitting meditation, alpha brain waves dominate over beta waves and spread to the frontal areas of the brain. Kawano and Wang have found differences in the EEG of Zen Buddhist priests and qigong masters. During almost all types of qigong training, the frequency of the alpha waves increased in the range from +0.6 to 1.0 Hz. During deep Zen meditation, the frequency decreased in the range from -1.0 to -1.5 Hz, and sometimes theta waves appeared. Also, frontal and occipital alpha waves tended to synchronize with a phase difference that depended on the type of meditation. This phase difference became smaller with qigong meditation (i.e., better synchronization) and larger for Zen meditation. According to Kawano and Wang these differences in brain function suggest that internal qigong involves a "semi-conscious" process, which involves some awareness and activity, while Zen meditation is a neutral process that releases the meditator from all concerns. This difference may relate to qigong being a healing art, whereas Zen is generally not considered to be one.

As mentioned earlier, a qigong master can emit qi to heal a patient, and the literature contains many references to this subject. The interaction between the qigong master and his subject has been followed in double blind tests. Both qigong master and subject were simultaneously measured by EEG, polygraphs, biochemical blood

tests, and psychological tests. The EEG studies showed that brain wave patterns of the subject and qigong master were synchronized in type of brain waves and their location in the brain. Such synchronism may be required for healing by emitted qi.

Machi has studied qigong masters by combining EEG measurements with simultaneous measurements of physiological changes. He found that while the qigong master was emitting qi, the alpha-1 waves showed extremely high potential on the right frontal lobe, and there were increases in blood pressure, heart rate, and skin surface temperature. He also detected a far infrared emission with 1 Hz modulation signal coming from the Laoqong point (a major acupuncture point in the palm of the hand.)

## BLOOD FLOW TO THE BRAIN

Qigong exercise has been shown by rheoencephalography to increase blood flow to the brain. For 158 subjects with cerebral arteriosclerosis who practiced qigong for 1 to 6 months, improvements were noted in symptoms such as memory, dizziness, insomnia, tinnitus, numbness of limbs, and vertigo headache. During these studies, a decrease in plasma cholesterol was also noted. These results may offer hope to people with cerebral arteriosclerosis.

## EFFECT OF RAPID AND LARGE CHANGES IN ALTITUDE

Studies have been made to determine whether qigong exercise would protect pilots from altitude stress when they increased altitude by going rapidly from low altitudes to the Tibetan highlands.

## CARDIAC FUNCTION

Before entering the Tibetan highland, 66 persons were divided into two groups: a qigong group of 32 young men who did Qiyuan Qigong exercise for 4 weeks, and a control group of 34 young men who exercised to radio music. The two groups of men suddenly entered the highlands from a lower altitude. Before and after entering the highland, measurements were made of symptoms of altitude sickness and physiological



changes. The qigong group suffered less altitude stress than the control group as measured by blood pressure, heart rate, oxygen consumption, microcirculation on apex of tongue and nail fold, and temperature at Laogong point (P8) of the left hand ( $p < 0.01$ ). The researchers suggest that qigong can prevent stresses from altitude changes.

These results with healthy subjects suggest that qigong also should be effective in improving the health of people with cardiovascular conditions. In fact several research studies have been reported the beneficial effects of qigong on cardiovascular diseases.

#### **MICROCIRCULATION DISORDERS**

Air force pilots were randomly divided into two groups: a qigong group of 22 persons who had practiced Qiyuan Qigong exercise for eight weeks, and a control group of 18 persons who did physical exercise for eight weeks before entering the Tibetan highlands. Microcirculation was measured at tongue apex and the nail fold, and also from the temperature at the Laogong point in palm of the left hand. When the men entered the high altitude, abnormal blood pressure and microcirculation of tongue apex and nail fold occurred in both groups. However, the abnormalities were statistically less in the qigong group than in the control group ( $p < 0.01$ ). The temperature at Laogong kept steady in the qigong group, but was reduced in the control group ( $p < 0.05$ ).

#### **STUDY OF LUNG FUNCTION**

The men were divided into three groups. Forty young males were in the qigong group and practiced Qi Yuan qigong for 4 weeks prior to entering the highlands; 40 young men were in the control group and exercised to radio music for 4 weeks prior to entering the highlands; and 40 young males were residents living at high altitudes. The results show that the integral value of symptoms of acute mountain sickness was lower in the qigong than in control group ( $p < 0.05-0.01$ ). Pulmonary ventilation of the qigong group was significantly improved compared with the control group ( $p < 0.05-0.01$ ), and nearly equal to the resident group.

The favorable outcome of these studies suggests that qigong may be a valuable therapy for people suffering from cardiac, microcirculation and lung disorders.

#### **SUMMARY AND CONCLUSIONS**

This review deals with only a small fraction of a large collection of research already performed on medical applications of qigong, mainly in China. Hopefully, the information presented is sufficient to illustrate the potential of qigong exercise for restoring normal body functions. The main conclusion from many studies is that qigong enables the body to heal itself.

Medical practitioners and scientists are encouraged to evaluate the potential value of medical applications of qigong. They should collect as much information as possible from original sources, develop bibliographies, and then determine whether additional research is required to validate given medical applications. They should then recommend those applications most likely to be suitable for western health care. It is recommended that TCM and qigong be considered to complement western medicine.

There are several issues that should be addressed for the successful introduction of qigong into western health care. It is necessary to win the support of scientists, medical practitioners and the public who know very little about TCM and qigong. A crucial step is to collect scientific evidence from research already performed. Regrettably, there are few research reports in English, and original scientific reports in Chinese are often difficult to obtain and translate. Further, some of the best technical research papers are incomplete scientifically. Recently this has become less of a problem in China. Although some scientific reports have flaws, we must not reject all research on qigong. We must give credit to China for developing the science of qigong and recognize that it is a science in development.

On the positive side, qigong is emerging rapidly among a public interested in improving their health. Qigong is a subject being addressed by the public press and in books and magazines. Increasing numbers of medical practitioners are becoming



ing active in alternative medicine, although few physicians have studied TCM. At least one insurance company has paid for qigong therapy. HMOs and state and federally funded medical programs would benefit from paying for qigong therapy because it is effective and inexpensive. Pharmaceutical companies are already exploring many herbs, and these companies also could benefit from qigong research because of the synergic effect between qigong and drugs mentioned in this review. The Office of Alternative Medicine (OAM) of the National Institutes of Health is working to develop a basis for evaluating the merits of different alternative therapies, and in 1994 it funded one grant involving qigong. Incidentally, the Japanese Ministry of International Trade and Industry (MITI) is reported to be taking a pragmatic approach to alternative therapies by encouraging the development of industrial applications of therapies such as acupuncture and qigong.

There are many medical applications of qigong. Some of the most promising for introducing into western health care are chronic problems such as hypertension, cardiovascular disease, aging, asthma, allergies, neuromuscular problems, and cancer. These areas of public health deserve consideration by the western medical establishments.

\*The p-value is the probability that two quantities are not different: the smaller the p-value greater the difference.

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## APPENDIX 1B

### ANTI-AGING BENEFITS OF QIGONG

Kenneth M. Sancier, Ph.D.

#### INTRODUCTION

In the early 1980s, scientists in China began to study the medical benefits claimed for qigong. Since then, research on hundreds of medical applications of qigong have been reported in the Chinese literature. Of special interest for the present article are clinical reports of the medical benefits of qigong that claim to retard or reverse some diseases associated with aging.

Most of the original research was reported in Chinese, but access in English to most of this material is possible by reference to the proceedings of international conferences of qigong. Since 1986, ten such proceedings contain about 840 abstracts of talks given at the conferences, more than half of which are in English. These abstracts, along with about 160 abstracts of articles in the scientific literature, have been organized as a computerized database. The database enables searches and development of bibliographies across this entire body of information by using any key word. The clinical outcomes reported in this article are partly based on material in the database and partly on the author's person contacts with researchers.

The word qigong is a combination of two ideas: *qi* the vital energy of the body, and *gong* the skill of working of the *qi*. Medical qigong for health and healing consists primarily of meditation, physical movements, and breathing exercises. Qigong practitioners develop an awareness of *qi* sensations in their bodies and use their mind, i.e., intention, to guide the *qi* in the body. The benefits of qigong are said to extend beyond health and healing to enhance spiritual life and even special abilities, such as psychic powers.

Medical qigong is divided into two parts: internal and external. Internal *qi* is developed by individual practice of qigong exercises. When qigong practitioners have sufficiently mastered

the skill, they can "emit" *qi* (external *qi* or *waiqi* in Chinese) for the purpose of healing another person. There are many scientific reports of the medical existence and efficacy of emitted *qi*. The present article focuses mainly on internal *qi* because almost everyone can learn qigong exercises for maintaining health and for self-healing, whereas, there are a limited number of skilled qigong masters available for healing.

There are numerous reports of the effects of emitted *qi* on living systems and the functions and organs of the human body. The present author reviewed some examples of medical applications of qigong and emitted *qi* on humans, animals, cell cultures, and plants, and he also published some of his experimental research on physiological effects of qigong. He discussed some clinical and experimental evidence showing that qigong exercise and external *qi* affects various functions and organs of the body. A short list of some of the functions and organs affected by qigong, and the measurement techniques employed (in parentheses), include: the brain (EEG and magnetometer); blood flow (thermography, sphygmography, and rheoencephalography); heart functions (blood pressure, EKG, and UCG); kidney (urinary albumin assay); biophysical (enzyme activity, immune function, sex hormone levels (laboratory analysis); eyesight (clinical); and tumor size in mice.

#### CLINICAL STUDIES INDICATING THE ANTI-AGING BENEFITS OF QIGONG

Several clinical studies will be described to illustrate the scope of research on medical applications of qigong to treat chronic medical conditions that may affect the aging process. Some details may be omitted because of space limitations. The critical evaluation of the research studies will be left to medical specialists.

### THERAPEUTIC BALANCING OF THE CHANNELS AND FUNCTIONS OF THE BODY BY QIGONG

The profound effect that internal qigong practice may have on balancing the energies of the organs and functions of the body is illustrated by measurements using Electroacupuncture According to Voll (EAV). In EAV the electrical conductance of the skin above individual acupuncture points is measured using low voltage and low current. Diagnosis depends on measuring the relative electrical conductance and its time dependence. An important diagnostic criterion of degeneration of an organ is an "indicator drop" that may occur during the measurement when the conductance reaches an apparent maximum value but then decreases before leveling off.

Measurements were made at 24 acupuncture points at the ends of the 12 Channels in the fingers and toes of subjects and were made by the same operator and equipment. The subjects were asked to perform a qigong exercise of their choosing for 10 to 15 minutes, for example, sitting or standing meditation or moving qigong. Two series of EAV measurements were made before and after healthy subjects practiced qigong.

In the first series, four subjects were examined by EAV before and after they practiced qigong. Qigong exercise decreased the average of the EAV measured values of the four subjects in the range of -19 to -31% ( $p < 0.004$ ). Qigong eliminated almost all the indicator drops.

In the second series, each of seven subjects was examined by EAV three times in a blind protocol so that the operator did not know whether a subject had practiced qigong before the second or third examination. The results showed that qigong exercise changed the average EAV measured values in the range of -17 to -35% for four subjects and in the range of 4 to 15% for three subjects. Indicator drops again were markedly decreased.

These preliminary results show that internal qigong practice can make significant changes in the therapeutic balancing of the Channel and organ systems.

In a similar type of study, the electric current at acupuncture points on 14 Channels was measured using a single square wave voltage pulse technique. Both a qigong master, who emitted qi, and a qi-receiver were measured simultaneously and continuously. The results show that internal and external qigong produce different values in some measurement parameters, and also some synchronous behavior was observed between the sender and receiver.

### BLOOD PRESSURE

The effect of qigong exercise on blood pressure is shown graphically in Fig. 1. The blood pressure (systolic and diastolic) in millimeters mercury is plotted as a function of time over 20 years for the group consisting of 242 patients, 122 in the qigong group and 120 in the control group. During the first two

Fig. 1. Effect of qigong on blood pressure of hypertensive patients over 20 years. Qigong group ( $n = 104$ ) practiced 30 min/day twice/day, control group ( $n = 100$ ).

months, the blood pressure of all patients dropped in response to the hypotensive drug. Subsequently, and over the period of 20 years, the blood pressures of the qigong group stabilized while that of the control group increased. Remarkably, during this period the drug dosage for the qigong group could be decreased, while the dosage for the control group had to be increased.

### MORTALITY AND STROKE

The incidences of mortality and stroke for the 30-year study are shown in Fig. 2. These results show that qigong exercise decreased by about 50 percent the incidence of total mortality, mortality due to stroke, and morbidity due to stroke. At the end of 30 years, 86 patients survived in the qigong group and 68 in the control group. These results clearly show that qigong has significant potential for preventing strokes and extending life.

Fig. 2. Effect of qigong on mortality and stroke of hypertensive patients over 30 years. Both groups received drug therapy; qigong group ( $n = 122$ ) practiced qigong 30 min/day twice/day; the control group ( $n = 120$ ).



### IMPROVEMENTS IN HEART FUNCTION AND MICROCIRCULATION

Aged hypertensive patients usually are found to have a deficiency of Heart-energy, which often leads to a weakened function of the left ventricle and a disturbance of microcirculation. The researchers evaluated the effects of qigong for 120 aged patients by using ultrasonic cardiography (UCG) and indices of microcirculation.

Experiments showed that the left ventricular function (LVF) in the hypertensive aged group (80 cases) was lower than that in the aged normal blood pressure group (40 cases), while the LVF in the deficiency of Heart-energy hypertensive patients (46 cases) was lower than in the non-deficiency Heart-energy hypertensive patients (34 cases).

After practicing qigong for one year, cardiac output was increased, the total peripheral resistance decreased, and the ejection fraction mitral valve diastolic closing velocity and the mean velocity of circumferential fiber shortening tended to be increased. Significant changes did not occur in the group without Heart-energy deficiency.

Quantitative evaluation of nailfold disturbances in microcirculation was made on the above groups by observing 10 indices of abnormal conditions: configuration of microvessels, microvessel tension, condition of blood flow, slowdown of blood flow, thinner afferent limb, efferent limb and afferent limb ratio, color of blood, hemorrhage, and petechia. The results showed that hypertension had an accelerating effect on the disturbance of microcirculation. The incidence of disturbance of microcirculation disturbance was 73.9% in the deficiency of Heart-energy hypertensive patients. After a year of qigong practice, the incidence of disturbance was 39.1% ( $p < 0.01$ ).

The results suggest that qigong exercise has beneficial effects on Heart-energy and regulation of the blood channel, and qigong seems to have improved abnormal conditions of blood circulation.

### ENHANCED ACTIVITY OF ANTI-AGING ENZYME SOD

Superoxide dismutase (SOD) is produced naturally by the body but its activity declines with age. SOD is often called an anti-aging enzyme because it is believed to destroy free radicals that may cause aging. The effects of qigong exercise to treat disorders of retired workers were studied by Xu Hefen and coworkers and included determinations of plasma SOD.

For their study, 200 retired workers, 100 males and 100 females, ranging in age from 52 to 76 were divided into 2 groups: the qigong exercise group and the control group, and each group consisted of 50 males and 50 females. The main qigong exercise was Emei Nei Gong (one kind of qigong exercises of the Emei School), and was practiced at least 30 minutes a day.

The result showed that the mean level of SOD was increased by qigong exercise. For example, the SOD level was larger in the qigong group (about  $2700 \mu\text{g/g Hb}$ ) and than in the control group ( $1700 \mu\text{g/g Hb}$ ), and this difference was significant ( $p < 0.001$ ). This study shows that qigong exercise can stimulate physical metabolism, promote the circulation of Channels and regulate the flowing of qi and blood, thus preventing and treating disorders of aging and promoting longevity.

### CARDIOVASCULAR FUNCTION

Several studies reveal the potential benefits that qigong may have for improving the cardiovascular function of those with heart disease as well as old people. This conclusion is based on three studies reporting that qigong exercise can protect healthy pilots from altitude stress when they flew rapidly from a low altitude to the high altitude of the Tibetan highlands.

Before entering the Tibetan highland, 66 healthy young men were divided into two groups: a qigong group of 32 men who did Qiyuan Qigong exercise for 4 weeks, and a control group of 34 men who exercised to radio music. The two groups of men rapidly entered the highlands from a lower altitude. Before and after entering the highland, measurements were made of symptoms of altitude sickness and physiological changes.



The qigong group suffered less altitude stress than the control group as measured by blood pressure, heart rate, oxygen consumption, microcirculation on the apex of tongue and the nail fold, and the temperature at the Laogong point of the left hand ( $p < 0.01$ ). The researchers suggest that qigong can prevent stress from altitude changes.

In another study of changes in altitude, healthy young men were divided into three groups. Forty males were in the qigong group and practiced Qiyuan qigong for 4 weeks prior to entering the highlands; 40 men were in the control group and exercised to radio music for 4 weeks prior to entering the highlands; and 40 males were residents living at high altitudes. The results show that the integral value of symptoms of acute mountain sickness was lower in the qigong than in control group ( $p < 0.01$  to  $0.05$ ). Pulmonary ventilation of the qigong group was significantly improved compared with the control group ( $p < 0.01$  to  $0.05$ ), and nearly equal to the resident group.

In another study, air force pilots were randomly divided into two groups: a qigong group of 22 men who had practiced Qiyuan Qigong exercise for eight weeks, and a control group of 18 men who did physical exercise for eight weeks before entering the Tibetan highlands. Microcirculation was measured at tongue apex and the nail fold, and also from the temperature at the Laogong point in palm of the left hand. When the men entered the high altitude, abnormal blood pressure and microcirculation of tongue apex and nail fold occurred in both groups. The abnormalities were statistically less in the qigong group than in the control group ( $p < 0.01$ ). The temperature at Laogong kept steady in the qigong group, but was reduced in the control group ( $p < 0.05$ ).

The results of these three studies with healthy subjects lead to the conclusion that qigong also should be effective in improving the health of people with cardiovascular conditions including the aged. In fact several research studies have reported such beneficial effects of qigong on cardiovascular diseases. The three studies also provide evidence that qigong exercise is superior to physical exercise such as calisthenics.

## COMBINATION OF MEDICAL QIGONG AND DRUGS THERAPY

There is ample evidence in the literature that therapy by a combination of qigong exercise and drugs is superior to that of drugs alone. The advantages of a combination therapy of qigong and drugs over drugs alone were discussed earlier in this paper for hypertension and cancer.

The mechanism of this apparent synergism is not entirely understood, but undoubtedly relates to the fundamental mechanism of qigong. Qigong is believed to remove blocks to the ready flow of the qi (energy), blood, oxygen and nutrients to all cells of the body as well as to promote removal of waste products from cells of the body. Blocks to energy (qi) flow may result from injury, disease or stress.

Increases in qi flow and blood circulation help nourish diseased or stressed tissue, providing a means for the body to heal itself. This mechanism suggests that qigong also could promote drug uptake to tissue and cells via increased blood circulation. Omura's research shows that drug uptake was increased by using qigongized paper (i.e., paper to which emitted qi was sent) applied to afflicted area of the body.

## CONCLUSIONS

This review deals with a small fraction of the large collection of clinical research on medical applications of qigong. The information presented is intended to illustrate the potential of qigong exercise for restoring normal body functions in people with chronic conditions, many of which accelerate the aging process. The main conclusion from many studies is that qigong exercise helps the body to heal itself. In this sense, qigong is a natural anti-aging medicine. Two studies indicate that qigong exercise is superior to some physical exercises.

Qigong can complement Western medicine in many ways to provide better healthcare. For example, qigong has special value for treating chronic conditions and as a preventive medicine, whereas Western medicine has special value for treating acute conditions. There are many medi-

cal applications of qigong that can complement Western medicine to improve health care. Some examples include chronic problems such as hypertension, cardiovascular disease, aging, asthma, allergies, neuromuscular problems, and cancer. These areas of public health deserve consideration by the Western medical establishment.

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## SECTION 12: APPENDICES

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## APPENDIX 1C

### THE EFFECT OF QIGONG ON THERAPEUTIC BALANCING MEASURED BY ELEXTROACUPUNCTURE ACCORDING TO VOLL (EAV): A PRELIMINARY STUDY

Kenneth M. Sancier, Ph.D.

#### ABSTRACT

Electroacupuncture According to Voll (EAV) was used to monitor the effects of qigong practice on therapeutic balancing of subjects. In EAV the electrical conductance of the skin above individual acupuncture points is measured using low voltage and current. Diagnosis depends on measuring the relative electrical conductance and its time dependence. An important diagnostic criterion of degeneration of an organ is an indicator drop which occurs during the measurement when the conductance decreases from an apparent maximum value and then levels off. Two series of EAV measurements were made before and after healthy subjects practiced qigong. Measurements were made at 24 acupuncture points at the ends of the Channels of the fingers and toes of a subject and were made by the same operator and equipment. The subjects were asked to perform a qigong exercise of their choosing. In the first series, four subjects were examined by EAV before and after qigong exercise. Qigong exercise decreased the average EAV measured values of the four subjects in the range of -19 to -31%. Qigong eliminated indicator drops for three subjects and reduced the indicator drop by 80% for the fourth subject. In the second series, each of seven subjects was examined by EAV three times in a blind protocol so that the operator did not know whether a subject had practiced qigong before the second or third examination. Qigong exercise changed the average EAV measured values in the range of -17 to -35% for four subjects and 4 to 15% for three subjects. Indicator drops appeared for three subjects, and they were eliminated for two subjects and reduced by 50% for the third subject. These pre-

liminary studies indicate that EAV can monitor the effects of qigong on changes in the therapeutic balancing of the Channel-organ system. Suggestions are made of how EAV can provide basic information about qigong and its applications.

#### INTRODUCTION

Electroacupuncture According to Voll (EAV) is one of several electroacupuncture techniques for measuring local skin electrical conductance for diagnostic and therapeutic purpose(1). In general, EAV emphasizes preventive medicine by providing the medical practitioner with a diagnosis of a subject's health and its change at every stage of therapy. In the present study, EAV was used to monitor the effects of qigong practice on therapeutic balancing of subjects (2,3). The equipment is basically a D.C. resistance meter that measures relative changes in electrical conductance of the skin above an individual acupuncture point. Diagnosis depends on measuring the relative electrical conductance and its time dependence. The relative conductance is measured by a meter that is calibrated from 0 to 100. The "normal" value of 50 is expected when the acupuncture point and associated organ are in a physiologically balanced condition. Higher values (higher conductance) are associated with inflammation and lower values (lower conductance) with degenerative disturbances. The indicator drop is an important diagnostic criterion in EAV of a functionally disturbed organ. An indicator drop occurs during a measurement when the conductance of a given acupuncture point increases to an apparent maximum value and then decreases to a lower equilibrium value. In the present study, EAV was used to moni-

for the effects of qigong practice on therapeutic balancing of healthy subjects.

Two series of EAV measurements were made by the same operator and equipment. In both series, the subjects were asked to perform a qigong exercise of their choosing, usually sitting or standing meditation or moving qigong. The first series was performed during an international conference (4) at which qi and the human Channel system were among the main topics. About six months later, the second series was conducted in San Francisco with different subjects (5).

## MATERIALS AND METHODS

The EAV instrument, a Computronix Acupro II system (Synergy Health Systems, 1223 Wilshire Boulevard #321, Santa Monica, CA 90403) was designed and operated by Douglas C. Leber. The instrumental test parameters were: 1.25 volts D.C. output voltage, 12.7 microamperes current output at full scale, and 95,000 ohms resistance at midscale of 50. A schematic of the electrical circuit is shown in Fig. 1. The instrument was calibrated from 0 to 100, and the value of 50 indicates that an organ associated with the acupuncture point was free of pathological problems. The tester pressed the brass probe electrode (0.13 cm diameter and connected to the positive side of the circuit) gently onto the acupuncture point as shown in Fig. 2. To minimize variations of skin conductance due to perspiration, tap water was applied to the skin in the region of the acupuncture point before the measurement. The cylindrical brass hand electrode (1-inch diameter and connected to the negative side of the circuit) was held in the subject's free hand, which was also moistened with water. Twenty four acupuncture points at the ends of the Channels of the fingers and toes of a subject were tested in about 5 minutes. The computer was programmed to provide information on the right and left side of the body for twenty organs and physiological functions of the body.

The subjects were 30 to 65 years of age. They were examined by EAV before and after practicing a qigong exercise for 10 to 15 minutes. The subjects went to a secluded spot to practice their own style of qigong, which was sitting or stand-

ing meditation or a form of moving qigong. The subjects were asked to balance their energies, and they were examined within 15 minutes after practicing qigong. One subject was examined by EAV before and after receiving qigong therapy from a qigong master and was also examined by EAV three more times within 22 hours.

## RESULTS AND DISCUSSION

**Series 1:** In Series 1, four subjects were examined by EAV before and after qigong. Subjects A, B, and C, who had practiced qigong for more than 10 years, practiced their own style of qigong for 10 to 15 minutes. Subject D, who had studied qigong for about one year, was given a qigong balancing treatment for about 10 minutes by subject A, a qigong master who used a combination of acupressure massage and emitted qi to balance the Channels and organs of subject D. Subject A was not aware of that variations in the polarity of qi may exist in different parts of the his hands and of the body of the subject (6).

Examples of the EAV measurements before and after qigong are shown for subject D in Fig. 3 and for subject C in Fig. 4. The 20 pairs of horizontal bars represent the measured values at the acupuncture points associated with specific organs and functions of the body as described below the pair of bars. For a given pair of bars, the upper bar represents the value on the left side of the body and the lower bar that on the right side of the body. For example, LUCL and LUCR represents the lung Channel on the left and right side of the body, respectively. The scale for the measured values is shown at the bottom of each graph in the figure. A vertical line at the "normal" reading of 50 is a convenient reference for comparing changes that resulted from qigong practice. The two numerical values to the left of each bar are the actual measured values. The maximum value is on the left and the equilibrium value, which may be lower if there is an indicator drop, is on the right. The magnitude of the indicator drop is represented by a "white" bar and its numerical value is the difference between the maximum and the minimum measured values.

Visual inspection of Fig. 3 and Fig. 4 shows



that qigong had decreased all measured values and had either eliminated indicator drops or reduced their numbers. However, qigong did not restore balance to some of the Channels and the corresponding organs. For example after the qigong balancing treatment for subject D, the measured values for the spleen, liver and gall bladder Channels on the right side of the body remained elevated with respect to the others at values of 66, 69 and 67, respectively. In the case of subject C, the measured values remained elevated for the stomach at values of 77 and 66 and for the urinary bladder on the right side of the body at a value of 68, and two of the nine indicator drops remained. These observations suggest that EAV can be used to monitor the effects of qigong therapy on individual organs of the body.

The results of the EAV measurements obtained before and after qigong for each of the four subjects are summarized in Table 1. For each subject, average measured values were calculated from the 40 values, 20 on the left and 20 on right side of the body (see Fig. 3). For each subject, a percentage change (change %) was calculated from the average measured values obtained before and after qigong. The results show that qigong had changed the average measured values of each practitioner in the range of -19 to -31%. The sum of all indicator drops (in meter divisions) for a given EAV examination were either eliminated or reduced markedly by qigong. The style of qigong of each subject and the duration of the practice are noted in a separate column in Table 1.

In Table 1, the plus and minus value that follows an average EAV value is an apparent "standard deviation" that indicates that individual Channels or body functions have measured values greater or less than the average value. This standard deviation would be zero if all the Channels and body functions were balanced and had the same measured AEV values. Individual Channels and body functions may not be balanced for many reasons, including chronic, acute, stress, and emotional factors. The magnitude of the apparent standard deviation may be regarded as a semiquantitative indicator of imbalance in the

Channel system.

In a preliminary study to determine possible lasting effects of qigong, subject D was examined by EAV a total of four times over a period of 22 hours. The average measured value was  $75.1 \pm 5.2$  before qigong,  $51.5 \pm 9.9$  twenty minutes after qigong balancing,  $55.7 \pm 10.4$  four hours later after lunch, and  $59.0 \pm 8.1$  twenty-two hours later after breakfast. The increases in the standard deviations after the first 20 minutes were mainly due to large elevations in the measured EAV values of the Channels of the liver at a value of 85, spleen at 85, large intestines at 68, and kidney at 65. These changes are probably caused by food eaten at lunch.

Series 2. A blind protocol was used in Series 2 so that the EAV operator did not know when the seven subjects practiced qigong. This was accomplished by measuring the EAV of each subject three times, and in between measurements the subject left the examination room. After the initial EAV examination, the subjects were given a random selected card instructing them to practice qigong after the first or after the second EAV examination. Later the subjects informed the examiners when they practiced qigong. Of the seven subjects, E, F, G, H, I and K were experienced qigong practitioners, while subject J had studied qigong one year. Computer printouts similar to those in Fig. 3 and Fig. 4 were analyzed for each subject. The averages of the 40 measured values and the sum of indicator drops are tabulated in Table 2. The average measured values obtained just after qigong practice are indicated in bold-face.

The results show that qigong practice changed the average measured readings of most subjects. The average measured values decreased for four subjects (E, F, G, H) in the range of -17% to -35%, increased for two subjects (J and K) in the range of 12% to 15%, and remained essentially unchanged for subject I. For subject I, a decrease in the average measured values was observed after qigong, that is, from the second to the third examination ( $82.7 \pm 2.7$  to  $61.2 \pm 11.8$ , respectively). This decrease may be due to a delay in the effects of qigong exercise. Indicator drops were present

in the EAV of only three subjects before qigong, and these drops were either eliminated or decreased by qigong.

In series 2, the average measured values for four subjects (E, F, G, H) showed similar decreases in magnitude as those in series 1. However, the average measured values for the other three subjects (I, J, K) increased. This difference in response of individual qigong practitioners can be accounted for in many ways, such as by differences in qigong style, intention of the practitioner, and physical and emotional states. For example, we had asked the subjects to balance their energies, but subject J later told us that she had tried to increase her qi, thus perhaps explaining the increase of 12%.

Because of scheduling problems, we were unable to carry out control experiments. However, the reproducibilities of successive AEV measurements before or after qigong were satisfactory for five of the subjects. This can be seen in Table 2 by comparing the second and third measurements (after qigong) for subjects E, F, H, and J, and by comparing the first and second measurements (before qigong) for subject G. These successive readings changed less than 4%.

## CONCLUSIONS

Our preliminary studies suggest that the EAV technique can monitor the effects of qigong on the therapeutic balancing of the Channel-organ system. EAV also should be valuable in other applications of qigong: 1) evaluating the effectiveness of different types of personal qigong exercises for balancing organs of the body, 2) measuring the receptivity of subjects to emitted qi, 3) evaluating the effects of different kinds of emitted qi, for example, positive and negative qi (8), 4) determining the duration of the balancing effects of qigong, 5) determining the relative healing power of qigong masters for certain medical problems, 6) comparing the relative effectiveness of energy balancing by qigong with other therapies, such as acupressure, acupuncture, healing with hands, Reiki, as well as conventional physical exercise, 7) investigating the therapeutic effectiveness of qi energy stored on materials such as paper (7), 8)

investigating the therapeutic effectiveness of electrical, mechanical and laser stimulation(8), and 9) investigating the interaction between a qigong master and a subject (9).

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Table 1. The effect of qigong exercise on the average measured EAV values and sum of indicator drops for each of 4 subjects before and after qigong (Series 1).

Each subject was tested before and after practicing qigong. Subject D was given qigong balancing therapy by subject A. The change (%) refers to the difference between the measured values before and after qigong. The indicator drop (ID) divisions are the sum of all such drops for a given subject. The style and duration of qigong practice is shown in the right-hand columns. Average measured values for before and after qigong were calculated from the average of 40 readings, 20 on the left side of the body and 20 on the right side (see Fig. 3).

Average measured values Sum ID Divisions Qigong  
Before After Change Before After Time

SubjectQigongQigong(%)QigongQigongStyle(min.)  
A69.0±3.351.4±4.4-26200Moving15  
B72.0±3.953.3±7.1-26220Standing10  
C67.0±6.654.6±5.7-1912928Sitting10  
D75.1±5.251.5±9.9-31530Therapy10

Table 2. A blind study of the effect of qigong exercise on the average measured EAV values and sum of indicator drops for each of 7 subjects before and after qigong exercise (Series 2).

Each subject was tested 3 times. The bold faced numbers indicate measured values obtained just after qigong practice. Secret instructions informed the subjects to practice qigong either after the second or third EAV test. The change (%) refers to the difference in measured values before and after qigong practice. Indicator drop (ID) divisions are summed for a given subject. The style and duration of qigong practice are shown in the right-hand columns. The average measured values before or after qigong were calculated from the average of 40 measured values, 20 on the left side of the body and 20 on the right side (see Fig. 4).

Average Measured Values Sum ID Divisions Qigong  
Change Before After Time  
SubjectFirst testSecond testThird test  
(%)QigongQigongStyle(min.)  
E61.3±15.439.6±11.238.6±9.7-35140Moving 15  
F74.8±3.052.0±5.251.7±4.0-3000Sitting10  
G76.1±2.6 79.1±4.258.1±8.6-2700Sitting10  
H74.4±3.262.1±12.758.9±10.5-1700Sitting10  
I79.2±4.182.7±2.761.2±11.8400Sitting10  
J67.5±8.974.5±7.071.1±4.2122814Moving15  
K67.2±11.5 53.9±13.562.1±14.71580Sitting10



## APPENDIX 2

### INTRODUCTION

This second Appendix includes research information on Medical Qigong therapy, collected by my good friend Richard H. Lee, Director of China Healthways Institute, San Clemente, California. Mr. Lee, a council board member of the World Academic Society of Medical Qigong, in Beijing, China, is a specialist in Western medical technology. He has worked extensively with the research department of the Beijing College of Traditional Chinese Medicine, studying the relationship of infrasonic waves emitted as Qi.

This research, focused on the Extension of Emitted Qi by various Medical Qigong Masters/Doctors, was motivated by the pioneering research of Professor Lu Yan Fang at the National Institute of Electro-Acoustics in Beijing, China. Professor Lu developed prototype devices which simulated the frequency output of Medical Qigong doctors.

Mr. Lee has spent many years in China and abroad researching and collecting scientific data which led to the development of several Infratonic Medical Qigong Therapeutic Machines (in Chaotic resonances), which are currently being sold worldwide.

This second Appendix is a continuation of the research devoted to the scientific approach of analyzing and scrutinizing the claims made as to the actual effectiveness of Medical Qigong Therapy as a clinical modality. The result on the effectiveness of Medical Qigong Therapy as a solid and effective clinical modality being positive in conclusion.

The following information in this second appendix represents but a fraction of Mr. Lee's findings, however, I am confident that the reader will find the data fascinating.

Dr. Jerry Alan Johnson May 2000



## SCIENTIFIC INVESTIGATIONS INTO CHINESE MEDICAL QIGONG THERAPY

Richard H. Lee  
Director China Healthways Institute  
San Clemente, California

### INTRODUCTION

In the years since the first edition of "Scientific Investigations" was published, the debate over the existence of Qi, the legitimacy of healers, and the reality of PSI phenomena has heated up. While most readers embrace energetic concepts like Qi as a useful framework for understanding otherwise unexplainable phenomena, some continue to reject Qi. Even in China, while an estimated 100 million people practice Qigong, many professionals remain skeptical. Scientists who actually investigate Qigong generally conclude that the phenomena really do happen, but still try to maintain an arms-length distance from it. Many doctors are also reluctant to discuss Qi openly even though most of the general public is quick to identify Qi as feelings of abundant vitality, and the absence of Qi as fatigue.

There appear to be three principal barriers to serious consideration of Qi.

1. Inertia: "There is not enough data." "These studies have not been replicated." This seems to stem from an unwillingness to explore the studies that have been done. This book presents enough information to satisfy the open-minded investigator and the Qi explorer, but nothing was added in this edition to satisfy those who demand overwhelming evidence.
2. Hidden Bias: This is probably the biggest resistance that Qigong research faces. Many people simply refuse to consider the possibility of action at a distance, as exhibited in Qigong and PSI research. On the basis of this single assumption, all empirical data which supports such phenomena must be rejected as mistakes, experimenter bias, or falsification. Nothing was added to this edition to try to overcome this hidden bias.

3. Need for a framework: While the information presented in the first edition of this book answered the question, "Is the phenomenon of Qigong scientifically measurable?" It left readers without a framework other than faith by which they can understand these phenomena. Without a framework of understanding, many are reluctant to accept these strange experimental results.

Others are less concerned about physical substance and seek to understand Qi as an aspect of intention or consciousness. This more closely parallels the approach of most Qigong masters who, through years of training, gradually gain mastery over their own mind (through focus of attention), emotions (through calmness and releasing desires), and physical body (through discipline). Interestingly, this second viewpoint is similar to the view of many skeptics who insist that phenomena of Qi are simply "a product of the mind." Combining the idea that Qi is strongly influenced by the mind, with the research in this book which shows that Qi is measurable in the physical world, we get a picture of Qi as a mind/body connection which is appealing to most readers.

The Chinese do not view Qi as a scientific substance, but rather, as the essence of life, the bridge of consciousness between mind and body, and the "eternal now" in which all activity occurs. The physical body supports physical fields (Qi) which support vibrational frequency patterns (Qi) which allow communication (Qi) between some kind of abstract consciousness (mind) and a physical body which is our vehicle.

Richard H. Lee, January, 1999



## QIGONG MASTERS AND ENERGETIC MEDICINE

For thousands of years, China has been a major source of the world's technology. We are surrounded by Chinese inventions such as paper, movable type, gun powder, and surgical anesthesia. And while the West has shot past China in many technological areas, there are still areas where China holds an edge. The Chinese investigations into the phenomenon of Qigong over the last ten years have, in some ways, placed Chinese researchers at the forefront of energetic medicine. Many findings of this research are presented on the following pages.

Qigong has been practiced for thousands of years in China. Yet it has never before had the broad acceptance that it has today. This is because the scientific investigations into the nature of Qigong show clearly that something is going on beyond what physics might predict. Measurable energy is emitted from the hands of those who have mastered these Qigong techniques. These masters can influence events from a distance with energy (or signal) emitted from their hands. Further, these energy emissions and Qigong training exercises have scientifically measurable, beneficial effects on health and healing.

Qigong masters have demonstrated many remarkable feats. Some can soften and bend steel. Some can light fluorescent tubes with their bare hands. Others can kill cancer cells in laboratory experiments, and many can, from another room, alter the brain wave patterns of test subjects including test animals.

The energy they emit from their hands is measurable with scientific equipment in the forms of infrared, magnetic, and acoustical energy. In one test, a strong pulse of static electricity was measured at a point 50 mm above the head of a Qigong master. In another, a strong magnetic field was measured just at the instant that a heavy iron bar hit a Qigong master's head. The bar bent as it would against Superman's head. He was unharmed with no sign of a lump or a bruise.

In 1979 and 1980, the leaders of China decided to put Qigong to the test. The Western scientific

test. High technology government organizations across the country, many as prestigious as the National Atomic Energy Lab in Shanghai, and the Space Science and National Electro-Acoustics Institutes in Beijing, started testing Qigong masters and promptly discovered that the phenomenon of emitted Qi was measurable. Some of these laboratories went further and actually developed therapy equipment such as the Infratonic QGM which reproduces the infrasonic component of the emitted Qi. This research has led me into Qigong and taught me many things I didn't think I ever wanted to know.

Today's Western scientists know little about Qigong, but it is an important healing technology in the world today. It is the basis of acupuncture and traditional Chinese herbal medicine, yet it presents effective medical intervention when used alone. Americans have been radiating cancer with energy emitted from machines for the last few decades. The Chinese have been using energy emitted from the hands of Qigong doctors to treat cancer for thousands of years, finding that, in many cases, tumors can be shrunk without side effects.

These scientific experiments are repeatable. Scientific laboratories in America will reach the same conclusions as those in China. The evidence is persuasive that systematic Qigong training produces real benefits. And advanced practitioners can emit energy from their hands that is measurable with scientific equipment. Further, therapeutic equipment has successfully reproduced many of the beneficial effects observed. The Chinese scientific investigations into medical Qigong are indeed at the heart of a medical revolution that is improving the science of health and healing around the world.

### THE SCIENCE OF CHINA

For thousands of years China has been a center for the advancement of civilization. The science of China has produced a wide variety of technologies. Gunpowder is the central ingredient to modern warfare. Paper and printing with movable type have for centuries been at the center of education, communication, and information stor-

age. Despite the growth of computers, this system will continue to be the world's dominant information storage method.

Many centuries ago, a physician named Hua Tou invented surgical anesthesia and performed many kinds of surgeries like appendectomies and other of today's popular surgeries. While the Chinese contributed to what has today become modern medicine, they also created "Chinese medicine," a system of medicine based on the Chinese science of "Qi" or vital energy. It is this system from which acupuncture and Chinese herbal medicine have evolved. And at the heart of this system lie the science and practice of Qigong.

### QIGONG'S LONG HISTORY

Through the millennia Qigong has been an influential force in the molding of China. Until recently it has been hidden from public view. Like many other disciplines, the art of Qigong has been taught from father to son or from master to disciple only after a strict oath of secrecy has been given. Knowing a science that others don't know gives a practitioner a decided advantage in earning a living. Thus, until recently, very few books have been written about Qigong, particularly about the more advanced techniques of study. The exception is the secret books that have been maintained in religious monasteries, being copied and recopied by studious monks through the centuries.

Even this activity in monasteries came to an abrupt halt with the Communist government in China when Mao put an end to most religious activities. Through the Cultural Revolution, monasteries and temples were shut down. Many of the ancient texts and artifacts were destroyed. Others were stored in government libraries. Many of the Qigong masters were killed. A few went into hiding or escaped from the country.

At the end of the Cultural Revolution, Deng Xiao Peng set about rebuilding much of the cultural heritage of China, allowing limited freedom of religious expression. He also promoted the re-discovery and preservation of traditional Chinese science and medicine, which included Qigong.

It is interesting to note that much of the will-

ingness to share the secret teachings of Qigong came from outside countries. Masters who had emigrated to the West had started teaching the techniques openly without the strict code of silence. And some of the secret Qigong texts that had been taken from the temples and monasteries were published for people around the world to read. Qigong was no longer a secret so there was no longer any value to secrecy in China and Qigong masters became much more willing to teach what they knew.

The most influential factor in the Qigong revival was, perhaps, the new policy on the part of the China government to allow freedom of religion, particularly religion that had a basis in China's cultural heritage. Thus, Taoists and Buddhists who had preserved its teachings in secret for centuries were free to share their knowledge. This allowed Qigong practitioners to demonstrate their skills freely in public without fear of being condemned to death as witches or evil beings. Paranormal skills were again publicly accepted as a product of China's cultural heritage.

The big boost to Qigong came in the early 1980's when modern science turned to study the tradition of Qigong. The leaders of China reasoned that, if Qigong is to be accepted, it must pass the rigorous screening of scientific scrutiny. Studies were funded in the prestigious scientific institutes of China to determine whether the special skills of the Qigong masters could be scientifically verified. The results were most impressive. Many forms of energy were measured coming from the hands or bodies of Qigong practitioners in reproducible scientific experiments.

Scientific investigations into the effectiveness of medical Qigong quickly showed that, for many illnesses, medical Qigong was unsurpassed by any other medical system in the world. The discovery that energy emitted from the hands of Qigong doctors under controlled laboratory conditions was highly effective in killing cancer cells, gained extensive press coverage around the world.

Qigong science is a very new field with valuable technologies just beginning to surface. But given the fundamental nature of these discoveries, Qigong science could easily dominate the



world of the 21st century.

### **SIMULATION OF EMITTED QI**

Simulation of emitted Qi has been the goal of much of the Chinese Qigong research that has been conducted since about 1980. Many devices have been developed and tested, some of which have considerable potential. The following is a description of the most common forms:

Infrared devices have been developed some of which, through rare-earth emission surfaces, emit characteristic frequency bands, while others modulate the infrared output according to recorded patterns emitted by Qigong masters. These devices tend to have the most effect where coldness in the body is effectively treated with heat.

Electrical devices are often adapted to deliver current through the skin at frequency patterns that follow patterns produced by Qigong masters. These units have been used principally by acupuncturists.

Acoustical devices, which reproduce the subsonic output of the emitted Qi in the form of deep acting massage action, have been shown to be effective in pain management, circulation of Qi, blood, and endocrine fluids, and relaxation. The Infratonic QGM was used in several of the laboratory tests described in this book to simulate the emitted Qi in experiments. Because this device offers many insights into the nature and function of emitted Qi, and because many of the readers of this book use the Infratonic QGM at home or in their medical practices, much of the research around this device is included in this book.

### **SCIENTIFIC PLAUSIBILITY OF QI, THE HUMAN ENERGY FIELD**

Some readers might tend to reject the findings of this study based on their assumption that the existence of human energy fields and the altering of a person's energy field are outside the laws of physics, and therefore impossible. It is therefore appropriate here to briefly review some of the findings of researchers mostly within the last decade to show that these energy fields are quite measurable with existing equipment and that there is strong evidence that known biophysi-

cal mechanisms can account for the observed phenomena.

First, the human body clearly has a vibrating electrical field, measurable for decades through such techniques as EMG, EEG, and EKG. How is this possible? The classical view of the human cell as a bag of water with a nucleus has been, for the most part, rejected in favor of models in which a highly structured collection of filaments, tubes and fibers connect the cell's nucleus not only to the surface of the cell but beyond, in a matrix which connects and interrelates the cells of the entire body (Oschman 1994) and (Pinta and Coffee 1991). Second, helical molecules within the body, such as DNA, keratin, collagen, actin, and myosin have piezoelectric qualities. As they elongate and contract they produce voltages. Also, when voltages are applied, they expand or contract producing mechanical activity and acoustical energy.

While it is well established that electrical signals are produced and received by the body, readers are more likely to question whether a magnetic field interpenetrates and surrounds the body. In 1963 researchers at Syracuse University reported the first measurements of the magnetic field of the human heart, just a millionth the strength of the earth's magnetic field, yet highly coherent and measurable throughout the body and beyond. Then in 1971, the SQUID, a highly sensitive superconducting magnetometer, was developed which was used to measure the magnetic field of the brain, 100 times weaker than that of the heart (Cohen 1972).

Many researchers now believe that the magnetic field of the heart, which extends throughout the body plays a role in regulating biological functions. Then, in 1991, Seto and colleagues measured the magnetic field between the hands of healers to be as strong as 1 milligauss. This is less than 1% the strength of Earth's magnetic field, but 1000 times as strong as the magnetic field produced by the heart. If the heart regulates biological functions with its weak field, it is certainly feasible that a magnetic field from the hands of healers, measured to be many times stronger than the heart field might influence biological functions.

But, how can a magnetic field be produced



from the hands? The Josephson junction, a superconducting semiconductor which is the basis of the SQUID's extremely high sensitivity to weak magnetic fields, has been predicted in quantum physics calculations to be present in living tissue. This was verified just ten years ago. (Del Giudice et al 1989). DNA is one of the biochemical structures shown to act as a superconducting magnetic field detector, able, through the Hall effect, not only to detect very weak magnetic signals, but also to produce magnetic signals (McCraty 1993). Thus DNA may act as a signal amplifier, releasing its energy coherently into passing magnetic waves, much as the ruby rod of a laser releases its light energy coherently with a passing photon to produce a laser beam. This provides a mechanism by which healers might produce the observed relatively strong biomagnetic signals, and by which a test subject or patient might be influenced by such signals (Oschman 1993).

Thus, modern advances in science now provide mechanisms by which it is possible for healers to produce magnetic and electric signals of significant magnitude to influence patients. For those who seek a more indepth overview of this rapidly advancing field of knowledge, "The Scientific Basis of Energy Medicine" by James L. Oschman, 1998, is highly recommended.

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## THE FUTURE OF QIGONG

Chinese research has found that Qigong training increases balance, quickness and endurance in athletes, and that fighter pilots trained in Qigong have quicker reactions and greater tolerance for the G-forces of sudden turns. Qigong has provided revolutionary treatments for hypertension and cancer, and has the potential for much more.

If, as the Chinese claim, Qi is the fundamental substance of the universe making up both matter and energy, and if we can through our bodies and our awareness, control and direct this Qi, not only within our own bodies, but as has been seen, beyond the limits of our bodies, the fantasy of "the Force" in Star Wars comes within the grasp of reality. Psychic phenomena like telekinesis and mental telepathy become minor extensions of the human manipulation of Qi. The Western ideas of positive thinking take on new meaning:

"The mind is the builder" and "Your thoughts

create your reality."

The Chinese science of Qigong gives us proven tools to strengthen our ability to structure the world around us by training our minds and bodies to feel and understand Qi.

Remember that Western science and technology gave us electric motors which, when coupled with man-made equipment, can do the work of a thousand men. This came with our understanding of the principles of electricity. Emitted Qi simulation devices such as the Infratonic QGM provide this work-saving feature of machines. As we learn more about Qi, how it functions, and how it is directed by the human body, we will learn how to construct more and more powerful machines. We will see Qigong devices not only in hospitals but also in agriculture, in building air conditioning systems, in chemical processing plants and in space flight. The scientific Qigong research that started just a decade ago will grow and grow, and perhaps dominate our world of the 21st century.

However, the real emphasis of the Qigong movement and the intent of most Qigong teachers is not just to heal patients with illness, but to expand human potential. The research presented in this book shows that Qigong exercises help people to develop, not only the ability to heal themselves and others, but to do things which scientists considered impossible just a few years ago. Through a study of Qigong, there is strong evidence that we can become more than we ever thought possible.

#### **INFRASONIC QIGONG RESEARCH**

The discovery that specific bands of very low frequency sound influence healing and vitality was an accident. A "friend of the family" walked in to the National Electroacoustics Laboratory in Beijing and asked Prof. Lu Yan Fang, an acoustics scientist, if she would test his hand to see if any sound was coming out of it when he emitted Qi. She thought he was crazy but went along because she didn't want to dishonor her family by turning out a friend.

Prof. Lu's discovery that he did indeed emit a very strong signal in the infrasonic range was quite a surprise. This signal was 100 times stron-

ger than that of a healthy, normal person. Elderly and sick people had even lower readings.

To verify that this infrasonic sound had a physiological effect, she built a device to simulate this output and tested it in hospitals. It worked to relieve pain and assist recovery in a wide variety of patients.

Prof. Lu's patent for the Infratonic QGM was the first ever filed in China and her device was awarded three awards for outstanding contribution to science and medicine from Chinese national science organizations.

It is clear from the Chinese infrasonic research presented in this chapter that infrasonic sound is an important component of emitted Qi.

### **INFRASONIC SIMULATION OF EMITTED QI FROM QIGONG MASTERS**

by Professor Liu Guo-long, MD, PhD  
Beijing College of Traditional Chinese Medicine  
with Richard Lee

#### **SUMMARY OF RESEARCH**

Emitted Qi from Qigong masters clearly has a strong effect on the central nervous system, not only in humans but also in animal subjects. Qigong meditation and the Infratonic QGM have similar effects. These findings are summarized below:

Repetition of these tests with animals confirmed that these changes are physiological and not psychological phenomena by eliminating placebo effects.

#### **DOUBTS ABOUT EMITTED QI**

At the beginning of my research with Qigong, I was confident that a study of neurophysiology would prove that the "Wai-Qi" emitted by Qigong masters was nothing more than a psychological factor induced by the waving of hands and hypnotic suggestion.

Qigong is a system of physical and mental exercises which has been practiced in China for thousands of years. Up until the 1980's, most Chi-



nese considered Qigong masters (those who have mastered this Qigong training) to be mythical story book characters with super-human powers. However, as the Chinese government began to support scientific research into Qigong, the few remaining true Qigong masters began to surface, amazing researchers with feats like killing bacteria in test tubes and causing previously paralyzed people to get up and walk.

I thought that these were all tricks of one sort or another, perhaps magicians' sleight-of-hand, hypnosis, or optical illusion. When I got the chance to work with people claiming to possess these abilities, I was fascinated. This was my chance to test with scientific equipment, whether there was any truth behind the excitement about Qigong

masters. I was confident that I could disprove the myths.

## BACKGROUND

I was a specialist in Western medical technology assigned to the research department of the Beijing College of Traditional Chinese Medicine. The project was sponsored by the China Government Department of Education and the Department of Natural Sciences. My research group was assigned to study the relationship of infrasonic waves to emitted Qi. These research grants were motivated by the pioneering research of Prof. Lu Yan Fang at the National Institute of Electro-Acoustics in Beijing, who developed prototype devices to simulate the output of Qigong doctors.

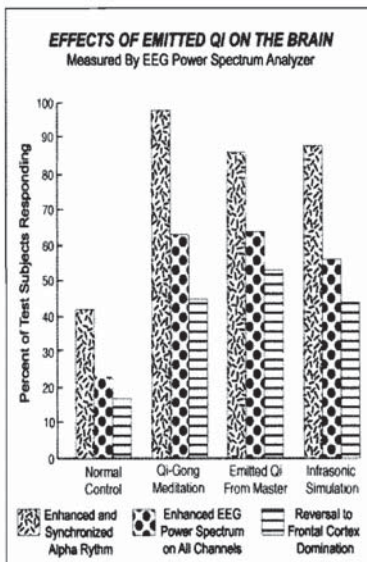
Research has confirmed that humans have a very high degree of acoustic activity in the subsonic range below 20 Hertz (infrasonic), similar to the alpha rhythm of EEG. Also, people with chronic illnesses were found to have a much lower level of infrasonic activity, while Qigong masters had a much higher level of infrasonic output when they were emitting Qi.

The implication was that infrasonic sound might be related to human functioning, and further, that it might be in some way involved in the mechanism of brain functioning. We searched the available scientific literature for research papers for relationships between sound waves and brain waves but found none that had been done.

Extensive clinical research, based on infrasonic Qigong simulation, showed it to be effective for a wide variety of hospital problems. These results are what motivated the National Departments of Education and Natural Sciences to look further into the importance of infrasonic sound and what led to the research I am about to describe:

## THE BRAIN AS A DETECTOR OF EMITTED QI

I had learned in my many years of research with the Electro-Encephalograph (EEG) that the human brain responds to even the most subtle of stimuli to the body, so I reasoned that, if there were



Emitted Qi has a pronounced and repeatable effect on EEG. It enhances frontal and occipital EEG power spectra, and often enhances the frontal so much that frontal becomes the dominant EEG activity whereas occipital dominance is more common. Emitted Qi also enhances and synchronizes the Alpha.



really any scientific basis to emitted Qi, it would show up in the brain waves of test subjects who were placed in the path of these emissions. I expected to see no difference between the resting states and the Qi emission states.

What we saw was extraordinary. Within a few seconds after the Qigong master began to emit Qi, the subject's EEG would begin to shift. The EEG power spectrum was enhanced on all channels while the most pronounced increase was in the frontal lobe. Also, there was an enhancement and synchronization of the Alpha Rhythm in all channels. When the Qigong master stopped emitting Qi the EEG would gradually shift back toward the baseline readings.

To determine whether infrasonic energy was a significant part of the emitted Qi, we used the infrasonic Qigong prototypes in the same experiment. It was located 18 inches away, directly behind the back of the head of the test subject. The EEG electrodes were attached as before. The simulator was activated for short periods of time and the results recorded. We found that the effects on the receiver's EEG were quite similar to those of the emitted Qi.

Our further research involved monitoring the various sensory-cortical evoked potentials during Qigong meditation, emitted Qi, and infrasonic Qigong simulation. We again found very similar results from all three stimuli. We found that a large portion of the cerebral cortex was inhibited while other somatosensory cortex were excited. One of the significant findings of this study is that the inhibition of the cerebral cortex during Qigong meditation is clearly different from the excitation of the cerebral cortex that is measurable during sleep.

Through Acoustical Brainstem Evoked Response (ABER) it was found that the brainstem structures from the medulla to the hypothalamus were significantly facilitated. The brainstem plays an important role in regulating the functions of the inner organs, motor function, and emotion.

The implications of these studies were startling. Qigong masters can, without touch, voice, eye contact or any other traditional communica-

tion means, induce a clear, strong, and highly measurable change in a subject's brain functioning. A synchronization of alpha rhythm indicates deep relaxation, and is closely associated with accelerated healing. Enhanced power spectrum in the frontal lobe is especially significant because the association cortex of the frontal lobe is concerned with higher motor action, higher sensory function, emotional and motivational aspects of behavior, and integration of autonomic function. Facilitation of the brain stem, with its regulation of internal organs, may be a mechanism by which physical healing is induced or accelerated.

Despite these highly significant changes in EEG and evoked potentials, the subject had felt nothing and had no idea of the profound changes taking place within them.

The findings of these studies are solid evidence that a Qigong master can induce real physiological changes in a subject from several feet away, and further, may help to explain the high rate of recovery from chronic degenerative diseases in groups of hospital patients under the care of Qigong masters. These studies also show that the infrasonic Qigong simulator can induce similar changes in brain function and that, through Qigong meditation, a Qigong master can induce these same changes in his own brain.

## SCIENTIFIC CONTROLS

There is much disagreement on how emitted Qi affects the brain. Many doctors insist that brain changes are psychologically induced, and that verbal suggestion, impressive hand motion, and expectation of the subject account for the observed phenomena.

To test this, we had several Qigong masters and people pretending to be Qigong masters treat the test subjects. The subjects were told that all were Qigong doctors, and all moved their hands in similar ways. We saw no significant changes in brain wave patterns with the fake Qigong masters, but when the real doctors emitted their Qi, or when we used the infrasonic Qigong simulator, we repeatedly got the highly significant changes.

Even this did not satisfy many of the doctors who reviewed our work, so we repeated the study with animals. We monitored EEG in awake rabbits and ABER in anesthetized cats as Qigong masters emitted Qi toward them. Even though there was no voice or eye contact between the Qigong masters and the animals, and the masters emitted Qi from several feet away, we saw shifts in EEG and ABER (Acoustical Brainstem Evoked Response) similar to those observed in the human subjects. This is a highly convincing result because all kinds of placebo effects are eliminated, yet modification of brain function at a distance remains.

#### **INFRASONIC VS. ELECTROMAGNETIC INTERFERENCE**

Extremely low frequency (ELF) electromagnetic signals can affect EEG. There is growing concern about the low frequency radiation produced by 60 Hz electrical power lines located close to people's homes and schools because of apparent disruption of brain and cellular function. ELF signals will cause the principal EEG power spectrum to show a spike at the frequency of the ELF signal. This is because the EEG is easily entrained by ELF signals. When the signal is discontinued, the EEG abruptly returns to normal. Electrical power lines operate at 60 Hz, which corresponds to EEG in the high Beta range, associated with mental anxiety and confusion. The entrainment of EEG to 60 Hz around power transmission lines may be why researchers are finding that people who live close to these power lines show a higher incidence of brain tumors.

The results using the infrasonic Qigong simulator were quite different from ELF signal entrainment. The shifts in EEG were gradual rather than abrupt, and while dominant EEG frequency did drift toward the dominant peak infrasonic frequency, it was a broad spectrum of EEG activity rather than a spike. The enhanced power spectrum continued after simulation was stopped, gradually decreasing and returning to the pretest state. From these observations it is clear that the effects of infrasonic are quite different from the

entrainment of ELF electromagnetic signals.

#### **SUMMARY**

When I started this project in 1976, I had serious doubts about Qigong masters and emitted Qi. Now I am convinced that emitted Qi is very real and that Qigong is a very valuable art. With the support of the China government, an estimated 50 million Chinese are practicing Qigong daily, and many Western hospitals have added Qigong departments for patients with chronic and degenerative diseases. In addition, the China government has funded extensive scientific research into the nature of emitted Qi with the goal of advancing science and medical technology.

The study of emitted Qi and infrasonic sound, as they relate to human health and functioning, is a broad and exciting field. The use of Qigong in treating chronic degenerative diseases such as cancer and hypertension in China has proven very effective. It has been employed to accelerate healing for thousands of patients with a wide variety of diseases in Chinese hospitals. I am confident that emitted Qi, Qigong meditation, and the infrasonic Qigong simulator will play an increasing role in health care around the world.

#### **SECONDARY ACOUSTIC BIOLOGICAL RESPONSE**

(The following is from a technical paper presented in Beijing, China by Professor Lu Yan Fang, the inventor of the Infrasonic Qigong Machine.)

"People often talk about sound. Common sense suggests that sound is what the ear can hear, the frequencies between 60 Hz. and 20,000 Hz.

Secondary sound is that sound that is outside of the range of the human ear, specifically low frequency sound below 60 Hz. Secondary sounds travel long distance with little attenuation.

In the 20th century, in the 1930's, this secondary sound was discovered, but it wasn't until the 1960's that it started drawing much attention. Since then the study, measurement, and analysis of the physical features of secondary sound have



included:

1. Physical Features
2. Secondary Sound Measurement
3. Technology of Analyzing, and
4. Protecting the Body Against Strong Secondary Signals

Initial secondary sound biological response studies emphasized protecting against high level secondary sound which can damage the human body. Laboratory studies showed that strong secondary sounds beyond 150 dB are harmful to biological bodies. The American Environmental Protection Agency sets standards for secondary sound, concluding that secondary sounds below 130 dB are not harmful.

To this date there had been almost no studies investigating how secondary sounds affect biological processes. And never before has there been any thought of testing of the human body as a secondary sound source. Since 1983, we have worked with more than 70 Qigong masters, and have discovered for the first time that the human body actually emits a secondary sound signal. The frequency distribution peak of the signal is located in the secondary sound region of the sound spectrum, at about 10 Hz.

Through more than 100 repeated lab experiments we found almost identical results of frequency distribution. According to the analysis of test results in 1984, the first infrasonic Qigong prototypes were constructed. These machines used electroacoustic technology to simulate the frequency distribution of the Qigong master's low frequency signal, but stronger. This simulation of the human body life signal emission is then fed back to the human body. In the two years that followed, many clinical and animal tests proved that weak secondary sounds benefit the human body. The discovery that infrasonic sound is a basic substance of Qigong emission opens Qigong science's big door, opening an exciting new field for medical science.

Through hospital and clinical use, 1,134 patients were treated by the Infratonic QGM. Animal studies were also performed. Clinical use and animal use prove that this kind of secondary

sound signal can strengthen many functions of the human body. The Qigong machine can have significant treatment value to the human body and works by reproducing the acoustic waves produced by the human body. It can promote circulation, regulate Qi and blood, open channels, and relieve pain.

The Qigong master is not alone in this ability to emit the secondary acoustical signal. Most everybody generates a similar signal. Young people with good health can emit the signal to a degree similar to that of a Qigong master. People with a weak body and elderly people have similar signals but much lower in power. People having Qigong training have a signal that is strong all the time, but especially strong during Qi emission. However, in normal people, as age increases or health condition worsens, the signal decreases. This explains why the human body is only sometimes a source of secondary sound. In the meantime, the body is also a receptor of secondary acoustical signals, and can be benefited by receiving the weak secondary acoustic signals.

Very early in the development of traditional Chinese medicine, this effect had been shown to exist. Anmo, and tuina, Chinese therapeutic massage techniques, give the human body this kind of low frequency stimulation. This stimulation through acupuncture points follows the cell as the basic pathway, and then goes to the meridian, and reaches the problem area. Then the problem can improve. Just like an old Chinese saying: "If you can get enough energy into the problem area, you can use that energy to treat the problem."

The human body's secondary acoustical biological effect is a scientific reality. The human body produces, delivers, emits, receives and controls this low frequency energy. This weak secondary acoustic effect has beneficial biological effect on the human body. It and its relationship with traditional Chinese medicine are of great value to the medical world. It is hoped that all scientists do research in this area.



## MEASUREMENT AND ANALYSIS OF INFRASONIC WAVES FROM EMITTED QI

Niu Xin, Liu Guolong and Yu Zhiming  
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The theory of traditional Chinese medicine suggests that Qi is one of the fundamental substances in human bodies. Modern scientific research of the essence of the emitted Qi has yielded some positive results. In order to find out the relation between the emitted Qi and infrasonic waves, to explore the mechanism of the emitted Qi, to find out how a person generates and receives the emitted Qi, and to provide a quantitative physical scale for indicating the strength of the emitted Qi for experimental studies of the effect of it, we measured and analyzed the infrasonic waves from the Qi emitted by Qigong masters.

The test, which was done by an infrasonic testing system made in Denmark, was conducted in a noise-proof room in the Institute of Sound and Electronics under the Ministry of Electronic Industry. The background noise in the room was lower than 30 dB (decibel). The microphone was hung in the air over Laogong (P-8, acupuncture designation for a point in the center of the palm), the distance being 2 cm with no contact.

The experiment tested the release of emitted Qi at Laogong (P-8) in the palm, Mingmen (Du-4), Baihui (Du-20), Dantian, and Jianzhi. Special attention was paid to the test of Laogong (P-8).

1. The peak frequency of the infrasonic waves from the tested Qigong and non-Qigong masters ranged from 8 to 12.5 Hz. In one case the frequency reached 16 Hz. In another two, it reached 6 Hz.
2. The infrasonic waves from the Qigong masters ranged from 45 to 76 dB and those from the non-masters, 45-50 dB. Comparison of the intensity of infrasonic waves during the Qigong state and the non-Qigong state before and after the emission of Qi showed a statistically significant increase ( $P < 0.01$ ).<sup>\*</sup> The in-

crease of wave intensity of the Qigong masters compared with that of the non-Qigong masters was also obviously significant ( $P < 0.01$ ).<sup>\*</sup> **The energy of the Qigong masters was over 100 times higher than that of ordinary persons.**

3. The masters who had practiced Qigong for many years and often emitted Qi to treat patients had a higher intensity of infrasonic waves, reaching over 70 dB. Those who started to practice Qigong a short time before and mainly practiced *Nei Yang Gong* had a lower intensity of the infrasonic waves (lower than 60 dB.)

Infrasonic and ultrasonic waves are all sound waves which cannot be detected by human ears. The frequency of infrasonic waves is below 20 Hz. Many natural phenomena and artificial actions may generate infrasonic waves. Human bodies may act as a source or a receptor of infrasonic waves giving rise to a biological effect. The infrasonic information we acquire from the measurement of the Qi makes it possible to study the effect of the emitted Qi.

The Valsalva state in which a Qigong master emits his Qi, is the breath regulating state of Qigong and also the state of emitted Qi in the breath holding exercise. Non-Qigong masters who simulate the Valsalva state also send out more intense infrasonic waves. It shows that every person has infrasonic characteristics. A long period of practicing Qigong helps increase the radiative intensity of infrasonic waves. Entering the Valsalva state helps in the emission of Qi. The Qi emitted by masters who adopted Song Jing Gong (relaxed Quiescent pattern) had more intense infrasonic waves (reaching 72 dB). Thus, the mechanism of the emitted Qi released by different exercise patterns is different.

We have found by a series of tests that very able Qigong masters can keep the energy of infrasonic waves at a relatively high level (over 70 dB). So tests on infrasonic waves can be used to screen Qigong masters.

The human body can generate and emit infrasonic waves. As far as acoustics is concerned,

the most suitable resonant frequency of human tissues is within the range of infrasonic waves. It shows that the human body easily receives infrasonic waves. Infrasonic waves are a strong, effective part of the emitted Qi because of their quick, long distance transmission, strong penetration, and non-decreasing vibration. It is possible that infrasonic waves themselves transmit the messages between the Qigong masters and the subjects, or serve as a carrier.

[\* ( $P < 0.01$ ) means that the probability that these test results would occur by chance is less than 1%. This measure of "statistical significance" tells us that the sample size was large enough and causative factors strong enough that the results of this study are reliable.]

## NEURO SCIENCE—NERVE

### IMPINGEMENT AND EMITTED QI

China Healthways Newsletter's Interview with Liu Guo Long, MD, PhD  
Beijing College of Traditional Chinese Medicine  
by Richard H. Lee in Palos Verdes, CA, August, 1991

(This interview came about as a result of requests by readers of China Healthways Newsletter for an explanation of neuroscience as it relates to vital energy and healing.)

Dr. Liu provides a fresh view into the role of vital energy in the nervous system and how vertebral nerve impingement affects Qi.]

**China Healthways Newsletter:** How has your research changed your views on Qi?

**Dr. Liu:** I started my research with the intention of proving that there was no physiological basis for Qigong, that it was nothing more than a circus trick. As my research progressed, I became more and more convinced that emitted Qi is both measurable and effective for healing. This was not before I eliminated all possible psychological effects by replacing human subjects in my experiments with laboratory animals and got similar results. In my view, emitted Qi is quite real because it is easily measurable using the human brain as a detector.

**CHN:** How does Qigong affect the function of the nervous system?

**Dr. Liu:** This is a very complex question because emitted Qi affects different organs quite differently. First, it clearly increases Electro-Encephalograph (EEG) activity throughout the brain and nervous system, principally in the frontal cortex and in the range of alpha, 8 to 14 Hz. This greater mental activity in the alpha range is associated with clear relaxed state of deep thought, which many agree is effective to relieve tensions and clear the mind. The frontal cortex of the cerebrum is at the top of the hierarchy. It is the center of awareness within the body, directing the cerebellum and brain stem. Increased EEG activity in the frontal cortex would indicate expanded awareness.

Secondly, emitted Qi inhibits the sensitivity of the cerebrum to outside stimulation while facilitating the sensitivity of the hypothalamus and medulla of the brainstem. The cerebrum performs high level conscious activities. When inhibited it receives less visual, auditory, and sensory input, and presumably sends fewer and clearer signals to the brain stem, which, in turn, is responsible for automatic functions such as respiration, vasodilation, and the complex functioning of internal organs. Because the brainstem is facilitated, it is more able to "tune-in" to the needs and illnesses of the body and to activate the needed repairs to restore health. I believe that this enhanced awareness of internal stimuli in the brain stem, combined with reduced sensitivity to outside stimuli, is the primary product of emitted Qi that brings about accelerated healing throughout the body.

**CHN:** Then, would you say that emitted Qi directed only to the central nervous system can enhance healing in all parts of the body?

**Dr. Liu:** That's right.

**CHN:** How can Qi applied to the local injury accelerate healing?

**Dr. Liu:** Neurons in all parts of the body are in constant oscillation, producing measurable output in the range of 8 to 14 Hz, the frequency of the alpha pattern. Neurons can both emit and receive energy in this frequency band. Therefore nerves throughout the body can be facilitated by the



emitted Qi. The application of emitted Qi to the site of an injury facilitates the signals to the brain stem. Stronger and more accurate signals to the brain means a more effective healing response directed to the area of injury, including greater vasodilation, increased lymph flow, and an increased supply of nutrients for cell regeneration.

**CHN:** Is there any direct effect of emitted Qi on the injured tissue.

**Dr. Liu:** Yes, of course. Qi is the vital energy that drives the regeneration of tissue. Supplementing the available Qi can directly increase the metabolic activity of the injured tissue just as it increases the EEG activity of the brain.

**CHN:** How can emitted Qi strengthen the immune system against bacteria and viruses?

**Dr. Liu:** The mechanisms are the same. A facilitated brainstem and nervous system are able to identify the invader more quickly and accurately and to direct the immune system response more precisely to the area of infection. And, as before, the added supply of Qi fuels a more furious response from the immune system. Chinese herbs such as Huang Qi (*Astragalus*) are also highly effective at enhancing Qi to accelerate the immune response.

**CHN:** Can mis-position of spinal vertebrae disrupt this healing process?

**Dr. Liu:** Most definitely. There are basically three types of nerves, the sensory, the motor, and autonomic. Vertebral pressure on any type of nerve cell can inhibit sensitivity or create false signals. If sensory nerves are affected, important information may never reach the brain, or may arrive confused, misdirecting the healing effort. Affected motor nerves can result in spasm or dropsy, and most importantly, impingement of autonomic nerves affects the function of internal organs and if it continues over a long period, can result in serious degeneration or dysfunction.

Often, impingement of motor nerves can perpetuate the problem. As muscles spasm from false motor nerve signals, they may tend to pull the vertebrae further out of alignment, increasing the impingement. In this case, the problem tends to get worse with time as greater impingement fur-

ther increases the muscle spasm.

The best way to deal with this sort of nerve impingement is through adjusting the position of spinal vertebrae. Often just the vertebral adjustment is sufficient to release pressure on the motor nerve and release the muscle spasm, allowing complete recovery. However, in many cases the impinged nerve is slow to recover, showing some immediate release of spasm but not complete release. The remaining muscle spasm is sufficient to pull the vertebra out of adjustment again and re-establish the motor nerve impingement.

In these cases of muscle spasm aggravating the nerve impingement, better results are achieved if a nerve facilitation technique is used in conjunction with the adjustment. Emitted Qi or the Infratonic QGM applied a few minutes before or after the adjustment facilitates the nerve to provide greater muscle relaxation and quicker regeneration of the nerve. In upper back disturbances the Chinese herbal formula, Hsiao Yao Pien is also excellent to accelerate progress by promoting improved Qi circulation through the motor nerves and through the muscle itself.

## INFRASONIC TREATMENT OF ASTHMA

by Su Cheng Wu,  
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University,  
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(This clinical study finds that infrasonic sound is effective in treating symptoms of childhood bronchial asthma, and in strengthening immune function as measured by T-lymphocyte population.)

Fifty cases of child bronchial asthma were treated with the Infratonic QGM and routine drugs. T lymphocyte subpopulation (CD2, CD4, CD8, and CD4/CD8) of peripheral blood was measured to evaluate this treatment's clinical effectiveness on raising immunity. The control group of 15 cases was treated with routine drugs only.



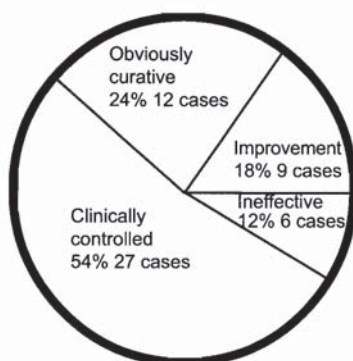
**TREATMENT METHOD**

Based on the features of child bronchial asthma and a dialectical therapeutics of traditional Chinese medicine, the following four points were treated for 5-10 minutes each morning for 5 days:

Dingchuan (located on the back, 0.5 cun lateral to the lower border of the spinous process of the 7th cervical vertebra). Indications: Facilitating the flow of the lung-qi to relieve asthma. Feishu (Located on 1.5 cun lateral to the lower border of the spinous process of the 3rd thoracic vertebra). Indications: Facilitating the flow of the lung-qi to resolve cough. Tiantu (located on the neck, on the anterior midline, in the center of the suprasternal fossa). Indications: Cough, asthma, chest pain and so on. Danzhong (located on the chest, on the anterior midline, on the level of the 4th intercostal space, on the midpoint of the line connecting the two nipples). Indications: Checking upward adverse flow of the lung or the stomach-qi).

**OBSERVATION CRITERIA—FOUR GRADES**

1. Clinically controlled: Remission from symptoms. Occasional mild asthma attacks are remitted without taking any medicine.
2. Obviously curative effect: Asthma attack is relieved within a short time.
3. Improvement: Some abatement.
4. Inefficacy: Symptoms, signs and reproduction rate of T lymphocyte subpopulation are unimproved or exacerbated.



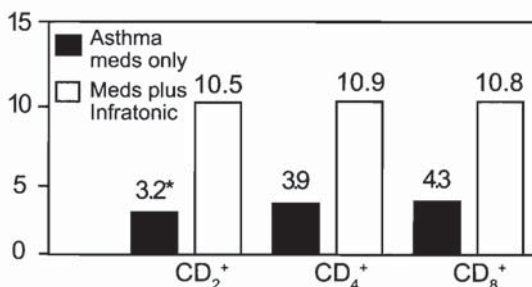
T-lymphocytes in Control vs Experimental Groups

**THERAPEUTIC RESULTS**

94% of the experimental group showed improvement (as shown to the right). In the control group 80% showed improvement as follows: Clinically controlled - 6 cases; obviously curative - 3 cases, improvement - 3 cases, inefficacy - 3 cases.  $X^2$  determination indicates that there is a more obvious therapeutic effect in the treatment group than that in the control group ( $P < 0.01$ ).

**LABORATORY RESULTS**

T Lymphocyte subpopulation showed a significantly greater increase in the experimental group than in the control group treated by routine drugs alone as shown below:



*Notes: Comparison before/after treatment  $P < 0.01$  unless noted: \* =  $P > 0.05$*

In this study, clinical symptoms of wheezing, coughing and asthma caused by infection of the upper respiratory tract are obviously relieved using the Infratonic device. Testing of peripheral blood showed that the reproduction rate of T lymphocytes subpopulation in treatment group is greater than those receiving routine treatment, indicating increased level of immunologic function of human cells. The Infratonic QGM reduces the course of treatment without discomfort or side-effect. Its biological mechanism of action should be explored in the future.

## THE INFRASONIC SIGNAL FROM THE QIGONG PERSPECTIVE

Sun Hua Ling, MD, Beijing Military Qigong Research Institute

(Dr. Sun, a physician and gifted Qigong doctor presents her analysis of the mechanism of emitted Qi and infrasonic signal.)

With the development of human society, health care has become an important part of daily life. Qigong training and techniques and devices like the Infratonic QGM can provide valuable influence. This instrument simulates the low frequency sound of Qigong doctors, which penetrates tissues and organs of the human body, influencing the function of cells, providing clinical results. This study reflects clinical treatment with the QGM of more than 1000 patients.

Cells are units of the human body. Biological electric waves transfer information between cells, forming a biological field of consciousness. The aim of Qigong training is the unification of this field, making the human body more in tune with nature and able to affect nature.

Some "hard Qigong" masters can break stones but can't treat disease because their emitted Qi's amplitude and frequency can not be absorbed by the human body. To be effective, emitted Qi or simulated emitted Qi must be close to the biologi-

cal waveform of the patient. Then it is easily absorbed and treatment is more likely to be successful. Effective treatment protocols for 30 disease conditions were developed.

### MECHANISMS OF THE QGM

1. Relieves pain and edema.
2. Strengthens immune function and reduces inflammation.
3. Normalizes autonomic nervous system.
4. Relieves some symptoms of heart disease.

### RELIEVES PAIN AND EDEMA

When applied to sprain of joints, fracture, and arthritis, the QGM has the obvious result of reducing pain distention and edema. It also relieves pain due to sciatic neuralgia, cancer, lumbago, periarthritis of shoulder and stiffness of neck and shoulder muscles. Thus the QGM can effectively treat disease caused by disturbance of blood circulation and can improve local blood circulation.

Patients may feel a sensation of heat, relaxation of muscles, and gradual reduction of pain. This phenomenon may be due to excitation of cells, nerves, and blood vessels around the diseased area. This excitation may contribute to the reduction in pain.

### STRENGTHENS IMMUNE FUNCTION AND REDUCES INFLAMMATION

The QGM has a function similar to short wave and ultrashort wave diathermy which strengthens immune function and reduces inflammation. It strengthens metabolism of organs and cells, increasing cellular energy, thus making the immune system stronger.

Diseases such as nephritis, inflammation of intestines and gall bladder, pancreatitis, gas, duodenal ulcer, and infantile dyspepsia, all respond favorably to treatment with the QGM, probably because of this factor of increased cellular energy.

### NORMALIZES AUTONOMIC NERVOUS SYSTEM

Where the autonomic nervous system is disturbed, the QGM is often useful. This includes



neurasthenia, tenseness of the cerebral cortex, and fatigue. Research shows that the low frequency signals emitted by the QGM penetrate the tissues and organs, altering the internal environment of cells, improving cellular metabolism, and relaxing nerves and muscles, thus regulating the balance between internal and external environment of nerve cells.

Some scholars suggest that emitted Qi may increase cerebral bioelectricity, balancing cell environment, resulting in disappearance of disease. In traditional Chinese medicine, this corresponds to "regulating the meridians and collaterals", "improving blood circulation", and "nourishing internal organs".

#### **RELIEVES SOME SYMPTOMS OF HEART DISEASE**

The QGM can relieve symptoms such as lack of blood in the heart muscle, arrhythmia, pressure on the chest, palpitation, and shortness of breath for pulmonary heart disease. This result may be due to improved metabolism of cells and improved local blood circulation.

### **EMITTED QI TRAINING INCREASES INFRASONIC SOUND EMISSION OF HEALERS**

Prof. Lu Yan Fang, National Institute of TV and Electroacoustics, Beijing

Richard H. Lee, Director, China Healthways Institute, USA

(This study supports the premise, proposed by researchers earlier in this chapter, that infrasonic sound can be used as a measure of Qigong ability and indicates that Qigong skills, in this case, the ability to emit infrasonic sound from the palms, can be increased through intensive training.)

Can students in an intensive Qigong training increase the output of infrasonic sound from their hands after one week of training?

To answer this question (and others), 29 Americans traveled to China. The strength of their

infrasonic emission was measured before and after the training at the Institute of TV and Electroacoustics, a national institute of technology and standards. Prof. Lu Yan Fang, who conducted the seminal research on infrasonic sound emission two decades ago, conducted the testing. In her research she had found that Qigong masters, powerful healers in China, were able to emit high intensity low frequency sound, 100 to 1000 times stronger than average individuals. Before the experiment she expressed strong doubts as to the possibility of increasing energy emission within one week because Qigong masters require many years to cultivate powerful Qi emission.

Prof. Lu had seen that strong young adolescent males could produce sound as high as 60 dB while average individuals emitted in the 40's and 50's. She was not surprised when in the initial testing 21 of 25 produced scores in the 40's. She felt that an improvement to 60 dB (only one participant had scored in the 60's in the pretest) would suggest improvement to supernormal ability, and that scores above 70 dB would be in the range of the powerful and well known Qigong healers.

A powerful Qigong healer who had scored well in this test before was invited to demonstrate. After several tries, the best he could do was 67 dB, which was 100 times what an average adult could produce, and still in the range of powerful healers, but not nearly as good as he had done previously. He was rather embarrassed and the translator explained that he had worked late the night before and had exhausted his Qi. An hour later he returned covered with perspiration. Apparently, in an effort to redeem himself, he had been building up power doing Qigong exercises for the past hour. This time his score was 78 dB, 10 times the power he had generated just an hour earlier. Participants applauded as he came out of the testing chamber. He had redeemed himself. Interestingly, he was massaging his shoulder as if he had strained it during the Qi emission.

This was a most interesting scenario. First the failure of an experienced Qigong doctor to produce high power, then his performing Qigong exercises to build up his Qi, and finally, his pow-



erful sound emission, offered a persuasive picture that some sort of energy can be stored in the body during Qigong exercises and discharged rapidly through the shoulders to the hands to create intense sound, and possibly straining muscles.

Supporting this finding, one participant was experimenting with the equipment afterwards, emitting Qi into the microphone. At first he could produce high levels of infrasonic sound in front of the microphone, but after five minutes of emitting he could produce only 10% of the power he had produced earlier. He did not feel tired, but as he tried to emit sound, he found that his hand would no longer tremble as it had before. He had apparently exhausted his supply of this form of Qi!

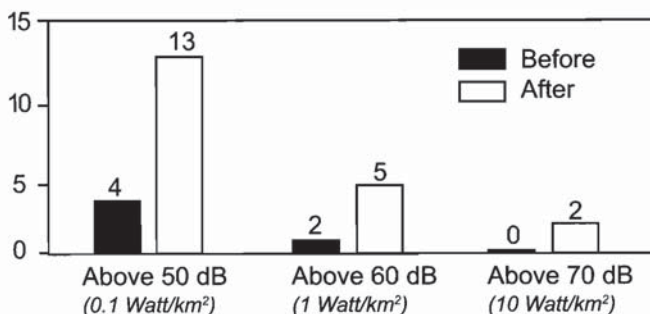
**Test Scores:** The average score for the group before the training was 47 dB with only four participants scoring above 50. Under the guidance of Master Wan Sujian, a well known Qigong teacher and physician, the group began a 10-day intensive which included climbing mountains and the Great Wall, practicing emitted Qi, and receiving extensive emitted Qi. The group also received physical therapy treatments to open meridians and remove potential blockages in the arms and shoulders which would otherwise restrict the flow of Qi to the hands. The results of both tests are shown below.

After the emitted Qi intensive, the number scoring above 50 dB tripled from four to 13. Five scored above 60 and two above 70. An average increase of 7 dB (to 54 dB) means that students were producing five times the infrasonic energy they had produced before the training. (Statistical significance  $t < 0.0005$ ) Professor Lu was quite impressed. She felt that five of the participants had both the amplitude and spectral distribution associated with powerful Qigong healers.

An interesting technique: While four of the five participants who scored above 60 were men with strong musculature, one petite woman scored 64 dB, which is 10 times the power that anyone else of similar build had scored. When asked her secret, she answered, "Well, to be honest, as I was waiting to emit Qi I silently asked our teacher for help. As soon as I did, I felt a surge of energy flowing through my arm and my hand started trembling powerfully. When I was done, my arm was sore clear up to the shoulder." She had massaged her shoulder after emitting her Qi much as the Qigong master who first demonstrated had done.

#### SCIENTIFIC QIGONG RESEARCH

Measuring the emitted Qi from Qigong masters has been the purpose of scientific research in many major scientific research institutes in China,



Participants were able to emit substantially higher levels of infrasonic sound after a week-long Qigong training. On the average, scores increased from 47 dB to 54 dB, a five-fold increase in infrasonic energy.

including the following:

- China Immunology Research Center, Beijing
- Institute of Space Medico-Engineering, Beijing
- National Research Institute of Sports Science, Beijing
- Institute of Psychology, Academia Sinica, Beijing
- China Academy of Traditional Chinese Medicine, Beijing
- Institute of Traditional Chinese Medicine, Beijing
- Beijing College of Traditional Chinese Medicine, Beijing
- Tangshan Health Institute for Women and Children, Hebei
- Zhejiang Research Institute of Traditional Chinese Medicine, Hangzhou
- Guiyang College of Traditional Chinese Medicine, Guizhou
- Shanghai Academy of Traditional Chinese Medicine, Shanghai
- The Second Military Medical College, Shanghai
- Shanghai Qigong Institute, Shanghai
- Xing Cheng Air Force Sanitarium
- Zhao Baofeng Beidaihe Qigong Rehabilitation Hospital, Hebei
- Shanghai Institute of Hypertension, Shanghai
- Shenyang Institute of Traditional Chinese Medicine, Shenyang
- Institute for Industrial Health, Xian
- Shandong Medical University, Shandong
- Anti Epidemic Centers of Henan Province, Xin Xiang
- Institute of High Energy Physics, Beijing
- Jiangxi Chinese Medicine and Pharmacy Institute, Jiangxi
- Nanjing Aeronautical Institute, Nanjing
- Institute of Space Medical Engineering, Sichuan
- Chinese Academy of Sciences, Chengdu

While thousands of investigations have been done, just a few have been described here, principally those that are reproducible either with Qigong masters or with Qigong simulation equipment. These studies show that emitted Qi is effective

in treating digestive problems, infectious diseases, and bone fractures; that measurable changes in blood chemistry occurs a result of Qigong exercises; and that emitted Qi affects electricity and light in physics experiments.

## EFFECTS OF THE EMITTED QI ON HEALING OF EXPERIMENTAL FRACTURE

*Jia Lin and Jia Jinding*

National Research Institute of Sports Science, Beijing, China.

(This study offers laboratory evidence that Qigong masters can accelerate recovery from fractures. From 1988 FWCAEMQG Proceedings)

The emitted Qi has been found to have a good curative effect on soft tissue injuries such as muscle soreness, scleroma in muscles, acute muscle sprain, muscle contusion and pains. Fracture is also a common injury in sports medicine. We have cured some cases of fracture with the emitted Qi. The purpose of this experiment was to investigate the biological effect of the emitted Qi on healing of fracture.

Sixteen healthy male rabbits, weighing between 1.9 and 2.5 kg, were divided into two groups: the control group and the emitted Qi group. A fracture with a gap of 3 mm was made in the left radius. The rabbits in the emitted Qi group were given the emitted Qi treatment for three minutes per day after fracture. X-ray films were taken every week. Each week specimens for light microscopy from two rabbits were cut into slices of 8µm thickness along vertical axis of radius, stained with H.E., and studied by a light microscope. The morphological observations are as follows:

1. Based on some radiographic indexes, such as reaction of fracture section, periosteal reaction and amount of callus formation and callus density, we found that the amount and density of callus formation were better in the emitted Qi group than in the control group. The difference was significant in the 2nd week



( $n=16$ ,  $P<0.01$ ) and 3rd week ( $n=12$ ,  $P<0.05$ ).

2. Ultrathin sections were produced with LKB-III ultratome, stained with uranyl acetate and lead citrate, and studied with a DXB electron microscope (EM). The changes in myofibrils were observed and photographed ( $\times 13000$ ). Injured myofibril volume density in the pictures were calculated by means of point-count method.

The ultrastructural examination revealed that overstrain caused pathological changes such as muscle fiber edema, shortening or lengthening of sarcomeres, disorganization, breaking and disappearance of myofibrils as well as Z lines, accompanied by edema and damage of mitochondria. These changes could be seen less frequently in the emitted Qi group than in the control group. The result of quantitative analysis showed that the volume density of myofibrils of the injured muscle in the emitted Qi group was 2.47%, and that in the control group, 20.41 %.

## MEASURING QI IN THE BLOOD

**A Preliminary Study of the Relationship Between Qigong and Energy Metabolism—The Changes of the Blood ATP Content in Qigong Masters in the Qigong State**

by Wang Zhenchang, Huang Jian, and Wu Zijuan  
Shanghai Qigong Institute, Shanghai, China

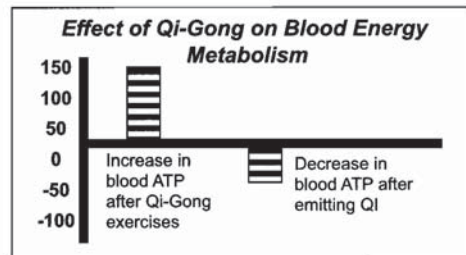
[This revealing study quantifies a physiological change in the blood during Qigong exercise and Qi emission. When Qigong masters do Qigong exercises, blood ATP level increases, indicating a storing of energy. When they emit Qi, blood ATP level drops, indicating a depletion of energy. This is measurable evidence that physiological changes are occurring when a healer says he is collecting energy or emitting energy. It is also evidence that healers may be exhausted after treating patients and need rest and energy building activities to remain in good health themselves. From the 1988 FWCAEMQG Proceedings.]

Recently it has been reported that the emitted Qi by Qigong masters may have material foundation and the internal Qi cultivation can promote health. In this paper, the relationship between Qigong and energy metabolism was studied. The ATP content was measured with 20  $\mu$ l of blood drawn from the ring finger of the Qigong masters before and after the Qigong exercise, and, at rest, by the method of bioluminescence assay.

The instrument (FG-30 Type Luminescence Meter) and the chief reagent (luciferase-luciferin) were produced by Shanghai Plant Physiology Institute. The experiments were conducted in three groups:

1. The experimental group: The blood was drawn from each Qigong master's ring finger after he had taken a short rest, and before he exercised Qigong and entered the Qigong state. If he could emit Qi, he would do it for 5-10 minutes. If he exercised internal Qi cultivation, he would do it for half an hour. After the Qigong exercise the blood was drawn again. After rest for half an hour the blood was drawn once more.
2. The control group: The above procedure was repeated on the second day but the Qigong masters did not exercise Qigong.
3. The healthy group: Healthy persons did as the Qigong masters did at the same time. The results are as follows:

In 10 healthy persons the blood ATP contents were constant during the experiment. For nine Qigong masters in the control group the blood ATP contents did not change markedly. The blood ATP contents in 11 Qigong masters after emitting





their Qi decreased markedly (the mean decrease was .000131 M compared with that of the healthy group ( $P<0.01$ ). The blood ATP contents in 16 Qigong masters after cultivating the internal Qi increased markedly (the mean increase was .000054 M) compared with that of the healthy and the control group ( $P<0.05$ ). The duration of Qigong practice influenced the changes of the blood ATP content.

The blood ATP contents in both groups of Qigong masters recovered after rest. Qigong masters were observed continually. First they exercised Qigong, cultivating the internal Qi. Then they emitted their Qi. The blood ATP contents changed as above. Conclusions were discussed. The emitted Qi may have a material foundation because the blood ATP contents decreased after the Qi was emitted. The internal Qi cultivation process promotes anabolism and increases CAMP level so that health may be improved.

## EFFECTS OF QIGONG ON NEUROTRANSMITTERS

Liu Binghuai, Jiao Jie and Chen Quanzhu  
Anhui College of Traditional Chinese Medicine,  
Anhui Province, China

Li Yefu, Shang Lili (Affiliated Hospital)

[This study shows that you don't need to be a Qigong master to gain healing benefits from Qigong exercises. New Qigong practitioners with chronic illnesses showed significant normalization of neurotransmitter concentration after Qigong practice. From the 1988 First World Conference for Academic Exchange of Medical Qigong (FWCAEMQG)]

It is well accepted that Qigong contributes to preventing and curing of diseases and prolonging life. To study its mechanisms, the authors observed by means of fluorescence spectrophotometry in 68 subjects the variations in blood content of the following monoamine neurotransmitters before and after the Qigong exercises. (5-hydroxytyramine: 5-HT, norepinephrine: NE, and dopamine: DA) Forty-four of the subjects were

male, 24 females. Their age ranging from 25 to 68 years old, with an average of 48. They all had practiced the Qigong exercise for one month. All were patients of common chronic diseases such as hypertension, coronary heart disease, gastric ulcer, gastritis, pulmonary emphysema, chronic bronchitis, joint system diseases, neurasthenia and neurosis. Results are as follows:

1. A comparison of monoamine neurotransmitter contents in the blood of the subjects pre- and post-exercise showed a general reduction in 5-HT, averaging from 0.42 to 0.21  $\mu\text{g/ml}$ , close to the normal value of 0.15  $\mu\text{g/ml}$ . The difference was notable ( $P<0.001$ ). Variations in NE and DA tended to go up. The average NE was from 0.27 to 0.35  $\mu\text{g/ml}$ , and DA increased from an average of 0.86 to 1.19  $\mu\text{g/ml}$ . The above description showed that the effect of the Qigong exercise is closely related to the monoamine neurotransmitters in the body fluid.
2. Effects of the Qigong exercise on the blood monoamine neurotransmitters of patients of different diseases: The subjects were divided into five groups according to the nature of their disease. Subjects in each group showed reduction in blood 5-HT content after they had practiced the Qigong exercise. In all the groups, the content of vasoconstrictor substance 5-HT dropped to the normal concentration level, resulting in sufficient blood supply for the local tissues and organs. It also improved blood flow, promoted metabolism and strengthened the physiological function of the cells in the tissues thus helping to restore health, adding to the efficacy of Qigong.
3. The Qigong exercise helps regulate the neuro-body fluid inner environment. Through regulating the 5-HT blood concentration in the neurotransmitters of parasympathetic nerve, it causes the extra high blood 5-HT of the cardiovascular patients to drop to the normal level. It also dilates the coronary artery and improves the physiological functions, resulting in the relief of symptoms.
4. The Qigong exercise helps build or strengthen

the physiological function of the digestive system. The exercise exerts an influence on the control of nerves that govern the activities of the internal organs. It is shown by variation in the blood content of neurotransmitters NE, DA and 5-HT, with 5-HT getting lower and DA getting higher, facilitating local blood flow and metabolism in the tissues.

5. Through regulating the concentration of pain producer 5-HT in the peripheral blood, the Qigong exercise achieves an analgesic effect. The drop of 5-HT content is relative to the result of analgesia. This fact shows that the drop of 5-HT is good for invigorating blood circulation and reducing extravasation, which is a proof of the TCM principle: "pain is removed when block is eliminated."

The Qigong exercise results in preventing and curing of diseases. It helps regulate the neuro-body fluid inner environment, promotes activities of organs and maintains dynamic equilibrium of the organism through self stabilization.

## PHYSICAL CHARACTERISTICS OF EMITTED QI

Gui Yongfan, Chen Qi, Li Yinfa, and Jiang Shen Nanjing Aeronautical Institute, Nanjing, China [Emitted Qi can alter the results of common physics experiments shown in this study from 1988 FWCAEMQG Proceedings.]

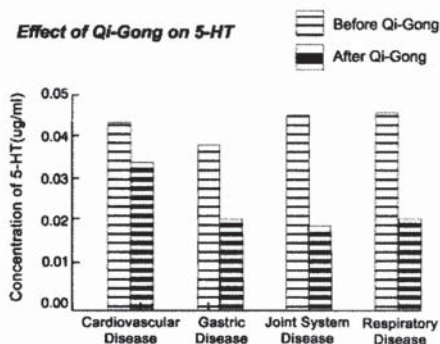
In this paper, three functions of the emitted Qi which were discovered with the aid of some physical instruments, such as the Van de Graaff generator and light sensitive plate are discussed.

1. The emitted Qi can restrain the discharge process. The discharge between the two balls in the Van de Graaff generator will be stopped or the period of discharge will become longer when the emitted Qi is exerted on the instrument. The Van de Graaff generator was used for testing. The two discharge balls in the generator were pulled apart until the critical state was reached. Then the Qigong master aimed

his emitted Qi at the discharge space. The distance between the fingers or palm of the Qigong master and the discharge space was 10 cm to 3 M. We have discovered the following phenomena:

- a. The emitted Qi stopped the discharge or made the period of discharge longer.
  - b. The Qigong master had no sensation of getting an electric shock when he emitted his Qi near the discharge space. Nevertheless, when he stopped emitting his Qi, he had the sensation of an electric shock if his hand was still near the discharge space.
  - c. In the restraining process, a series of restraint—intermittent bursts of discharge—restraint, sometimes appeared.
2. The emitted Qi can cause the exposure of light sensitive plates wrapped in a piece of black paper. By false color image processing with a picture processing instrument, we obtained a color photograph, in which the image of fingers and the Laogong (P-8, center of palm) can be seen clearly. The Qigong master emitted his Qi at the emulsion layer of a light sen-

Effect of Qi-Gong on 5-HT



The concentration of the monoamine neurotransmitter 5-hydroxytyramine decreased toward the normal value of 0.15 ug/ml in the above groups of patients after one month of Qigong exercises.



sitive plate from about 10 cm away for about 10 minutes.

## RESULTS

a) The color of the controls was darker than that of the affected plates. b) After development, white speckles, various patterns or orderly stripes appeared on the affected plates.

## SUPERCONDUCTING MAGNETOMETER MEASURES CHANGES DURING QIGONG

Wu Benjie, Dept. of Biophysics, Beijing Medical University

Wang Xiubi, Institute of Somatic Sciences, Beijing, Wang Zijun, Nanjing University

Liu Jianben, Institute of Geophysics, Beijing

[Here we see that Qigong masters can produce magnetic fields from their palms, and that these fields have characteristic frequency bands. From 1988 FWCAEMQG Proceedings.]

A dynamic study of Qigong (QG) magnetic signals (MS) by a flux-gate magnetometer was conducted in a magnetically shielded room. Under the QG state, MS was <2Hz in frequency and several  $\mu\text{T}$  ( $T = \text{Tesla}$ , the unit of magnetic flux density,  $1\mu\text{T} = 10^{-9} \text{ T}$ ) in amplitude. For deeper understanding of the MS dynamic properties, human weak MS were investigated by a superconducting biomagnetometer which is wider in frequency response (DC to 10 kHz instead of DC to 10 Hz) and higher in sensitivity. Through a frequency-power spectrum analysis by a computer, the MS changes under QG state were analyzed quantitatively.

Twenty persons (38 tests) were selected as subjects, and divided into two groups. (1) The control group consisting of three persons did not practise Qigong, 46.3 years old in average; (2) The Qigong group (practising for 1-20 years) consisted of 17 persons (31 tests), 48.3 years old in average.

The subjects took off all magnetic things; then came into a magnetically shielded room, with the acupoint to be measured aiming at the probe. The

distance between the probe and Laogong (P8) was about 6 cm, and that between the probe and head acupoints was about 4.5 cm. The MS dynamic changes were recorded continuously, before, during, and after QG state (3 minutes each).

MS was measured by a superconducting biomagnetometer, Model M-601. The frequency power spectra were analyzed by a signal processor, Model 7T17-S. In this paper the power changes were all of relative values.

The experimental results indicate that under the QG state three kinds of MS (1Hz, 3 Hz and <2 kHz) are measured from different acupoints Laogong (P 8), Baihui (Du 20), Yintang (Extra); there are three kinds of MS changes in intensity: increasing, decreasing and no change; and there is a good repetition of the change patterns and signal frequency of MS. Two novel phenomena were found, i.e. decrease of power and the change of frequency spectrum in MS during QG.

## QIGONG AND CANCER

Cancer is one area where western science can use some help. Our government has pumped billions into cancer research, yet the problem continues to grow. Chemotherapy and radiation have such negative side effects that the time has come to look beyond therapies of killing "bad" cells, toward therapies with which the individual patient brings his own body into order.

In China, the obvious answer is Qigong. Cancer occurs when the cells of the body follow the will of an outside influence, perhaps a bacteria or a virus or a genetic predisposition. If Qi is strong and flowing smoothly within the individual, many Chinese believe that the cells will do the will of the organism, not of an outside influence.

A very interesting experiment that illustrates the will of an individual influencing cell growth is presented in a study by Dr. Feng Lida, MD, Ph.D., a famous Beijing researcher. She had Qigong masters treat vials of E-coli bacteria. The first vial was held but not treated. The Qigong master emitted Qi to the second one to try to "kill" the bacteria. He directed "health-promoting" Qi



to the third one. Dr. Feng reported that, with over 40 repetitions, the health promoting dose resulted in a seven- to tenfold increase in the number of *E. coli*. The health destroying dose lowered the number of bacteria by one half or more. This experiment illustrates the power of the Qigong master in influencing cell growth. Every one of us has the latent ability to do the same, directing Qi to control disease within our own bodies. This can be seen from the success of programs emphasizing visualization and meditation.

If Qi is weak in an area of the body, abnormal growth will appear. Qi is weakened by poor nutrition and lack of exercise. It is also weakened by mental and environmental stress. Chemotherapy and radiation put heavy additional loads on the body, draining it of Qi. This is why methods to strengthen Qi are so valuable.

This chapter is devoted to Qigong as it is applied to cancer. It is clear from these studies that Qigong is an option that every person trying to beat cancer should consider, regardless of whether western techniques are also pursued. Chemotherapy and radiation in many cases have been shown to be of little value improving quality or length of life. They are not the only option. The following evidence shows that Qigong is an important therapeutic modality for treatment of cancer.

## THE EFFECT OF THE EMITTED QI ON CARCINOMA CELLS

Feng Lida, Qian Ju Qing, Chen SuQing, et.al.  
China Immunology Research Center, Beijing,  
China

[This influential paper is the first presented in the 1998 FWCAEMQG Proceedings, and shows that emitted Qi can kill cancer cells and alter chromosomes in vitro, providing clinical evidence that cancer patients would do well to learn Qigong.]

We used the techniques of tissue culture, cytogenetics and electron microscopy to study the Hale cells and SCG-7901 human gastric adenocar-

cinoma cells, the change of the cellular ultrastructure and abnormal structure of the chromosomes of the cells. The results showed:

1. The effect of the emitted Qigong on the Hale Cells:

We repeated the experiment 20 times under identical conditions. After the Hale cells received the emitted Qi for 20 minutes, the survival rate of the cells in the experimental group was 69.28% of that in the control group, i.e. 30.72% of the cells in the experimental group were killed. At the same time we observed the Hale cells with a translation electron microscope, and found that degeneration and swelling took place in some of the cells which received the emitted Qi. The endoplasmic reticula were dilated obviously, and the nuclei of the cells were destroyed.

## THE EFFECT OF EMITTED QI ON THE GASTRIC ADENOCARCINOMA CELLS:

After the gastric adenocarcinoma cells received the emitted Qi for one hour, the survival rate of the cells was 74.98% of that in the control group, i.e. the average destruction rate of the cells was 25.02%. We repeated the experiment 41 times under identical conditions, and through statistical analysis, found a difference between the two groups ( $P < 0.01$ ). In the meantime, a scanning electron microscope was used to study the cells. The results showed that the microvilli of the cells which received the emitted Qi had remarkably dwindled or disappeared and tiny holes could be seen on the surface of the cells.

3. The effect of the emitted Qi on the chromosomes of the gastric adenocarcinoma cells: We repeated the experiment 10 times under identical conditions. 1420 tumor cells in the control group and 1,428 tumor cells which received the emitted Qi for 60 minutes were analyzed. The subdiploid in the control group was 2.11%, the superdiploid was 0.14%, whereas the subdiploid in the experimental group was 3.29% and supertriploid was 0.56%. The statistical significance in these findings ( $P < 0.05$ ).

The structure of the chromosomes of the gastric adenocarcinoma cells also varied. In the experimental group, the total abnormality rate was

5.39%. The total abnormality rate in the control group was 1.40%. ( $P < 0.01$ ).

### SUMMARY:

Tumor is a common disease which endangers man's life and health. The study on the effects of the emitted Qi on carcinoma cells, especially on the study of the structure and the chromosomes of tumor cells, has not been reported in the world before. The human chromosome is a material base of human heredity and a carrier of the genetic material. The results of our studies showed that the abnormality of the chromosomes of the gastric adenocarcinoma cells was significant after they received emitted Qi. The rate of exchange, breaking, and the dicentric in the structure of the chromosomes of the gastric adenocarcinoma cells is increased. The results suggested that the emitted Qi could kill the chromosomes of the gastric adenocarcinoma cells. The study may start a new way to cure carcinoma.

## QIGONG AS A THERAPEUTIC AID FOR ADVANCED CANCER PATIENTS

by Sun Quizhi and Zhao Li, Kuangan Men Hospital  
China Academy of Traditional Chinese Medicine,  
Beijing, China

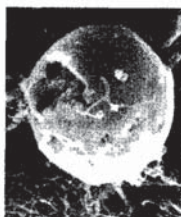
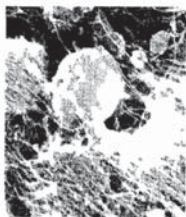
[This article shows that, in clinical trials, cancer patients were far better off when they combined

Qigong exercises and chemotherapy as compared to chemotherapy alone.]

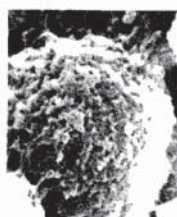
One hundred and twenty three cases of advanced cancer treated simultaneously with drugs and Qigong has been reported in this paper. These were inpatients of our department during the past five years. Among them there were 60 males and 63 females. The youngest was 20 years old. The average age was 47 years old. These patients were diagnosed pathologically as malignant cancer, 70 cases were in the III stage, 53 were in the IV stage, of which, cancer of the stomach accounted for 42.23%, cancer of the large intestine 31.70%, mastocarcinoma 11.29%, and cancer of the esophagus and cardinal carcinoma, 8.1% each.

The 123 patients were divided into two groups. The experimental group included 93 cases treated with drugs and Qigong exercises. The control group, which consisted of 30 cases, was treated by drugs alone. Similar drugs were given to the two groups. Each patient who received the therapy of drugs and Qigong did the Qigong exercises for over two hours a day, three months as a course. Symptoms, signs, body weight, and immunological indices, etc. were recorded before and after treatment. The results were as follows:

1. Amelioration of general symptoms: In the experimental group, 81.7% of the patients regained strength, 63% improved appetite, 33.3% were free from diarrhea or irregular defecation in the experimental group, while in the control group the rates of patients were



Cells of lung cancer before irradiation with emitted Qi



Villus exfoliation of lung cancer cells after irradiation with emitted Qi.



10%, 10% and 6%, respectively. The difference between the two groups is significant. ( $P < 0.01$ )

2. Body weight: In the experimental group, 50.54% of the patients' body weight increased more than 3 kg, and 5.4% of the patients' body weight decreased more than 3 kg. In the control group, the rates were 13.3% and 30.0%, respectively. The difference between the two groups is, again, quite significant.
3. Phagocytosis of macrophages: In the experimental group, the phagocytic rate of macrophages increased by 12.31 % and the index of macrophages increased from 0.45 before the combined therapy to 0.63 after. In the control group, the phagocytic rate did not elevate, but decreased by 7.87% while the phagocytic index also dropped from 0.63 to 0.50.
4. In addition, it has been observed that, in the experimental group, the erythrocyte sedimentation of 23, and hepatic function of 20 of the 93 patients returned to normal, while in the control group, there were only three patients with normalized erythrocytic sedimentation, and two patients with normalized hepatic function, out of the 30 control cases.

To sum up, these studies suggest that the Qigong therapy is helpful to some extent to ameliorating the symptoms, improving appetite, strengthening constitution, and increasing the ability of self-cure. Qigong can regulate the mind, heart, Qi, and blood so as to get rid of pessimism and eliminate evil factors. Therefore, it is really an effective, simple supplementary treatment with no side effects.

## THE EFFECT OF EMITTED QI ON LEUKEMIA IN MICE

Feng Lida and Zhao Xiuzhen  
China Immunology Research Center, Beijing, China

[This study by Feng Lida, MD, PhD shows that emitted Qi can decrease the reproduction rate of leukemia cells in mice and that infrasonic Qi simu-

lators can play a similar role. From the 1988 FWCAEMQG proceedings.]

With the rapid development of modern science and technology and the enhancement of people's living standard, the constitutive proportion of diseases has changed and most infectious and parasitic diseases have been brought under control or eliminated, whereas, tumors are becoming a common problem and are endangering man's life and health. In our country, the number of patients suffering from tumor diseases is over 1,000,000 a year, and the number of patients who died from tumors has exceeded 800,000. Therefore, it is important for us to explore a new route to cure tumors.

Leukemia is a malignancy, which has a high incidence and is difficult to cure. As there are some similarities between leukemia in mice and human leukemia, we chose DBA mice as a research model to study the effect of the emitted Qi on  $L_{1210}$  cells of leukemia in mice.

The experiment chose DBA mice with a weight of  $20 \pm 2$  gm, and both male and female mice were used. In the experiment we killed the mice, which had been injected with the  $L_{1210}$  cells 7 to 9 days before we collected the celiac liquid and adjusted the concentration of cells to 4.70-31.00 million/ml (avg. concentration was 1.20 million/ml). 0.2 ml  $L_{1210}$  cells was injected i.p. into the abdominal cavity of mice. And after one day we randomly divided the mice into groups.

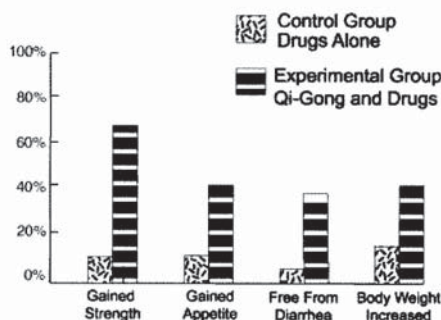
### One Group Treated With Emitted Qi

Among these groups, the mice of the experimental group received the emitted Qi once per day, for between 10 and 40 minutes for 10 days, while in the control group, no treatment was given. After 10 days the mice were killed and the number of  $L_{1210}$  cells were counted with a light microscope. The average value in the control group was  $200.435 \times 0.5$  million per mouse, while in the experimental group  $66.458 \times 0.5$  million per mouse and there is significant meaning between the two groups. ( $P < 0.01$ ).

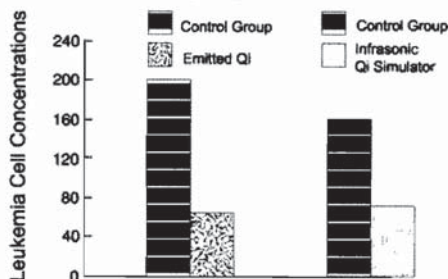
### Second Group Treated With Infrasonic Qi Simulator

At the same time, we used an infrasonic qi



**Benefits of Qi-Gong to Cancer Patients**

123 advanced cancer patients were treated for 6 months. The control group with drugs, the experimental with drugs and Qigong exercises. The results show the value of Qigong exercises in cancer treatment.

**Can Qi-Gong Fight Leukemia?**

Concentration of leukemia cells in mice after 10 days' treatment with emitted Qi and the infrasonic Qi stimulators

simulator to stimulate the mice injected with the  $L_{1210}$  cells, once per day, two hours at a time for 10 days, after which the number of  $L_{1210}$  cells was observed. The number in the control group was  $160.826 \times 0.5$  million per mouse, while in the experimental group  $70.870 \times 0.5$  million per mouse. This difference is of statistical significance ( $P < 0.1$ ). The results showed that the number of  $L_{1210}$  cells which were injected into mice could be remarkably reduced after the mice received emitted Qi, and the fact suggested that the emitted Qi could kill or inhibit the  $L_{1210}$  cells in mice.

Qigong is a part of traditional Chinese medicine, which is a therapy with Chinese characteristics. In recent years, Qigong has been used to cure a lot of diseases, especially difficult diseases and tumor diseases. It is an important issue whether Qigong can kill or inhibit malignant tumor cells or not. The result of this experiment shows that the emitted Qi could kill or inhibit the  $L_{1210}$  cells of leukemia in mice. After a body received it many times, the emitted Qi could significantly reduce the number of  $L_{1210}$  cells in mice. The experimental study laid a theoretical basis for the treatment of tumors with Qigong. Qigong therapy will be a new way to cure carcinoma. However, the mechanism and way that the emitted Qi kills or inhibits  $L_{1210}$  cells of malignant tumor cells in mice needs to be further investigated.

**EFFECTS OF QIGONG ON MALIGNANT TUMOR**

Luo Sen, Tong Tianmin, et al.

Zhejiang Institute of Traditional Chinese Medicine Hangzhou Qigong Hospital, Hangzhou, China.

[This study, also from the 1988 FWCAEMQG proceedings shows the benefits of combining traditional and modern cancer therapies in maintaining healthy blood cells.]

Under observation in this experiment were 80 patients with 17 kinds of malignant tumors including nasopharyngeal carcinoma, breast cancer, lung cancer, and gastric carcinoma. Their diagnosis was confirmed by cytological and radiological exami-

nations. Within this group, 48 were male and 32 female. Most of them had been operated on before hospitalization. They were at their I or II stage of the disease and had received radiation or chemotherapy before. These patients were randomly divided into three groups. 30 of them, as the first group, received Qigong treatment.

The second group, composed of 25 cases, were treated with routine chemotherapy. And the third group, another 25, received chemotherapy combined with Qigong exercises. The parameters adopted included WBC and RBC count, serum hemoglobin and platelet count in blood before and after treatment, T-lymphocyte conversion test (H3TdRLT) and urine excretion of 17-hydroxy steroids within 24 hours before and after the last week of Qigong therapy in some patients. The total period of observation lasted 60 days. Results are reported as follows:

1. Group I, the Qigong group, developed a significant rise in their WBC, RBC count and serum hemoglobin after treatment ( $P < 0.01$ ). Group II, treated with chemotherapy, presented a significant lowering in these measures ( $P < 0.01$ ). Group III, which both practiced Qigong and received chemotherapy, showed an obvious elevation of serum hemoglobin, RBC and platelet count ( $P < 0.005-0.01$ ). Their WBC remained at the same level as before the treatment ( $P > 0.05$ ).
2. T-lymphocyte conversion test in Group I also showed a significant rise ( $P < 0.05$ ). It was seen to be maintained at the original level in Group III ( $P > 0.05$ ).

This experiment proves that this kind of Qigong exercise, by exciting the circulation of Qi along meridians and modulating the functions of blood circulation, immune response and endocrine tissues, can minimize the toxic side-effects of chemotherapy and enhance energy supply to the body. This practice is effective in treatment of cancer and supported by confirmed scientific experiment.

## EFFECTS OF PATIENT TUMORS ON KIRLIAN IMAGES OF HEALTHCARE PROVIDERS

Su Cheng Wu, Guangxi Tumor Hospital, Guangxi, China

Richard H. Lee, China Healthways Institute, USA

The process of emitting Qi during a Qigong treatment, while valuable at jump-starting a patient's recovery, is exhausting and requires extensive Qigong exercises to replenish the depleted Qi. However, as Qigong practitioners become more skilled, they can treat more patients with less depletion, probably through a combination of becoming more proficient at collecting Qi and more efficient at utilizing the Qi that they do have. This is an important field of study because of the prevalence of "burnout" which affects many practitioners in all the medical professions. Perhaps doctors and nurses can be taught the principles of efficient use of their Qi. The following is offered to illustrate this point:

The top two Kirlian photographs on this page show images of fingertips of healthy individuals and healers. The light recorded by the photos is created as electrons moving between the fingers and the film ionize air. In the first photo, the balls are created as electrons leaving the finger create pools of light. And the streamers are created as electrons stream back from the film to the finger. A balance between balls and streamers indicates that electrons move both to and from the fingers. The second photo shows that, around the fingers of healers, the electrons travel more as waves than particles, creating a smooth glow instead of balls and streamers.

In cancer patients, research has shown that balls appear around the cancer (not illustrated, reference Dumitrescu and Kenyon in "Electrographic Imaging in Medicine and Biology", 1983) and streamers appear around all other parts of the body, as shown in the fourth picture. (reference "Bioelectrography" by Konikewicz and Griff 1984 and Dumitrescu, 1983). This strongly



suggests that the rapid growth of cancer cells is fueled by high electrical vitality at the cancer site, and that the rest of the body is devitalized as the high energy electrons are somehow attracted by the cancer.

The lower three Kirlian photos were taken in a tumor hospital. A typical cancer patient (the third photograph) shows virtually no Kirlian image. This indicates a very low flow of electrons, either in or out of the finger, and thus, low vitality. After increasing the patient's electrical conductivity using an Infratonic QGM on the foot (K-1), the patient's image brightened, but showed only streamers but no balls, as electrons shot to the fingers but did not return from the fingers to the film. Had high energy electrons returned to the film, we would have seen balls in addition to streamers in the photographs. This suggests that the entire patient, not just the photographed finger, is depleted in electrical vitality, and may be drawing electrical vitality from the Kirlian camera as high voltage electrons stream into the patient's body, but do not return to the film. This supports the common belief that cancer draws vitality from everything in the surrounding area while fueling the very rapid growth of the cancer cells.

Several doctors in the tumor hospital were photographed and those with patient contact showed a similar image dominated by streamers with almost no balls. This suggests that the doctors were in some way devitalized by the patients' low energy condition, and were, themselves, drawing electrical vitality from the camera. It appears that cancer drains the vitality of everyone, the patient, health care providers, family, and even those who visit to show their support.

Why does vitality flow to the cancer site? Qigong practitioners believe that intentionality moves Qi, which suggest that intentionality might be acting. We might suspect the intentionality of the patient, the family or the doctor. All seem to be convinced that the cancer will win. It seems that we should also look at the possibility that the cancer, itself, has intentionality, and is causing the patient to give up hope and the doctor to say things like, "You have no more than 3 to 6 months



Kirlian image of typical healthy person shows balance between balls and streamers.



Kirlian image of typical healer



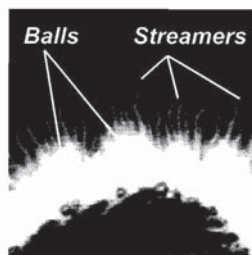
Cancer patient shows low conductivity.



Cancer patient shows increased streamers after QGM treatment.



Doctor with patient contact also shows streamer dominance.





to live." Perhaps the fight against cancer is a battle of wills over the flow of vitality more than simply the biologically understood multiplication of ignorant cancer cells.

Can we reverse this flow of vitality, and will this reverse the growth of cancer? The preceding research in this chapter shows that Qigong practice and emitted Qi can kill and decrease the growth rate of cancer. Perhaps intentionality is a new weapon against cancer. And maybe the Kirlian camera will be the biofeedback technique which shows patients and researchers when their intentionality is properly applied and when they are winning the battle.

As is concluded in most research studies, "More research is necessary."

## CHAOS AND CONSCIOUSNESS

The study of Qi as the relationship between the physical world and consciousness is often avoided by scientists because this violates a basic tenet of science, the experimental method, that the experimenter is not to interfere with the experiment. However, this appears to be exactly what Qigong masters are doing. Whereas religious groups have long held that our thoughts, wishes, desires, and prayers can influence our own lives and the lives of those around us, the scientific world has, for the most part, denied this possibility.

If, in our study of Qigong, we discount the conscious intent of the practitioner, we are ignoring what Qigong practitioners claim is the vital ingredient, intentionality. Thus, we are led to study the physics of the phenomenon, the interaction of electric, magnetic, and acoustical fields. However, if we allow intentionality to enter the equation, a very different view of Qigong emerges with enormous implications.

To accept that consciousness can influence the physical world, science needs some sort of field or substance which can be shaped by consciousness such as the rhythmic movement of electrical

charges in the body as measured by EEG, which is shown to be influenced by Qigong masters.

From a broader perspective, this field is chaos, which might be described as uncertainty regarding the future, or instability such that subtle influences can guide the field's reorganization. In the case of EEG, the chaos is the available instability of free electrons, molecular ions, and neurochemicals. There are probably many other forms of chaos within the body including magnetic, acoustical, and electromagnetic. It is chaos, or uncertainty in these fields, which allows consciousness to enter and shape reality.

Qigong therapy is often broken into three phases. First, the practitioner "adds Qi" increasing the available energy, or chaos of the patient. Then he "sweeps the bad Qi out the feet" to remove crystallized structures which are interfering with the patient's health. Finally, he "smooths the Qi" to help bring order out of the chaotic state which results from the adding of chaos and removing of "bad Qi."

Thus, a Qigong treatment might be viewed as adding chaos to liquefy a crystallized structure, removing undesired, loosened crystals, then smoothing and harmonizing the field to "bring a higher order out of the chaos." Softening and bending metal, altering EEG in anesthetized animals, and accelerating recovery from cancer might all be explainable by "consciousness creating and guiding chaos."

## LOW DIMENSIONAL CHAOS IN PRACTICING QIGONG

Yagu Lin, Jijun Gao, and Huo Lu  
Shanghai Qigong Research

[In our research at CHI, we have found that chaos is a key ingredient in the effectiveness of a therapeutic signal, allowing greater penetration into the body. This Chinese chaos research shows that Qigong exercises result in reduced complexity of the EEG in the brain, providing calmness and mental clarity (bringing order out of chaos). From the FWCAEMQ.]

Recently, researchers such as Kaczmark, I.K. (1977), Nicolis, G. (1985), Skarda, C.A. and Freeman, W.J. (1987), and Xu Jinghua and Xu Nan (1987) have reported the systematic complexity and chaos of the brain electroencephalographic techniques (EEG) by the analysis of dimensionality in studies of chaotic dynamics of biological systems. However, there are few reports analyzing the Qigong functional state using this method.

In this paper, we analyze change in attractor dimensionality  $d$  values of the occipital EEG before, during, and after Qigong exercises. The results show that before exercises,  $d=1.8$ , during exercises  $d$  increases to 2.1, and after Qigong exercise, it remains at the increased value of 2.1. These results show that Qigong exercises can lower the complexity under conscious conditions, increase the orderliness, and decrease the randomness. This may explain Qigong's effect of "warding off distraction, thoughts, or evils," and may be a principal mechanism of Qigong's effectiveness.

## QIGONG TRAINING AND COHERENCE OF EEG

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[This study shows that Qigong training increases coherence between the right and left sides of the brain. From the perspective of chaos theory, this means that Qigong helps to bring "order out of chaos" in the brains of practitioners. From Second World Conference on Academic Exchange of Medical Qigong.]

In this study, we analysed the coherence of EEG to observe the trainees' EEG regularly. The young students, who were 17 to 20 years old, had been practicing "Zhan Zhuang Gong" for one year. We try to find out the effects of the Qigong training period on coherence of EEG. Thirty two persons in the Qigong group and 35 persons in the control group were involved in this experiment.

During one year period of observation the subjects of the Qigong group practiced Qigong for 40 minutes every day. The EEGs of the Qigong group were analysed every half year in meditation, and the EEGs were also recorded before learning Qigong. The students in the control group did not take part in the Qigong training and their EEGs were investigated at rest twice with an interval of one year. In the test, eight channels of EEGs were simultaneously processed by a computer on line for 20 minutes. The program, "computer evaluation system for the Qigong state" was provided by the "Laboratory of Bio-Control, Department of Electrical Engineering, Zhejiang University".

After one year of Qigong training, total coherence between the left and right frontal regions increased from  $0.84 \pm 0.07$  to  $0.87 \pm 0.06$  ( $p < 0.05$ ). Before Qigong training, the total coherence between the left and right occipital areas was  $0.68 \pm 0.14$ . After half year's training, it increased to  $0.79 \pm 0.10$ , and after a year's training, it was  $0.76 \pm 0.10$ . Self comparison showed the probability  $p < 0.001$ . The total coherence between the left and right temporal areas before Qigong training was  $0.48 \pm 0.17$ . Half year after Qigong training it was  $0.55 \pm 0.13$ , compared with that before Qigong training ( $p < 0.05$ ). One year after Qigong training it was  $0.64 \pm 0.12$ . Comparing before and a half year after Qigong training  $p < 0.001$ .

Total coherence did not change significantly in the control group

## VIBRATIONAL TREMBLING, CHAOS, AND EEG

Dale M. Patterson, MS, CACB, BCIA Certified  
Richard H. Lee, China Healthways Institute, USA  
[This article, published in China Healthways Newsletter, provides data collected from biofeedback research conducted by Dale Patterson which shows that chaos increases alpha EEG induction.]

Vibrational trembling appears to be a way memory is stored or processed in the physical body. Chaotic sound penetrates this field of vibrational activity, softening this memory and al-



lowing us to more easily let go of fixated thoughts, addictive desires, and compulsive actions.

When someone is full of anger at being blocked from acquiring the object of desire, he may tremble extensively in the theta range of EEG. And when someone is overloaded with the stress of excess thinking (worry) and approaching a nervous breakdown, he will also tremble, but this time in the beta range. This excess vibrational activity consumes the body's Qi and causes the person to become emotionally, mentally, and physically rigid.

Applying chaotic sound breaks up these repeating patterns, often freeing the patient from frustration and worry. As the patient relaxes, capacity to process thoughts and emotions increases, new answers are found, and the increased freedom and flexibility are experienced as increased vitality. Thus, where physical memory inhibits healing, adding a chaotic alpha signal can accelerate recovery.

#### LABORATORY TESTING

Dale Patterson, a board certified EEG technician trained in biofeedback became intrigued with the QGM when one of his patients brought one in. He recorded EEG brain maps first with an early model of the QGM which produced a clinically significant

18% increase in Alpha. He then used the Q4 with chaos which provided eight times the increase in alpha activity, showing that chaos increases induction of alpha rhythm in the EEG.

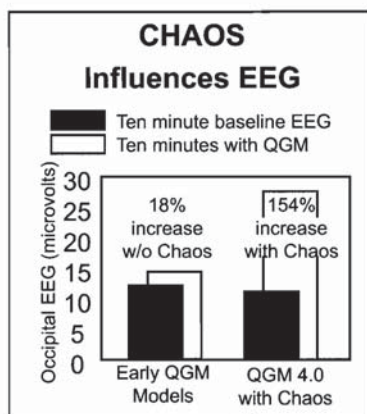
### CHAOS AND THE COLLEGE ENTRANCE EXAM

Su Cheng Wu, Guangxi Medical Hospital  
[From China Healthways Newsletter: A medical researcher applied the Infratonic QGM to high school students preparing for the college entrance examination.]

There was little chance that Li Wen Chao could ever attend college. As a high school senior, he had achieved only moderate grades in his courses and had done poorly on previous national examinations. Without very high scores in the China College Entrance Examination, Li would almost certainly spend his life in a menial factory or farming job. The College Entrance Examination is terrifying, because everyone who faces it knows that only half of high school graduates will enter the nation's college system. *Failure in this examination is a common cause of suicide in China.*

Enter Su Cheng Wu, a medical researcher and Li's uncle. He had just completed a successful study involving infrasonic treatment of bronchial asthma (see page 28) and was searching for other subjects to study. He felt that stress, nervousness, and mental overload were the principal reasons that high school seniors failed the examination, and believed that the Infratonic QGM would induce the deep calmness and mental clarity of Alpha into the students' minds and bodies, helping them to relax and overcome the mental overload that causes brains to lock up during tests.

For three days before the examination, Dr. Su went to visit his nephew's class and treated each patient by holding the machine on the upper back for five minutes and encouraging the student to talk about fears and tensions regarding the upcoming test. For students suffering from symptoms such as headaches, dizziness, poor appetite, insomnia, and menstrual pain, he instead selected





and treated an appropriate point, usually along the front midline of the body.

The results of this small test drew much attention. Li's class was average among the seven senior classes, yet performed the best by far. Whereas the average pass rate for the other six senior classes was 50%, 86% of the students in this class passed the examination and were placed in five year colleges! The other 14% got high enough scores that they were accepted to three year trade schools. Thus, 100% made it to some sort of college. Li Wen Chao enrolled the next year at Guangxi Medical University to become a physician.

While it sounds unreasonable that a little chaotic infrasonic sound can cause such a large increase in scores, the opposing view makes more sense. *Stress and worry can shut down the thinking process.*

## SEARCHING FOR JING, QI, AND SHEN IN WESTERN SCIENCE

Traditional Chinese medicine (TCM) holds that three "vital treasures", Jing, Qi, and Shen, are real substances which envelop the human body and are essential to life and healing. These are the fields through which Qigong masters work. Jing provides the genetic structure or the physical strength of the body. Qi is the life or vitality of the body, our energy level. And Shen provides the mind, or conscious aspect. TCM goes further, introducing three seeds of consciousness, the lower, middle and upper Dan Tians located in the lower abdomen, chest, and above the head respectively, which are born and mature through cultivation, providing awareness of the physical world through Jing, Qi, and Shen.

This parallels the writings of Alice Bailey which present a three fold personality: the etheric body (Jing) is shaped by the emotional body (Qi) which, in turn, is shaped by the mental body (Shen). The substance of each body is produced by the physical body whereas the function of each

body is to support a mode of consciousness.

In "A New Science of Life" by Rupert Sheldrake a "morphogenetic field" is described as a vibrational field which surrounds and shapes living things as they organize. He argues that our genetic structure doesn't contain, but rather tunes into the blueprint of the physical body through this morphogenetic field. He supports this with laboratory findings that as more and more animals and humans are taught a new behavior, others of similar genetic makeup but physically separated from the first, learn the new behavior more and more quickly. Jing appears to be the TCM equivalent to the morphogenetic field of the physical body. Qi and Shen might also support morphogenetic fields of their own. According to Sheldrake, these morphogenetic fields are programmable, obtaining their initial programming from genetic structure, and being reprogrammed through experience and learning.

Jing, from the standpoint of physics, might be a field of electrons in constant flux suspended in salt water throughout our bodies. The rhythmic movement of this electric field is measurable by EEG, EMG, and EKG. Electrostatic forces are very strong and it is conceivable that such a field can shape a physical body by catalyzing certain chemical reactions and moving certain molecules to the right place at the right time, causing, for example, differentiation between liver cells and brain cells in the embryo.

If Jing is to vibrate freely it requires sufficient energy to have free flowing electrical charges both to resonate with the morphogenetic field and to fuel biochemical reactions. Ilya Prigogine, in "Order Out of Chaos", proposes that life requires chaos, that higher forms of organization emerge out of chaos, and that raising the energy of a system allows it to reconfigure into a higher order of organization. From the standpoint of Jing, when biochemical activity exhausts the available electrochemical potential, chaos in the field of electrons has been exhausted. Then the physical body may become unresponsive, and illness may result. Research during long airline flights shows that, where crowding and recirculated cabin air reduce

the availability of electrical energy in the air, people become depleted and develop exhaustion and susceptibility to illness and infection. When passengers wear portable air ionizers, which add electrical instability (chaos) to the air by ionizing it, they do not suffer from exhaustion and avoid illnesses from airborne bacteria. From the standpoint of physics, Jing might be the available electrical instability or chaos in the sea of electrons in the body.

Qi might be a field of magnetic substance which can be measured because it makes the body more electrically conductive. Such diagnostic equipment as Ryodoraku and EAV are claimed to measure the Qi by measuring the electrical conductivity of meridians. High and balanced conductivity are associated with good health and vitality, and low or imbalanced conductivity is associated with illness and debility. While the Qi may have little direct influence on the physical body, its ability to increase local electrical conductivity gives it the ability to provide selective pathways of decreased resistance which allows it to influence the flow of electrons, and thus, shape the Jing. Electrically conductive needles may give acupuncturists a similar ability.

Analysis with Kirlian photography shows that washing the hands with tap water causes the electrical conductivity of the hand to decrease considerably. However, when the hands are washed with the same water which is first passed through a strong magnetic field, the electrical conductivity of the hands increases. (ref: Bioelectric Vitality — The Science of Human Energy by Lee) This tells us, first, that water can store and transport some sort of magnetic substance, and second, that this substance can be removed from or added to the human body. To illustrate this, Kirlian research on long jet flights reveals that reduced magnetic fields on airliners often cause those who have a TCM condition called Yin deficiency to have severe exacerbations of symptoms such as anxiety, nausea, headaches, dizziness, and rising heat. Placing a magnet on the body during the flight provides a source for magnetic substance and reduces the symptoms considerably. Qi might

be describable by physics as available magnetic activity within the body, though there appears to be much about magnetism that physics doesn't yet know.

Shen is described in traditional literature as mind or awareness, and often as light. If it is light, why can't we see it? Modern physics tells us that an electron is really an electromagnetic wave, an x-ray, high energy light which has been somehow captured by the nucleus of an atom. Thus, it is conceivable that a field of light or electromagnetic energy could resonate around our physical bodies and remain unmeasurable, just as electrons orbit around a nucleus undetected.

Shen may become visible when excited by electricity. Most people have Kirlian images which show small balls of light surrounding the finger during the negative pulse and streamers, lines of light perpendicular to the finger surface, during the positive pulse. However, healers and artists who use their hands with enhanced awareness, often have a smooth glow around their fingers. (Kirlian photos of the balls and streamers and smooth glow are shown on page 58.) Some even have certain fingers with a smooth glow while others show the balls and streamers. It appears that only those fingers used intelligently have the glow. For instance, a person who principally uses three fingers for massage will find that those three will have the glow while the others have the balls and streamers. The fact that electrons act differently around a healer's fingers is a big opportunity for physicists to investigate the nature of Shen, and to give us a better understanding of the special function abilities of Qigong masters and other healers.

## CONCLUSION

Jing, Qi, and Shen are measurable with physical equipment, and thus are subject to scientific study. These measurements correlate with states of health and rates of healing. Thus monitoring the strength of these fields in hospitalized patients and supplementing them when low may prove of value in reducing recovery time and saving lives. In addition to studying, monitoring and



supplementing these fields, it might also be productive to study how to increase a patient's resonance with his own morphogenetic field while decreasing his resonance with that of a disease process. This may be a principal area where Qigong masters and other healers excel, while western medicine has little knowledge. Jing, Qi, and Shen, long considered nothing more than useful metaphors by western scientists, may be very real substances which unlock the door for western scientists to understand human vitality.

## THE ROLE OF CHAOS IN DISEASE AND HEALING

Richard H. Lee, China Healthways Institute

In the book, "Order Out of Chaos," Ilya Prigogine offers that, when a structured system is energized, its chaos increases, allowing it to reconfigure spontaneously into a higher order of organization. This may explain the evolutionary progression on Earth from the simple structures to the highly organized life forms, from the helpless child to the capable adult who chooses to serve a yet higher organization, humanity.

How can chaos be healing? Chaos is often thought of as unpredictable and destabilizing. It is the enemy of structure and overturns the law of the land. How is it possible that chaos can be harnessed to serve us? As an example: When someone's life is not working, when the basic order upon which they depend is failing them, and when they just want to run away, it may be time to "let go of life" in a way that nurtures the creation of a new order within which the world again makes sense.

Chaos is opportunity. Where there is rigid organization, there is little opportunity for restructuring. The best solutions often go ignored because their implementation would require destruction of some of the structure which holds an organization together. An organization which is flexible, receptive to new ideas, and free to adjust to changing circumstances, is willing to break down old structures for the sake of growth and

efficiency. Structure provides for certainty. Chaos injects uncertainty. With a high degree of chaos, an organization can quickly adapt to strange and unfamiliar circumstances without being held back by the inertia of structure.

Within the human body, there is a great deal of structure. Physically we can have unnecessary chronic muscle tension, purposeless lumps, and other structures which don't serve us. Emotionally, we can hold onto desires which repeatedly carry us down pathways of misery. Mentally, we can so fill ourselves with conflicting thoughts that we are unable to sleep and on the edge of nervous breakdown. Whenever a structure within us becomes inflexible, we experience pain. Blocked desire provides emotional pain, and conflicting world views cause mental pain. Flexibility allows us to face the unexpected with capability and enthusiasm. We can run from the path of an approaching car, or stop to pick up a dime. We can eat a bowl of bean sprouts and tofu as comfortably as a hamburger, attend a religious service of any denomination without concern for the clothing of our creator, and be comfortable considering philosophies of strict child rearing alongside newsletters promoting chaos.

Random, unexpected events provide the chaos which exposes our rigidity, our unyielding habits, our crystallized beliefs. Sometimes these crystallized structures within us yield to the pressure but often they resist, sustaining the old ways despite conflicting forces and pain. And sometimes the strain even becomes so great that a person's entire world view shatters. This can be a hugely transformative event:

The initial stress is experienced as pain, uncertainty, or fear of the unknown. We become desperate to avoid further stressing of the crystallized structure so we hang on even tighter. Then the order governing our emotions and thoughts snaps, pops, or shatters. We burst into tears and watch as our life falls to shambles before our eyes, with seemingly nothing left for us to hang onto. We may feel an abrupt shift. Perhaps we experience an immediate release or an exhilarating feeling of freedom and relaxation. At other times, we



## GLOSSARY OF TERMS

### A

**Abdominal Breathing** - to breathe from the abdomen (expand with inhalation, contract with exhalation).

**Acupuncture** - one of the Four branches of Traditional Chinese Medicine, which involves treating patients through the use of Needling, Cupping, Bloodletting, Moxa and Magnets in order to stimulate energy flow.

**Acupuncturist** - a doctor of acupuncture therapy.

**Acquired Essence** - also called Postnatal Jing, is acquired energetic tissue substance, developed after birth.

**Acquired Force** - energy pertaining to the Earth and surrounding environment.

**Acquired Qi** - also called Postnatal Qi, is the body's energy derived from food, air and drink, acquired after birth.

**Acquired Rational Mind** - also called postnatal mind, are thoughts and feelings derived from the acquired experiences of one's environment.

**Acute** - a rapid onset and short duration of a particular condition.

**Adenoma** - a neoplasm (abnormal formation of tissue) of glandular epithelium.

**Adenocarcinoma** - a malignant tumor arising from a glandular organ.

**Affirmation** - a word, phrase or sentence that is repeated frequently to influence, or change, a belief held deeply within the unconscious mind.

**Agoraphobia** - fear of places or situations from which escape might be difficult or embarrass-

ing. Symptoms include panic like symptoms and a precondition towards panic attacks.

**Akashic Records** - a Sanskrit term used to describe the detailed knowledge of all the historical events of the world recorded within the "all-pervasive space of the universe" or "Wuji," also called the "knowledge of the infinite Void."

**Alchemy** - internal transformation of body and energy brought about by: 1. Nei Dan (Inner Alchemy) through internal Qigong training, and 2. Wai Dan (External Alchemy) using herbal formulas.

**Amenorrhea** - the absence or suppression of menstruation.

**Ancestral Channel** - a term used to describe one of the Eight Extraordinary Vessels.

**Ancestral Qi** - energy inherited from both parents at the time of conception, responsible for innate talents and skills.

**Ancestral Traits** - pertaining to the ancestral spiritual influence which affects the patient's body. Ancestral traits are developed according to the geographic location at the time of conception.

**Anemia** - a reduction in the number of circulating red blood cells.

**Angina Pectoris** - severe pain and a sensation of constriction about the heart.

**An Jing** - see Hidden Power.

**Ankylosing Spondylitis** - inflammation of the vertebrae, giving rise to stiffness of the back.

**An Mo Therapy** - a tissue manipulation therapy that focuses primarily on the treatment of internal organ disorders.

**Anorexia** - loss of appetite.

**An Sound Resonation** - Hidden or inaudible sound resonance.

**Antibody** - any of the numerous proteins produced by the immune system that defend against antigens.

**Anxiety** - emotional distress, resulting in Heart palpitations, inability to concentrate, muscle tension causing muscle aches.

**Aphasia** - the absence or impairment of the ability to communicate through speech, writing, or signs, due to a dysfunction within the brain center.

**Aplastic Anemia** - anemia caused by deficient red cell production, due to bone marrow disorders.

**Apoptosis** - the disintegration of cells into membrane-bound particles that are then phagocytosed by other cells.

**Archetypes** - a term coined by the psychiatrist Carl G. Jung to describe the collective unconscious images and motifs (e.g., warrior, healer, priest, whore, etc.). An inherited idea or mode of thought derived from the experiences of the race which is present in the unconscious of the individual.

**Arrhythmia** - an irregularity or loss of rhythm pertaining to the Heart.

**Arteriosclerosis** - term pertaining to a number of pathological conditions in which there is a thickening, hardening, and loss of elasticity of the artery walls.

**Arthralgia** - pain in the joints.

**Arthritis** - pain and inflammation of the joints, followed by progressive stiffness.

**Arthropathy** - pertaining to any joint disease.

**Ascariasis** - infestation of *ascaris lumbricoides* parasite (pinworm).

**Ascending Qi** - the action and flow of energy moving upward.

**Ashi Points (also called Trigger Points)** - places on the body which are tender spots or pain-

ful areas near diseased or injured tissue.

**Asthma** - a disease caused by increased responsiveness of the tracheobronchial tree within the Lungs, due to various stimuli, causing severe difficulty in breathing.

**Astral Body** - also called the Soul Body, describes the energetic vehicle in which the Eternal Soul can journey outside of the physical body. The Astral Body is connected to the Middle Dantian by a silver "cord of life."

**Astral Matter** - the energetic substance located within the second field of the body's external Wei Qi and attributed to the emotional energy body.

**Astral Plane** - an energetic and spiritual plane of existence parallel to the physical plane.

**Astral Travel** - also called Soul Travel (or Astral Projection) describes the condition of the Eternal Soul journeying outside of the physical body, connected to the Middle Dantian by a silver "cord of life."

**Astringent** - any substance or agent that causes tissues to contract or that inhibits secretion of Body Fluids such as mucus or Blood.

**Antigens** - any substance able to provoke an immune response in the human body.

**Atrophic** - pertaining to atrophy.

**Atrophy Syndrome** - a disorder characterized by flaccidity and weakness of the limbs and a progressive loss of strength and muscle tone.

**Attention Deficit Disorder** - a learning disorder manifesting through the following symptoms: habitual failure to pay attention, very distractible, inability to organize, extreme impulsiveness, difficulty in studying, often accompanied by hyperactivity.

**Aura** - the energetic field which radiates light and circulates around the second field of the body's external Wei Qi

**Aura Colors** - the body's energetic luminous colors ranging from red, orange, yellow, green, blue, violet to white.

**Auspicious Powers** - the energy potential con-



tained within the Five Yin Organs.

## B

**Ba Gan** - eight diagnostic principles used in Traditional Chinese Medicine in order to differentiate symptoms.

**Bai Dai** - white vaginal discharge.

**Baihui Point (One Hundred Meetings)** - the Governing Vessel point at the top of the head (GV-20).

**Bellows Palm Technique** - a palm technique in which the thumb and little finger compress and release like a bellows.

**Bells Palsy** - unilateral facial paralysis of sudden onset.

**Benign** - gentle or kindly, not aggressive, the opposite of malignant.

**Bile** - a secretion stored in the Gall Bladder released into the duodenum as a digestive juice.

**Bio-Rhythm** - three distinct cycles and energy flow that pertain to the body's physical, emotional and intellectual rhythms.

**Bipolar Personality Disorder** - formerly known as Manic Depressive Personality Disorder, a state of extreme euphoria or pervasive irritability, with racing thoughts, inability to sleep, and impulsive behavior (that may last for days or months), that alternate with morbid depression with suicidal ideation or attempts at suicide (see Depression). During the manic phase there may be hallucinations.

**Bird's Bridge** - pertaining to the energetic connection between the tongue and the upper "hard" palate, behind the teeth.

**Birth Energetic Patterns** - pertaining to the energetic patterns developed according to the influence of the time and geographic location of the patient's birth.

**Bladder Fire** - also called Common Peoples' Fire, or Perineal Fire, is located in the lower abdomen by the perineum, and is responsible for evaporating water.

**Blended Originals (Hun Yuan)** - the body's "in-

ternal combined energy" fused into the Lower Dantian area.

**Bloated and Expanded Stagnation** - stagnation with a characteristically expansive or bloated appearance, can be caused from an accumulation of Phlegm and Body Fluids (in addition to Qi and Blood) in the adjacent tissue areas of the body.

**Blood (Xue)** - the dense fluid which nourishes the body, transmits Qi, and provides the material for the mind and emotions.

**Blood Heat** - a condition categorized by Heat and Blood signs (retching of Blood, expectoration of Blood, Bloody stool or urine, nosebleeds, and menstrual irregularities).

**Bloodletting** - a technique used in acupuncture therapy which entails pricking the skin to release and remove Blood Heat and Blood stagnation.

**Blood Stagnation** - the impairment or cessation of normal Blood flow.

**Blood Stasis** - the same as Blood stagnation.

**Blood Vessels** - the body's transportation system for Qi and Blood nutrition and regeneration.

**Body Fluids (Ye)** - these are clear, light, and watery. They originate from food and drink and are transformed and separated by the Spleen (aided by the Kidneys) and dispersed by the Lungs and Triple Burners. (i.e., sweat, tears, saliva, and mucus.)

**Body Liquids (Jin)** - these are a heavier denser form of Body Fluids. Their function is to moisten the joints, spine, brain, and bone marrow. They lubricate the orifices of the sensory organs.

**Bone** - the body's skeletal material related in essence to the Kidneys.

**Bone Marrow** - sustains and nurtures the bones, composed of Kidney Jing (Essence) and Marrow.

**Book of Commentaries** - consisting of ten commentaries from Confucius and his disciples,



pertaining to the study of the eight trigrams, sixty-four hexagrams, and the Yi-Jing.

**Book of Oracles** - written by King Wen and the Duke of Zhou, pertaining to the study of the eight trigrams, sixty-four hexagrams, and the Yi-Jing.

**Borborygmus** - a gurgling, rumbling sound heard over the Large Intestine, caused by the passing of gas through the liquid contents of the intestines.

**Borderline Personality Disorder** - a psychological disorder characterized by a pervasive pattern of intense, unstable relationships, and an unstable self-image. Such patients suffer from chronic feelings of emptiness stemming from abandonment issues. They exhibit self-destructive behavior and transient paranoia, or dissociative symptoms.

**Brain** - pertaining to the Sea of Marrow issuing from the Kidneys that collects within the cranium.

**Brain Tumor Point** - Shihmien Point located on the heel of each foot.

**Bronchial Asthma** - asthma caused by a hypersensitivity to an allergen.

**Bronchiectasis** - chronic dilatation of a bronchus or bronchi, with a secondary infection (usually involving the lower portion of the Lungs).

**Bronchitis** - inflammation of mucous membrane of the bronchial tubes.

## C

**Caduceus** - medical insignia picturing double snakes wrapping a winged staff.

**Calculi** - the plural of calculus or stones, usually composed of mineral salts.

**Cancer** - an obstruction of Qi and Blood circulation resulting in stagnation and the formation of a malignant tumor that tends to spread.

**Carcuncle** - a circumscribed inflammation of the skin and deeper tissues.

**Carcinogens** - any substance or agent that produces or increases the risk of developing can-

cer.

**Carcinoma** - a malignant growth or tumor that occurs in the epithelial tissue (the outer surface or first layer of tissue that lines the body's cavities, as well as the principal tubes and passageways leading to the exterior of the body)

**Catatonic** - totally withdrawn, almost unconscious, frozen and unable to move.

**Celestial Stems** - see Ten Celestial Stems.

**Center Core** - pertaining to either 1. The core of light within the Taiji Pole which joins the body's three Dantians through the center of the body, or 2. The True Self (the essence of a person's spirit).

**Cerebral Embolism** - a condition which occurs when an embolus (bubble of air, or piece of a thrombus) detaches from a thrombus and obstructs a cerebral artery.

**Cerebral Hemorrhage** - bleeding caused from a rupture of a sclerosed or diseased vessel in the brain.

**Cerebral Thrombosis** - an obstruction of a cerebral artery by a thrombus (blood clot).

**Cerebro-Vascular Accident (CVA)** - in the clinic, conditions referred to as stroke (or Wind-stroke) include cerebral hemorrhage, cerebral thrombosis, cerebral embolism, and cerebrovascular spasm. These four conditions are termed in Western Medicine as "Cerebro-Vascular Accident."

**Cervical Spondylosis** - a degenerative arthritis (osteoarthritis) of the cervical vertebrae and related tissues.

**Chakra** - an energetic vortex, spiraling out from the body's Taiji Pole, manifesting in the body and extending through the external field of Wei Qi.

**Chakra Gates** - the twelve major energy gates located on the center line of the anterior and posterior aspects of the body, as well as at the lower perineum and the top of the head.

**Chakra System** - the seven major Chakra or en-

ergy centers that connect to the Taiji Pole. Five Chakras extend to the front and back of the torso, with an additional one located at the top of the head and on the perineum.

**Channels** - the body's energetic rivers responsible for transporting Qi, also called "meridians."

**Channel Points** - areas or points (similar to small pools of Qi) found along the streams of a Channel, through which energy of the Yin and Yang (Zang/Fu) organs and channels are transported internally and externally.

**Channel Qi** - pertaining to the Qi found within the energetic flow of a channel.

**Charts of the Hall of Light** - ancient diagram depicting the body's internal organs and channels.

**Chemotherapy** - the application of chemical agents that have a specific and toxic effect upon the disease-causing microorganism, as well as the patient's tissues, energetic fields and immune system.

**Chicken Pecking Palm Technique** - a palm technique wherein the doctor's hand resembles the head of a chicken while manipulating the energy flow of the Invisible Needle.

**Chi Dai** - red vaginal discharge.

**Child Element** - pertaining to the Five Element Creative Cycle of Traditional Chinese Medical, the primary organ is considered the Mother and its sequential organ is considered the Child.

**Chinese Massage and Tissue Regulation** - one of the four branches of Traditional Chinese Medicine, which involves treating patients through the use of tissue manipulation, including Jie Gu Therapy for bone disorders, Tui Na Therapy for muscle disorders, Gua Sha Therapy for febrile diseases, An Mo therapy for internal organ disorders, and Jing Point Therapy for channel and internal organ regulation.

**Cholecystitis** - inflammation of the Gall Bladder.

**Cholelithiasis** - formation of calcium, i.e., bile stones in the Gall Bladder.

**Cholestasis** - an infection of the biliary tract.

**Chronic** - the long duration of a specific disease or condition, showing slow or little improvement.

**Chronic Fatigue Syndrome** - debilitating fatigue that is not the result of physical or mental exertion, and does not diminish by resting.

**Chrono-biology** - the science that deals with the study of the body's biological clocks and fluctuations in accordance with the cycles of the sun, moon and nature's rhythms.

**Chyluria** - the passing of fat globules in the urine.

**Circle of Willis** - the union of the anterior and posterior cerebral arteries, forming an anastomosis at the base of the brain.

**Circulating Energy Technique** - this method refers to rotating Qi in a circular pattern (clockwise or counterclockwise) to move Qi and Blood stagnation, or to gather energy for tonification.

**Cirrhosis** - Cirrhosis is a generalized Liver disease marked by hepatic lesions, characterized by the formation of dense lobular connective tissue, degenerative changes in the parenchymal cells, structural alterations in the Liver lobules, and sometimes fatty and cellular infiltration within the Liver.

**Clairaudience** - the ability to hear sounds, music, and voices not audible to normal hearing (for example, receiving Messages and/or inspirations from the divine).

**Clairsentience** - the ability to perceive smells, taste, touch, emotions and physical sensations that contribute to an overall psychic and intuitive impression.

**Clairvoyance** - the ability to perceive current objects, events and/or people that may not be discerned through the body's normal senses. Both time and space are perceived on



- a clairvoyant spiritual dimension.
- Clean Qi** - Energy which has been purified.
- Clinical Ethics** - the moral principles and standards governing the doctor's conduct with patients in or away from the clinic.
- Coccyx Pass (Wei Lu Guan)** - is located on the lowest segment of the spine just posterior to the anus, near the Chang Qiang (GV-1) point.
- Colitis** - the inflammation of the colon.
- Cold Constitution** - pertaining to a physical body innately prone towards coldness.
- Collapsed Qi** - this is considered a subcategory of Deficient Qi, and is regarded as the third and most severe type of Deficiency.
- Collaterals (Luo)** - the body's energetic streams that branch off the Twelve Primary Channels and the Conceptional and Governing Vessels.
- Collective Unconsciousness** - concept of psychiatrist Carl G. Jung pertaining to the memories of mental patterns that are experienced and shared by all mankind.
- Coma** - an abnormal deep state of unconsciousness with some possible awareness of surroundings, but a total inability to communicate with the outside environment. Comas result from a Qi obstruction to the brain caused by illness or injury.
- Common People's Fire** - pertaining to the Bladder Fire, located in the perineal area of the body.
- Compressed Stagnation** - stagnation caused by the patient's energy pressing downward (externally moving inward), feels armored and hollow.
- Concentrative Meditation** - keeping the mind focused and under control.
- Congeaed** - when Qi and/or Blood become thick and solid within the body's tissues, energetic fields, or both.
- Congenital Qi (Prenatal Qi)** - energy existing before the fetus is born, acquired from the mother's, father's energies, as well as from the environmental and universal energies. It is sustained through prayer, meditation and sleep.
- Conscious Mind** - acquired mental reasoning, created through learning via the five senses and interactions with other people.
- Constipation** - difficulty or infrequent defecation, with the passage of unduly hard and dry fecal material.
- Constitutions** - see Five Elemental Constitutions.
- Contracted Stagnation** - stagnation caused by the patient's energy pulling inward, feels armored and solid.
- Contraindications** - any symptom or circumstance indicating the inappropriateness of a form of treatment that would be otherwise advisable.
- Controlling Cycle** - pertaining to the Five Element Cycle, where one organ controls the second elemental organ in the Five Elements' Circle.
- Corporeal Soul** - see Po.
- Coryza** - the inflammation of the respiratory mucous membranes.
- Cosmology** - the study of the universe.
- Countertransference** - this is the process whereby a doctor loses objectivity and unconsciously projects feelings, thoughts, beliefs and patterns of behavior onto the patient.
- Couple Point** - the Master Point's secondary point of connection affecting the Eight Extraordinary Vessels.
- Cranio-Sacral Rhythm** - Western term given to the fluctuating rhythm of the Sea of Marrow flowing from the Kidneys.
- Creative Cycle** - pertaining to the Five Element Cycle, where one organ creates the energy for the next.
- Creative Subconscious Mind** - the part of the mind that maintains the patient's reality by making him or her act like the person they



believe themselves to be.

**Creative Visualization** - the process of using visualization as a tool for transforming energy and spirit.

**Crown Center** - the name given to the Baihui Point (GV-20) and Upper Chakra Gate, at the top of the head.

**Crystal Palace** - the energetic field of Qi located within the third ventricle of the brain.

**Cupping** - a technique used in acupuncture therapy in which wooden, clay, or glass cups are adhered to the patient's skin by suction, to drain or remove pathogenic Qi from the body's pores.

**Curious Organs** - the body's Six Extraordinary Yang Organs which function like Yin Organs as they store Yin Essence (i.e., Blood, Marrow, or Kidney Essence), but look like Yang Organs (because they are hollow). These organs consist of the uterus, brain, Marrow, bones, blood vessels and Gall Bladder.

**Cycle of Disharmony** - an emotional state which induces a vicious cycle of physical, mental, emotional, energetic and spiritual disharmony.

**Cyst** - a closed sac that forms in tissue or a body cavity.

**Cystitis** - inflammation of the Bladder, usually occurring secondary to ascending urinary tract infection.

**Cytotoxic Treatments** - treatment containing toxins which attack the cells of the body (for example: radiation and chemotherapy).

## D

**Dacryorrhea** - excess tear flow.

**Damp** - a internal pathogenic condition relating to the storage of Damp or Wet toxins.

**Dantians** - the body's three main energetic pools, or reservoirs located in the head, chest and lower abdomen.

**Dantian Regulation** - the principle of balancing the energy governing the body's three

main energetic pools (Dantians).

**Dao** - pertaining to God or divine consciousness.

**Daoist** - a student of the "Dao" or way of life, pertaining to living in harmony with the universe and environment.

**Dao Yin** - energy regulation exercises consisting of training the body, mind, and breath.

**De** - pertaining to an individual's personal Virtue.

**Defence Mechanisms** - see Ego Defence Mechanisms.

**Deficiency** - a condition relating to the inadequate degree of a particular substance, e.g., Qi, Blood, Yin, Yang, Heat, etc.

**Delusions** - refers to the occurrence of a mental derangement in the patient resulting in a false belief based on incorrect inference about external reality. Regardless of the evidence to the contrary, the belief is strongly maintained.

**Demon or Spirit Oppression** - the condition of having a foreign spirit attach to a patient's external Wei Qi field, resulting in emotional disharmony.

**Demon or Spirit Possession** - the condition of having a foreign spirit invade and inhabit the patient's body, mind, emotion, and spirit.

**Denial** - a conscious refusal of an impulse-evoking fact, feeling or memory.

**Depersonalization Disorder** - persistent, recurring episodes of depersonalization, characterized by a feeling of detachment, or estrangement from one's self.

**Depression (Major)** - a psychological disorder resulting in major sadness and pessimism, feelings of worthlessness, helplessness and hopelessness. Symptoms include overeating or under-eating, insomnia or hyper-insomnia, difficulty concentrating, and fatigue.

**Descending** - the action of energy moving downward.

**Diabetes** - a general term used to describe dis-

eases characterized by excessive urination and a sugar imbalance in the Blood.

**Diaphoresis** - profuse sweating.

**Diathermy** - the therapeutic use of a high-frequency current to generate heat within a certain area of the body.

**Di Qi** - Earth (Environmental) Energy.

**Disharmony** - pertaining to a lack of adequate balance of energy.

**Disorder** - an abnormal state of physical, mental, emotional, energetic or spiritual disharmony.

**Dispersing** - the spreading of Qi to other parts of the body, or purging of pathogenic energy from the body.

**Displacement** - the shifting of impulses aroused by one person, or situation on to a safe target.

**Dissociated Identity Disorder** - new terminology used for multiple personality disorder.

**Distance Therapy** - also called External Qi Therapy, Qi Emission and Outgoing Qi Therapy, is defined as extending or projecting energy into a patient from a distance.

**Divergent Channels** - twelve secondary channels that parallel the Twelve Primary Channels.

**Divine** - pertaining to God.

**Divine Center** - referring to the North Star's stable position in the sky.

**Divine Hook-Up** - the Qigong doctor's initial preparation for therapy, wherein he or she connects with the divine for guidance.

**Divine Therapy** - long distance Qigong healing.

**D.M.Q.** - a licensed Doctor of Medical Qigong Therapy, presently only obtainable in China.

**Dong** - the Yang method of dynamic Postural Dao Yin training.

**Dragon's Mouth Palm Technique** - hand technique wherein the thumb touches the other four fingers of the hand, forming an image of

the head of a dragon. This hand manipulation is used for leading and pulling the Qi.

**Draining Qi** - drawing off pathogenic energy from a specific organ area or channel of the patient's body.

**Dredging** - a type of energetic purging, used to clean the patient's energetic fields and channels.

**Drilling Energy Technique** - this method refers to rotating Qi in a spiraling pattern (clockwise or counterclockwise) to access the energy deep inside the patient's body.

**Dryness** - a internal pathogenic condition relating to the storage of Dry toxins.

**Dynamic Qigong** - energy gathering which utilizes active movements of the body.

**Dysmenorrhea** - painful menstruation.

**Dyspepsia** - painful digestion.

**Dyspeptic** - one afflicted with dyspepsia.

**Dysphagia** - difficulty in swallowing.

**Dysphoria** - exaggerated feeling of depression, anxiety and unrest.

**Dysplasia** - the abnormal development of tissue.

**Dyspnea** - air hunger, resulting in difficult breathing, shortness of breath, sometimes accompanied by pain.

**Dysthymia** - a chronic, form of depression (lasting at least two years), for children and adolescents the mood can be irritable rather than sad.

## E

**Earth Element** - one of the Five Elements, pertaining to Spleen and Stomach.

**Earth Energy (Qi)** - Energy pertaining to the Earth and surrounding environment.

**Earth Jing** - energy that supervises the maturation phase of the fetus's ability for emotional and spiritual bonding during the seventh month of pregnancy.

**Earthly Branches** - twelve energies of the Earth



represented in the human body as the Twelve Primary Channels.

**Earth Transpersonal Point** - pertaining to the body's energetic connection to the Earth, located several feet beneath the feet.

**ECG (or EKG) Eletrocardiogram** - a graphic record made by an instrument that measures the Heart's electrical activity; usually used to confirm a diagnosis of a Heart condition.

**Eclampsia** - coma and convulsive seizures (between the 20th week of pregnancy and first week postpartum). Symptoms result in edema of the legs and feet, puffiness of the face, hypertension, severe headaches, dizziness, epigastric pain, nausea, sudden convulsive seizures and coma.

**Eczema** - an acute or chronic inflammation of the skin.

**Edema** - an acute or chronic cutaneous inflammatory condition.

**EEG Electroencephalogram** - a graphic record made by an instrument that measures the brain's electrical activity and records it as patterns of fluctuating waves.

**Ego** - the ego is the mediator between the id and the superego. According to Dr. Sigmund Freud's psychoanalytical theory, the superego combines the critical inner parent aspect with the idealistic aspect of the individual's conscience; the id consists of unconscious drives and instincts. The ego as mediator is responsible for ensuring rational behavior.

**Ego Defense Mechanisms** - according to Dr. Sigmund Freud's psychoanalytical theory, the ego defence mechanisms include: Repression, Displacement, Projection, Intellectualization, Regression, Fixation, Denial, Reaction-Formation, and Sublimation.

**Eight Confluent Points** - the areas where the Eight Extraordinary Vessels and Twelve Primary Channels intersect with each other.

**Eight Energetic Principles** - a system of differential diagnosis using four pairs of opposites (Yin and Yang, Cold and Hot, Deficient and

Excess, Internal and External).

**Eight Energetic Touches** - pertaining to the somatic tissue response to energy stimulation (tingling, sensations of heat, coldness, expansiveness, contracted, heaviness, lightness, and vibration).

**Eight Extraordinary Vessels** - the primary channels responsible for the formation of the fetus, which after birth, are considered the body's reservoirs for collecting the overflow energy from the Twelve Primary Channels.

**Eight Miscellaneous Factors** - eight factors that can off set the patient's Yin and Yang balance (diet, overexertion, excessive sex, child bearing, traumatic injuries, exposure to poisons, parasites, and iatrogenic disorders).

**Eight Trigrams (Bagua)** - eight cosmological patterns of three lines (solid and/or broken), called Yaos, used to diagnose as well as predict future transitions.

**Emaciation** - the state of being malnourished and extremely lean.

**Embolus** - the obstruction of a blood vessel by foreign substances or a blood clot.

**EMG Electromyogram** - a graphic record made by an instrument that measures the muscle's electrical activity and records its function.

**Emitting Qi** - the Qigong doctor extending energy outside the body for the purpose of treating a patient.

**Emotional Energy Body** - is the external energy existing in the body's second field of Wei Qi, which is attached to the internal organs.

**Emotional Spirit** - pertaining to the Emotional Energy Body.

**Empathic Communication** - the doctor's ability to experience the feelings and thoughts of his/her patients.

**Empty Qi** - a serious weakness or Deficiency of the body's Qi.

**Encephalomyelitis** - acute inflammation of the brain and spinal cord.



**Endometrial Hyperplasia** - excessive proliferation of the cells within the lining of the uterus.

**Energetic Armoring** - a condition resulting from the patient protecting specific tissues, organs, or areas of the body. Energetic armoring is initiated when the patient freezes certain emotional feelings to maintain the denial system.

**Energetic Barriers (Energetic Boundaries)** - the protective barriers existing within and outside of the body's tissues.

**Energetic Complications** - pertaining to energetic imbalances within the patient's tissues (e.g., compressed energy stagnation, energetic armoring, migrating Qi deviations, etc.)

**Energetic Cords** - energetic bands of light and vibration which form an emotional attachment, connecting the patient to certain people, places, or things.

**Energetic Grids** - an energetic net covering the surface of Heaven, Earth or the human body.

**Energetic Leakage** - a condition resulting from the patient releasing Qi out of the joints, due to an injury or unconscious sabotage.

**Energetic Medicine** - any and all medicine having to do with the stimulation, cultivation, tonification, purgation, balance and maintenance of the body's Qi.

**Energetic Point Therapy** - extending energy from a distance into specific channel points, or vessels on the patient's body.

**Enteric Nervous System** - pertaining to the nervous system of the Small Intestine.

**Enuresis** - the involuntary discharge of urine.

**Environmental Energy (Qi)** - Energy pertaining to the Earth and surrounding environment.

**Environmental Force** - energy pertaining to the Earth and surrounding environment.

**Epigastric Pain** - pain in the region over the pit of the stomach.

**Epileptiform** - having the form of epilepsy.

**Epistaxis** - bleeding of the nose.

**Epithelial Hyperplasia** - excessive proliferation of the cells within the outer surface of the body, including the secreting portions of the glands and ducts.

**Essence (Jing)** - referring to either Prenatal and Postnatal energetic tissue mass.

**Eternal Soul** - the individual's True Self, which is always connected to the divine. It is absorbed into the mother's egg at the time of conception, and is rooted within the body's Taiji Pole.

**Ethereal Matter** - the body's foundational energetic substance.

**Ethereal Souls** - see Hun.

**Etiology** - the causes of a disease.

**Eustachian Tubes** - the auditory tube, extending from the middle ear to the pharynx.

**Evil Embryo** - pertaining to a toxic formation in the form of a tumor or cancer mass.

**Evil Influences** - pathogenic factors that can be either physical, mental, emotional, energetic or spiritual.

**Evil Qi (Xie Qi)** - also called Pathogenic Qi, Perverse Qi, Toxic Qi, and Heteropathic Qi, is energy that causes disease or harmful effects to the body.

**Evil States** - a condition wherein the patient experiences mental delusions, obsessions, infatuations with the doctor, spiritual oppression or possession.

**Evil Wind** - toxic wind that invades the body, tissues or organs.

**Excess** - a condition relating to the over abundance of a particular substance. (e.g., Heat, Wind, Damp, Cold, etc.).

**Exopathogenic** - a disease or pathogen originating outside of the body.

**Extended Fan Palm Technique** - hand technique where the fingers separate like a Chinese fan, used for extending energy through the doctor's palm.

**External Pathogenic Factors** - an external inva-

sion of Heat, Damp, Cold, Dryness, or Wind, or a combination thereof.

**External Qi Therapy** - a technique used in Medical Qigong therapy which pertains to Qi being emitted onto a patient.

**Extraordinary Organs** - also called Curious Organs, these six organs are shaped like Yang (Hollow) organs but store Yin Essence. The brain stores Marrow, the Marrow stores Kidney Jing, the bones store Marrow, the blood vessels store the Blood, the Gall Bladder stores the bile, and the uterus stores Kidney Jing, Blood, and Qi.

**Extraordinary Vessels** - secondary channels that flow in conjunction with the body's Twelve Primary Channels.

**Extra Point** - a point with a definite location, but not originating on the fourteen main channels.

## F

**False Cold** - a feverish sensation followed by a feeling of cold all over the body.

**False Self** - pertaining to the dark emotional side of the self, i.e., the masks and defence mechanisms that serve to protect the individual from dealing with his or her issues.

**False Yang** - a clinical condition where an overabundance of Cold (Yin) transforms into Heat (Yang).

**False Yin** - a clinical condition where an overabundance of Heat (Yang) transforms into Cold (Yin).

**Fascia** - a fibrous membrane covering, supporting, and separating the muscles, as well as uniting the skin with the body's underlying tissues.

**Febrile Diseases** - any and all diseases which cause the body to produce a fever.

**Feng Shui** - the study of harmonizing the energetic flow of Wind and Water, and the healing art of adjusting the person's environment to create improvements in the person's health and life.

**Fetal Education** - regulating the mother's behavior to improve her child's physical, emotional, and mental health is called "fetal education" in Traditional Chinese Medicine, and is important in the development of the child's Prenatal Essence, Energy, and Spirit.

**Fetal Leakage** - after conception, if a small amount of bloody fluid discharges from a woman's vagina, it is known as Tai Lou or fetal leakage.

**Fibroadenoma** - a tumor with fibrous tissue, forming a dense covering.

**Fire Element** - one of the Five Elements, pertaining to the Heart, Small Intestine, Pericardium, and Triple Burners.

**Fire Jing** - energy that controls the development phase of the fetus's emotional and spiritual well-being during the fifth month of pregnancy.

**Five Agents** - the five energies that are linked to the moral qualities of a person's inner characteristics (the five virtues stored within the body's Wood, Fire, Earth, Metal and Water elements).

**Five Elements** - Wood, Fire, Earth, Metal and Water.

**Five Element Animals** - Green Dragon, Red Phoenix, White Tiger, Dark Blue Turtle, and Yellow Phoenix.

**Five Elemental Constitutions** - physical constitutions based upon the observation of the Five Elemental formations within the human body.

**Five Element Organs** - the organs related to the Five Elements, including: Wood - Liver and Gall Bladder, Fire - Heart and Small Intestine (also included are the Pericardium and Triple Burners), Earth - Spleen and Stomach, Metal - Lungs and Large Intestine, Water - Kidneys and Bladder.

**Five Energetic Fields** - pertaining to the body's five levels of energy, including: 1. External Wei Qi Fields, 2. Internal Ying Qi Field, 3. Sea of



Blood, 4. Sea of Marrow, 5. Center Core of Light (Taiji Pole).

**Five Flavors** - also called the Five Tastes, are sour, bitter, sweet, pungent, and salty.

**Five Major Yang (Fu) Organs** - also called the Five Bowels, they are the body's five hollow organs: Gall Bladder, Small Intestine, Stomach, Large Intestine, and Bladder.

**Five Major Yin (Zang) Organs** - are the body's five solid organs: Liver, Heart, Spleen, Lungs and Kidneys.

**Five Orbs** - pertaining to the 5 Yin internal organs (Liver, Heart, Spleen, Lungs and Kidneys), their complete organ system, and the surrounding areas that they influence.

**Five Palms Hot** - a condition in which the patient feels a hot sensation in the palms and soles of the feet, accompanied by heat and agitation of the chest and/or head area.

**Five Passes** - five important gates on the Governing Vessel located at the coccyx, Mingmen, Shendao, occiput and Baihui, where energy tends to stagnate.

**Five Portals of the Earthly Yin Gate** - pertaining to the five points at the bottom of the perineum through which the Qi of Earth enters into the body.

**Five Portals of the Heavenly Yang Gate** - pertaining to the five points at the top of the head through which the Qi of Heaven enters into the body.

**Five Sense Organs** - eyes, tongue, mouth, nose and ears.

**Five Thunder Fingers Technique** - hand manipulation technique wherein the fingers and thumb are rapidly extended from a closed soft fist, to strike with Qi for dispersing stagnations.

**Five Thrusting Channels** - see Thrusting Channels.

**Five Tissues** - tendons, blood vessels, muscles, skin and bones.

**Five Zhi** - in connection with the five mental

aspects of the Mind, the Hun (Ethereal Soul), Po (Corporeal Soul), the Shen (Spirit), the Yi (Intellect), and the Zhi (willpower) are sometimes referred to as the Five Zhi.

**Fixation** - has the same result as regression, but the person becomes fixated at a particular stage of mental and emotional development.

**Flat Palm Detection** - an extended palm technique used for sensing and diagnosing.

**Four Bigs** - pertaining to severe excess of fever, sweating, thirst, and pulse.

**Four Doors** - the center of each palm and foot.

**Four Winds** - pertaining to the Energy of the four compass points. (North - back, South - front, West - right, and East - left.)

**Fu Organs** - Yang or hollow organs (Gall Bladder, Small Intestine, Stomach, Large Intestine, and Bladder). The Fu Organs operate primarily to relieve the Zang (Yin) Organs of toxic energies and wastes.

**G**

**Gallow's Syndrome** - laughing at a very painful experience instead of grieving or crying.

**Gastritis** - the inflammation of the stomach.

**Gastroptosis** - the downward displacement of the stomach.

**Gate of Access** - the passageway between life and death, believed to be related to the stars of the Big Dipper.

**Gate of the Moon** - the western energetic region, which the sun must pass through in order to create Autumn.

**Gathering the Immortal's Water** - pertaining to the energetic production of the saliva or Juice of Jade to create the Immortal Pill.

**Gathering Qi** - also called Respiratory Qi, Collection Qi, Chest Qi, Pectoral Qi, and Big Qi of the Chest. It is derived from the conversion of the purest and most potent forms of the body's Jing (particularly sexual fluids, hormones, and neurochemicals).

**Ghosts (Gui)** - disembodied spirits.



**Ghost Points** - points used for the treatment of emotional and spiritual disorders.

**Gland** - an organ that produces a hormone or other secretion.

**Golden Gate in the East** - the eastern energetic region, which the sun must pass through in order to create spring.

**Gong** - meaning skill or study.

**Gout** - sudden intense pain in a joint, usually the big toe or ankle, followed by swelling, inflammation and heat in the joint (in extreme casts alternating chills and fever are experienced).

**Grandmother Element** - pertaining to the Five Element Creative Cycle of Traditional Chinese Medical, the primary organ is considered the Mother and its previous organ is considered the Grandmother.

**Grain Qi (Gu Qi)** - Energy derived from food and drink.

**Grounding** - see Rooting.

**Gua Sha Therapy** - an external "surface" tissue scraping technique commonly used to clear Excess Heat from the body.

**Guiding Qi** - the technique of leading Qi.

**Gu Qi** - Energy derived from food and drink.

**Gui** - ghosts or spirits.

## H

**Hai** - means sea.

**Healing Tones** - resonant sounds used to purge the body of pathogens.

**Heart Fire** - pertaining to the energy of the Heart, which is responsible for transforming the body's Energy into Spirit. This occurs in the chamber of the Heart's courtyard (the Yellow Court).

**Heaven Qi** - also known as Heavenly Qi, this energy pertains to the Heavens, the divine and the celestial influences.

**Heavenly Stems** - the ten energies of Heaven represented in the human body as the Yin and Yang aspects of the Five Elements or ten ma-

ior internal organs.

**Heavenly Transpersonal Point** - pertaining to the body's energetic connection to the Heavens, located two to five feet above the head.

**Hei Xia** - dark brown or black vaginal discharge.

**Hemiparalysis** - paralysis on one side of the body

**Hemiplegia** - paralysis on only one side of the body.

**Hemoptysis** - the expectoration of Blood.

**Hepatitis** - inflammation of the Liver.

**Hepatolithiasis** - calculi or concretions in the Liver.

**Hepatomegaly** - enlargement of the Liver.

**Hepatosplenomegaly** - the enlargement of both the Spleen and Liver.

**Herbal Therapy** - one of the four branches of Traditional Chinese Medicine, which involves treating patients through the use of formulas created through teas, soups, tinctures, wines, oils, balms, liniments and pills to stimulate energy flow.

**Herbalist** - a doctor of Herbal Therapy.

**Herpes Simplex I** - an infectious disease caused by the herpes simplex virus. This disease is characterized by thin-walled vesicles that occur in the skin, usually at a site where the mucus membranes joins the skin.

**Hexagram** - a six line symbol representing the function and flow of Yin and Yang energy, formed by stacking two trigrams on top of each other.

**Hibernation Breathing** - a breathing method which includes inhaling and exhaling through every pore on the body's surface, from the body's Center Core (Taiji Pole).

**Hidden Power (An Jing)** - techniques that emphasize stretching and twisting the tendons and ligaments (known as Reeling and Pulling the Silk) to cultivate resonant vibration within the body for striking and issuing power.

**Hollow Organs** - the body's Yang organs, which consist of the Gall Bladder, Small Intestine, Stomach, Large Intestine, Bladder. Also included in this list are the Triple Burners.

**Hologram** - pertaining to the body's energetic three dimensional image.

**Hook-Up** - see divine Hook-Up.

**Hostile Forces** - dark spiritual forces which seek to influence the physical, mental, emotional, energetic and spiritual life of an individual.

**Hot Constitution** - pertaining to a physical body innately prone towards heat.

**Hot Evil** - also known as Evil Heat, a pathogenic condition causing Excess patterns that are Hot and Yang in nature.

**Hou Tian Zhi Qi (Postnatal Qi)** - translates to mean after the baby sees the Heavens.

**Hua Jing** - see Mysterious Power

**Huang** - any membranous tissue.

**Hua Sound Resonation** - Mysterious or Spiritual Sound Resonation.

**Huang Dai** - yellow vaginal discharge.

**Hui Yin Point (CV-1)** - Conception Vessel point located between the scrotum and the anal sphincter.

**Human Force** - the energy or force manifesting from inside of the human body, as well as the within the human energetic field.

**Hun (Ethereal Soul)** - the Three Ethereal Souls which are the spiritual part of man that ascends to Heaven upon the death of the body.

**Hunter Killer Cells** - the body's neutrophils and macrophages, as well as the interferons and antibodies.

**Hun Yuan** - the body's internal energies that has been combined and fused into the Lower Dantian area.

**Hyperbilirubinemia** - excessive amounts of bilirubin (the orange-colored or yellowish pigment in bile) in the Blood.

**Hyperhidrosis** - excessive sweating due to an

over-activity of the sweat glands.

**Hypertension** - high blood pressure.

**Hyperthyroidism** - a condition caused by excessive secretions of the thyroid glands, resulting in an increased metabolic rate and the consumption of food to support this increased metabolic activity.

**Hypertrophy** - the increase in the size of an organ or structure that does not involve tumor formation.

**Hypochondriac Pain** - pain in the upper lateral region on each side of the body below the thorax and beneath the ribs.

**Hyposmia** - a deficient sense to smell.

**Hypotension** - low blood pressure.

**I**

**I-Ching** - see Yi-Jing

**Id** - Dr. Sigmund Freud's terminology for one of the three divisions of the psyche in Psychoanalytic Theory that is the unconscious source of psychic energy responsible for the body's drives and instincts.

**Immortal's Pill** - pertaining to the energetic production of Heaven and Earth Qi, in conjunction with the saliva.

**Immortal's Water** - when meditating, another word for energized saliva.

**Incontinence** - an inability to control urination, involuntary urination when coughing, laughing, sneezing, running, or performing some other physical activity. This condition can also refer to involuntary defecation.

**Infatuations** - refers to the patient feeling intensely amorous towards the doctor.

**Influenza** - an acute contagious respiratory infection, characterized by a sudden onset, with chills, fever and headache.

**Inner-vision** - the skill of observing images of the internal organs, and energetic fields relating to the body, mind, emotion and spirit, and their transition stages.



**Insight Meditation** - focusing on sensual stimuli (sounds, smells, colors, etc.) while meditating.

**Insomnia** - a sleeping disorder.

**Insulting Cycle** - pertaining to the Five Elemental Cycle, wherein the Child Element counter attacks the Grandmother Element.

**Intellectualization** - an elaborate rationalization of a naked impulse, to justify it.

**Interferons** - a group of proteins released by the white blood cells and fibroblasts, responsible for fighting infection.

**Interjection** - the insertion or interpose the energetic pattern.

**Internal Dialogues** - internal conversations, which are part of the patient's personal belief structure.

**Internal Pathogenic Factors** - pertaining to diseases originating from the body's internal organs and emotions (e.g., anger, fear, grief, worry, etc.).

**Internal Viewing** - technique used by the Qigong doctor to view the patient's internal organs.

**Interpersonal Relationships** - close personal relationships, relating to self and others.

**Invading Cycle** - pertaining to the Five Elemental Cycle, wherein the Grandmother Element overcontrols the Child Element.

**Invisible Needle Therapy** - the insertion of invisible energetic needles into the patient's body to stimulate energy flow.

**Invisible Needle Palm Technique** - Qi emission in which energy is emitted in a very fine line, to stimulate specific channel points.

## J

**Jaundice** - a condition due to deposition of the bile, characterized by the yellowing of the skin, eyes, mucous membranes and Body Fluids.

**Jia Ji Guan (Spinal Pass)** - two points located on the lateral sides of the Mingmen (GV-4)

where Qi can become stagnant.

**Jie Gu Therapy** - a tissue manipulation therapy that focuses on the adjustment of bones and ligaments.

**Jin** - thin Body Fluids.

**Jing** - the human body's Essence, divided into Prenatal and Postnatal Essence.

**Jing Luo** - the body's channels and collaterals.

**Jing Point Therapy** - the original term for Channel Point Therapy or Acupressure.

**Jing Shen Bing** - pertains to all types of mental illness.

**Jiu Wei (Yellow Court)** - located in the center of the diaphragm, below the xiphoid process of the sternum. Its function is that of being the access point to release emotional memories from the body's internal organs. Its location is also attributed to the 3rd Chakra.

**Jue Yin (Reverting Yin)** - associated with the most severe diseases, indicates Yin Qi developing its final stage and then reverting into Yang.

**Juice of Jade** - Energized saliva produced in meditation practices.

## K

**Karma** - the manifestation of consequences to our actions and beliefs: "As you sew, so shall you reap."

**Karmic Related Illness** - pertaining to spiritual illnesses, which can be either congenital or acquired.

**Ketheric Matter or Substance** - pertaining to the spiritual energy located within the third external field of Wei Qi.

**Kidney Fire (Mingmen Fire)** - the energy that heats the body's Essence (Jing), and dominates all Twelve Primary Channels. It is the motivating force of the body.

**Kinetic Communication** - the intuition of the physical body, felt by the Qigong doctor as a movement in or of his or her own body.

**Kneading Tiger Palm Technique** - hand ma-



nipulation technique resembling the movement of a tiger kneading the ground, used for dispersing Qi stagnations.

**Kyphotic** - the exaggeration or angulation of the normal posterior curve of the spine (hump-back).

## L

**Laogong** - channel point located at the center of each palm.

**Large Heaven Cycle (Macrocosmic Orbit)** - Qigong Meditation which connects the Qi of the extremities to the Qi within the Governing and Conception Vessels.

**Leading Qi** - technique of manipulating the patient's Qi by using a guiding gesture with the hands.

**Leukocyte** - the body's white blood corpuscles, which included lymphocytes and other immune system cells.

**Leukorrhea** - an acute or chronic disease caused by the unregulated clonal proliferation of stem cells within the Blood forming tissues.

**Ley Lines** - the energetic pathways that connect energy spots on the planet.

**Life Force Energy** - Qi.

**Light Energy Therapy** - color, light projection and visualization used for healing.

**Light of the Dao** - divine healing light energy.

**Lipid Bilayers** - the outer membrane of most cells, includes two layers of lipid molecules.

**Lithotripsy** - crushing of a calculus in the bladder or urethra.

**Liver Wind** - terminology used to describe excess Heat generated from a toxic Liver condition which can cause pathogenic symptoms.

**Lobular** - composed of small lobes.

**Lords of the Three Dantians** - three spiritual energies used to describe the energetic aspects of the human soul (Tai Yi, Si Ming and Xia Tao Kang).

**Lo Scroll (Magic Square)** - a tool used for diag-

nosis and treatment of disorders through number configurations, which correspond to the Late-Heaven sequence of the Trigrams of the Yi-Jing (I-Ching).

**Lower Burner** - area of the body in the Lower Dantian, responsible for the separation of Clean and Dirty Fluids. It also facilitates the production of urine.

**Lower Dantian** - area in the center of the lower abdomen, attributed to the body's chamber of heat and physical power. The Lower Dantian is also known as the Sea of Energy, Pill of Immortality, Root of life, Source of Generating Qi, Five Qi Collection Seat, Progenitor of Life, Stove of Spirit, Root of Heaven, and Cinnabar Field.

**Lower Unconsciousness** - pertaining to the acquired mind which is connected to the primal senses.

**Lumbago** - dull, aching pain in the lumbar region of the lower back.

**Luo** - translated to mean a net or web, and in Traditional Chinese Medicine it refers to the Connecting Vessels, i.e., the Fifteen Collaterals. These vessels are the major "passage ways" for the circulation of the body's channel energy, emerging out of the Luo (pathway) points on the Twelve Primary Channels (plus the Governing and Conception Vessels).

**Luo Points** - are the major intersecting points of the Fifteen Collaterals. The Luo points are located below the elbows and knees and provide an additional energetic barrier to keep Evil Winds from affecting the Twelve Primary Channels, being somewhat deeper than the Muscle/Tendon Channels.

**Lymphocytes** - immune cells present in the Blood and lymphatic tissue.

**Lymphoma** - a group of malignant solid tumors of the lymphoid tissue.

**Lymphosarcoma** - a sarcoma of the lymphatic system.

**M**

**Macrocosmic Orbit** - Qigong Meditation which connects the Qi of the Governing and Conception Vessels with the extremities of the body.

**Macrophages** - the major phagocytic cells of the immune system (also known as Hunter Killer Cells).

**Magic Square** - also known as the Lo Scroll, a tool used for diagnosis and treatment of disorders through number configurations corresponding to the Late-Heaven sequence of the trigrams of the Yi-Jing (I-Ching).

**Magnetic Energy Therapy** - magnetic energy affecting the body's channels and points via electromagnetic field stimulation.

**Malar Flushes** - pertaining to flushed skin along the cheeks.

**Malignant** - detrimental; growing worse; threatening to produce death.

**Man Qi** - general term used to describe the energy relating to the body, mind, emotion, energy and spirit of both men and women. In the body, the area between the navel and the lower sternum correspond to "Man."

**Manic Depressive Personality Disorder** - see Bipolar Personality Disorder

**Mantra** - a Sanskrit word, meaning a spiritual phrase or sound repeated internally or externally, used as a tool in meditation to induce an altered state of consciousness.

**Marrow** - derived from the Kidneys, nourishes the brain, spinal cord and forms the bone marrow.

**Master Point** - the main point of energy interaction on a specific channel, used to affect another organ system or channel energy flow.

**Mastitis** - inflammation of the breast.

**Medical Qigong** - one of the four branches of Traditional Chinese Medicine.

**Menorrhagia** - excessive bleeding during the time of menstruation.

**Menoxenia** - the pathological changes of menstruation occurring in a woman's cycle, affecting the color, quantity and quality of Blood flow.

**Mental Delusions** - the occurrence of mental derangement in the patient resulting from a false belief based on an incorrect inference regarding external reality. This belief is firmly sustained despite incontrovertible evidence to the contrary.

**Meridians** - the body's channels or rivers of Energy.

**Message (Xin Xi)** - knowledge stored within the Wuji or the Void.

**Metal Element** - one of the Five Elements, relating to the Lungs and Large Intestine.

**Metal Jing** - Energy that supervises the development phase of the fetus's ability for emotional attachment and bonding during the sixth month of pregnancy.

**Metrorrhagia** - bleeding from the uterus.

**Microcosmic Orbit** - energetic orbits that circulate the Qi within the body's energetic channels; divided into Fire, Water and Wind pathways.

**Micturition** - discharging urine.

**Middle Burner** - area of the body pertaining to the body's digestive system, responsible for transporting Gu Qi (derived from food and drink).

**Middle Dantian** - area in the center of the chest, attributed to the body's chamber of emotional and vibrational power. The Qi of the Middle Dantian is called Zong Qi. Zong Qi is translated as Gathering Qi, Ancestral Qi, Genetic Qi, or Essential Qi. The Middle Dantian is also known as Middle Field of Elixir, Scarlet Palace, Central Altar, Middle Sea of Energy, Courtyard of the Heart, Opening of Suspended Gold, and the Seat of Emotion.

**Middle Emotional/Mental Barrier** - the second and middle energetic barrier of the Wei Qi fields.



**Mind Regulation** - the principles governing the conduct, action or functions of the mind.

**Ming Jing** - see Obvious Power.

**Mingmen (Gate Of Life)** - area responsible for heating the body, in particular the Kidneys and Lower Dantian.

**Mingmen Fire (also known as Kidney Fire, Advisor Fire, or Ministerial Fire,)** - the Energy that heats the body's Essence (Jing), and dominates all Twelve Primary Channels. It is the motivating force of the body.

**Ming Sound Resonation** - Obvious or Audible Sound Resonation.

**Ministerial Fire** - pertaining to the Energy responsible for heating the Middle Burner.

**Moon Cream** - energy gathered during meditation from the moon's Essence in the form of cool light.

**Morphogenic Field** - pertaining to the form of the energetic field of Jing.

**Mother and Child Therapy** - the Traditional Chinese Medical description of the primary organ (Mother) and its sequential organ (Child) in the Five Elemental Creative Cycle.

**Mother Element** - pertaining to the Five Element Creative Cycle, the primary organ is considered the "mother."

**Moxa Therapy** - herb heated and applied in a clinical setting for tonification.

**Multiple Personality Disorder** - also called Identity Disorder, is a mental state in which the patient develops "alter" personalities as a coping mechanism in dealing with severe emotional traumas.

**Multiple-Sclerosis (MS)** - an inflammatory disease of the central nervous system in which infiltrating lymphocytes degrade the myelin sheath of nerves.

**Muscle/Tendon Channels** - channel connections to the body's muscles, tendons, ligaments and other connective tissues.

**Myalgic Encephalomyelitis** - acute inflamma-

tion of the brain and spinal cord.

**Myocarditis** - the inflammation of the cardiac muscle (located in the middle layer of the walls of the heart).

**Myoma** - a uterine tumor that is a solid benign growth in the myometrium, often called a fibroid, containing muscle tissue.

**Myophagism** - a condition where the macrophages destroy (eats) muscular tissue.

**Mysterious Pass** - the space between Yin and Yang where infinite space and time (Wuji) exists.

**Mysterious Power (Hua Jing)** - techniques which emphasize training and conditioning the mind's imagination and intention, to project and utilize the power of the individual's Shen (Spirit).

N

**Necrosis** - part of an area of tissues or bone that is dying or dead and may spread to healthy tissues or bones.

**Nei Dan Shu** - internal elixir cultivation, that focuses on cultivating Qi from within the individual's body.

**Nei Gong (Internal Skill)** - the training of the body's tendons, bone, breath, mind, emotion, and spirit to facilitate internal power.

**Nei Guan (Internal Viewing)** - see inner vision.

**Nei Jing** - the Yellow Emperor's classics on Chinese internal medicine.

**Neoplasm** - a new or abnormal formation of tissue, as in a tumor growth.

**Nephritis** - inflammation of the Kidneys.

**Neurasthenia** - unexplained chronic fatigue and lassitude.

**Neutrophils** - the most common type of granulocytic white blood cell, responsible for fighting infection.

**Nine Dantian Chambers** - the nine internal cavities established within the energetic matrix of each Dantian.



**Nine Palaces** - the Later-Heaven sequence of the Trigrams of the Yi-Jing (I-Ching), represented in the human body as the Eight Extraordinary Vessels and the Taiji Pole.

**Nine Star System** - pertaining to the total development of the three periods of life and the three star developmental sequence.

**Noxious Qi (Turbid Qi)** - coarse, Toxic, Evil, unrefined, polluted, or dirty Energy.

## O

**Objective World** - pertaining to the spiritual world existing outside an individual's thoughts or feelings.

**Obstructed Qi** - Energy that is immobile.

**Obstruction** - the inhibition of the flow of Qi or Blood, caused by Cold, Damp, Heat and Wind, etc.

**Obvious Power (Ming Jing)** - techniques that emphasize the training and conditioning of the muscles, strengthening the bone structure, and increasing the individual's overall stamina. This school also includes such techniques as pounding the body (arms, hands, legs, and torso) to strengthen and toughen the tissues.

**Occipital Pass (Yu Zhen Guan)** - the area located just inferior to the occipital bone where the brain originates (according to energetic embryology), known as a specific point where Qi often stagnates.

**Oliguria** - diminished amount of urine formation.

**Omniscient Sight** - the ability to see 360 degrees simultaneously.

**One Finger Skill Technique** - clinical modality involving Energy extension employed through a single finger.

**Ontology** - the study of the historical development of an individual.

**Opening and Closing** - the method of leading Qi into and out of specific internal organs, the Triple Burners areas, or one of the Three Dantians, via the hands.

**Opisthotonos** - a form of spasm in which the patient's head and heels are bent backwards, and the body is bowed forward.

**Organ Dysfunction** - the impaired or abnormal function of an internal organ.

**Organ Regulation** - technique for balancing the action or functional principles of the internal organs.

**Organ Qi** - Energy of the body's Yin and Yang organs.

**Original Spirit (Yuan Shen)** - see Prenatal Spirit

**Original Qi (Yuan Qi)** - pertaining to the body's Prenatal Qi acquired from both parents at conception, and from the mother during gestation.

**Original Force** - pertaining to the Heavenly energy, manifesting as the energy of the entire cosmos.

**Original Yang** - pertaining to the body's Prenatal Kidney Yang.

**Original Yin** - pertaining to the body's Prenatal Kidney Yin.

**Osteoarthritis** - a chronic disease involving the joints and the deterioration of the articular cartilage.

**Osteoporosis** - a general term used for describing any disease process that results in the reduction of bone mass.

**Osteosarcoma** - a sarcoma of the bones.

**Outer Spiritual Barrier** - the third and furthest energetic barrier of the Wei Qi fields.

**Overcontrolling Cycle** - pertaining to one of the Five Elemental Cycles, where one organ overcontrols the second elemental organ in the Five Elements' Circle.

## P

**Palace of Eternal Frost** - the northern energetic region, which the sun must pass through in order to create winter.

**Palace of Universal Yang** - the southern energetic region, which the sun must pass through

in order to create summer.

**Palpitations** - an abnormal rapid, throbbing, or fluttering of the Heart.

**Pancreatitis** - inflammation of the pancreas.

**Panic Attack** - overwhelming panic and sense of impending doom, resulting in hyperventilation (breathlessness), heart palpitations and visual distortions.

**Papillary Masses** - small, nipple-like protuberances or elevated tissue masses.

**Paraplegia** - paralysis on both sides of the body.

**Parenchymal Cells** - the essential parts of an organ's cells that are concerned with the organ's function.

**Parkinson's Disease** - a chronic nervous disease characterized by muscular weakness, rigidity and a fine, slow tremor.

**Past Life Regression** - pertaining to the patient's exploration and experiences of previous lives.

**Pathogenic** - disease-causing; see Internal Pathogenic Factors and External Pathogenic Factors.

**Penetrating Wind** - pertaining to the external pathogen of Wind invading the tissues.

**Peribronchial** - surrounding the windpipe (bronchus).

**Perineural Cells** - the sheath of cells around a bundle of nerve fibers within the perineurium.

**Peristalsis** - a progressive wave like movement that occurs involuntarily in the hollow tubes of the body.

**Peritonitis** - inflammation of the abdominal cavity.

**Pernicious Influences** - pertaining to the Six External Factors that cause disease.

**Personal Subconscious Mind** - part of the mind associated with the recording and storing of personal interpretations of reality.

**Peyer's Patch** - an aggregation of lymph nodes found chiefly in the ileum.

**Phagocytes** - cells that have the ability to destroy and ingest bacteria, protozoa, unhealthy cells and cell debris.

**Phantom Embryo** - an energetic thought form in the shape of an embryo created through the woman's feelings of grief, guilt or remorse after a surgical abortion.

**Phantom Organ** - the energy of a particular organ which still exists, even after surgical removal.

**Phantom Pain** - the feeling of pain relating to a particular organ which still energetically exists, even after surgical removal.

**Phlegm** - pathogenic factor responsible for the formation of diseases including tumors.

**Physical Barrier** - the first level and closest to the body of the three Wei Qi energetic barriers.

**Piezoelectric** - pertaining to the electricity created from pressure, especially pressure on or within the bones.

**Po (Seven Corporeal Souls)** - sometimes called the Seven Turbid Demon Natures, this spiritual energy manifests as the physical or material soul of the human body that returns to the Earth at death.

**Points** - specific areas on the body where energy can intersect to travel externally to internally, or visa versa.

**Point Respiration** - exercise which requires breathing into a specific channel point, organ, or area of the body.

**Polarity** - opposite negative and positive qualities of power.

**Polergeists** - malevolent spiritual entities. Parapsychology research indicates that poltergeist activity is often the manifestation of a psychokinetic ability.

**Polydipsia** - excessive thirst.

**Polyphagia** - eating abnormally large amounts of food at a meal.

**Polyuria** - the excessive secretion and discharge



of urine.

**Portal Hypertension** - the increased pressure in the portal vein resulting from an obstruction of the Blood flow through the Liver.

**Postnatal Energy (Postheaven Qi)** - sometimes called the Acquired Qi, it is the Energy acquired after birth from food, drink, and air.

**Postnatal Essence (Postheaven Jing)** - sometimes called the Acquired Essence, it is the Essence acquired after birth from food, air and drink.

**Postnatal Spirit (Zhi Shen)** - also called the body's Mental Spirit, Acquired Spirit, and Conscious Spirit. This spiritual essence is acquired after birth through the refinement of one's Qi.

**Post Traumatic Stress Disorder** - characterized by the reexperiencing of an extremely traumatic event or events, accompanied by symptoms of increased arousal, and by avoidance of stimuli associated with the traumas. This includes the general numbing of the patient's emotional responsiveness.

**Prenatal Energy (Yuan Qi)** - sometimes referred to as Congenital Qi, Pre-Heaven Qi, Inherited Qi, Source Qi, Ancestral Qi, Primordial Qi, Genuine Qi, and Kidney Qi. It is Energy existing before the fetus is born, acquired from the mother's, father's, environmental and universal energies, and sustained through prayer, meditation and sleep.

**Prenatal Essence (Yuan Jing)** - also called Preheavenly Essence, Original Essence, Inherited Essence, Congenital Essence, Primordial Essence, and Ancestral Essence. It is the Original Essence existing before the fetus is born, acquired from the mother and father.

**Prenatal Spirit (Yuan Shen)** - also called the Intuitive Spirit, Perceptual Spirit, Primordial Spirit, Congenital Spirit, and the Original Subconscious. It is the Spirit essence existing before the fetus is born, acquired from fusing the mother's, father's, environmental and universal energies. The Prenatal Spirit also re-

lates to the individual's ability to perceive and intuit information.

**Prescriptions** - directions given to the patient with regard to the manner of Medical Qigong exercises and meditations that must be practiced after the initial Medical Qigong treatment.

**Primal Senses** - pertaining to the gross physical, animalistic survival senses (seeing, hearing, feeling, smelling, etc.).

**Primary Channels** - the body's twelve main channels, containing six Yin and six Yang rivers of Energy.

**Primary Posture** - the main posture, in a series of Medical Qigong prescriptions, that the patient focuses on.

**Primitive Unconsciousness (Lower Unconsciousness)** - pertaining to the acquired mind and related to the primal senses.

**Projection** - the attribution of unacceptable impulses within oneself to other people.

**Proliferative Arthritis** - the rapid reproduction and growth of arthritis.

**Prostatitis** - the inflammation of the prostate.

**Protective Qi (Wei Qi)** - the body's external field of defensive, protective energy (divided into three external fields of Qi).

**Pruritus** - severe itching.

**Psychogenic** - a condition developed from the beliefs originating within the mind.

**Psychogenic Polyuria** - pertaining to the belief that one must frequently secrete and discharge urine.

**Psychometry** - the act of sensing the thoughts, images and so on, with which the object has been imprinted.

**Psychoneurosis** - emotional disfunction caused from unresolved unconscious conflicts.

**Psychosexual Qi Deviation** - a condition resulting from an immediate energetic tissue overstimulation of the sexual organs. Patients with this condition experience intense sexual undulations and orgasms when being treated in



a safe clinical environment.

**Psychosomatic** - pertaining to the relationship between the physical tissues and the emotions.

**Pulling Down the Heavens** - an opening and closing meditation used to energize and clear the body from the top of the head to the bottom of the feet, with breath, mind and hand movements.

**Pulmonary Emphysema** - a chronic disease of the lungs characterized by a destructive increase in the normal size of air spaces distal to the terminal bronchiole.

**Purpura** - a condition characterized by hemorrhages of the internal organs, skin, mucous membranes and other tissues, with various manifestations and diverse causes.

**Purgation (Purging)** - technique used in order to reduce Excess and expel pathogenic Evils located within the energetic fields and tissues of the body.

**Pyelonephritis** - the inflammation of the Kidneys and pelvis.

## Q

**Qi** - is the energetic medium existing between matter and spirit (also known as Life Force Energy, when pertaining to the physical body).

**Qi Collapse** - pertaining to the complete absence (void) of either Yin or Yang Qi.

**Qi Compression** - using the Qi to press the tissues.

**Qi Deviations** - an alteration of energetic patterns and flow of energy that affects the body, mind, emotion and spirit, resulting in disease.

**Qi Dysfunction** - the impaired or abnormal function of the body's energy.

**Qi Extension** - the emission of energy from the body.

**Qigong** - Energy Skill, pertaining to exercises that cultivate Life Force Energy. There are three primary schools of Qigong training -

Martial, Medical and Spiritual.

**Qigong Clinic** - a facility for diagnosis and treatment of outpatients with Medical Qigong therapy.

**Qigong Doctor** - in China, a person who medically treats patients for mental or physical disorders using Qi.

**Qigong Massage** - soft tissue regulation wherein the Doctor's hand lightly skims the patient's body. This gentle surface tissue stimulation is used to energize, stimulate or dredge the patient's Wei Qi fields. It is used with purging and tonifying techniques.

**Qigong Therapy** - one of the four branches of Traditional Chinese Medicine, which involves treating patients through the use of Energetic Point Therapy, Qigong Massage, Distance Therapy, Self-Regulation Therapy, and Invisible Needle Therapy, to stimulate energy flow.

**Qigong Therapist** - in America, a person who medically treats patients for mental or physical disorders using Qi.

**Qi Hai** - Sea of Qi point (CV-6).

**Qi Manipulations** - techniques used to treat or influence the flow of energy in the body.

**Qing Dai** - green-blue vaginal discharge.

**Qi Projection (Qi Extension)** - the emission of energy from the body.

**Qi Regulation** - energetically balancing the action or functions of the body's Yin and Yang energies.

**Qi Stasis** - the total stagnation of energy.

**Quiescent** - a meditative state wherein the individual's mind and body becomes quiet and peaceful.

## R

**Rachialgia** - spinal inflammation.

**Reaction-Formation** - the conversion of one feeling into its opposite, typically seen in love turning into hate.

**Rebellious Qi** - energy that does not follow the correct flow or current, acting recklessly.

**Reconstructive Qi Therapy** - pertaining to the reconstruction and energizing of the body's energetic fields and organ systems (especially after surgery).

**Reducing Qi** - to lessen or decrease an organ or channel's energy.

**Reflexology** - the skill of pressing specific areas of the body's hands and feet to initiate internal energetic movement.

**Regression** - the return to an earlier childhood stage of behavior to reduce the demands on the ego.

**Regulating** - pertaining to the balancing of the body's Yin and Yang Energies.

**Reinforcing Qi** - to strengthen and support the body's organ or channel Energy.

**Repression** - the pushing down of unwanted ideas and emotions into the unconscious.

**Respiratory Qi** - Energy of the chest.

**Restrictive Cycle** - pertaining to the Five Elemental Controlling Cycle, where one organ restricts the energy of another organ (as depicted in the pentagram drawing).

**Retrobulbar Neuritis** - inflammation of the nerves behind the eyeball.

**Returning To The Origin** - see Rooting the Lower Dantian.

**Reverse Breathing** - opposite of abdominal breathing, wherein the patient will contract the abdomen with the inhalation, and expand the abdomen with the exhalation.

**Rhabdomyosarcoma** - a sarcoma of the muscles.

**Rheumatic** - pertaining to an rheumatism (a general term used to describe an acute or chronic condition characterized by inflammation, soreness and stiffness of the muscles, and pain in the joints and associated structures).

**Rheumatoid Arthritis** - a form of arthritis, characterized by inflammation of the joints, swelling, stiffness, cartilaginous hypertrophy, and pain.

**Rheumatoid Spondylitis** - a chronic, progres-

sive disease, characterized by inflammation of the joints between the articular processes, costovertebral joints, and sacroiliac joints.

**Rheumatosis** - an acute or chronic condition characterized by inflammation, soreness and stiffness of the muscles, and pain in the joints.

**Rhinitis** - the inflammation of the nasal mucosa.

**Righteous Qi (Zheng Qi)** - is also called Upright Qi and Correct Qi. It is energy that heals the body and fights diseases.

**Rigor** - a sudden, chill with high temperature, followed by heat and profuse perspiration. Can also be referred to a state of hardness and stiffness, as in the muscles.

**Root** - the original cause of a disease; or to energetically secure into the Earth by extending the body's Energy deep into the ground, as if growing tree roots.

**Rooting** - the process of extending the body's Qi into the Earth to either establish a solid energetic foundation, or if need be, disperse Toxic Qi.

**Rooting the Lower Dantian (Returning to the Origin)** - returning the body's collected Qi back into the Lower Dantian.

## S

**San Bao (Three Treasures of Man)** - pertaining to Jing (Essence), Qi (Energy) and Shen (Spirit).

**San Jiao (Triple Burners)** - corresponding to three main body cavities, responsible for heating the body and transporting the Body Fluids.

**Sarcoma** - a malignant growth, or tumor, that occurs within the connective or mesenchymal tissue. It may affect the muscles, bones, fat, blood vessels, lymph system, Kidneys, Bladder, Liver, Lungs, Spleen, and/or parotid glands.

**Schizophrenia** - a mental disorder, that induces hallucinations - usually auditory - through can also be visual, accompanied by very disordered thinking, delusions, disorganized



speech, irrational or catatonic behavior, such as stupor, rigidity, or flaccid movement of the limbs. The ability to interact with others is greatly impaired.

**Sclera** - a tough white fibrous tissue that covers the white of the eyes.

**Sea of Blood (Sea of the Twelve Channels)** - pertaining to the Energy located in the Thrusting Vessel.

**Sea of Energy** - Energy located in the Lower Dantian, or Qi Hai area.

**Sea of Grain and Water (Sea of Nourishment)** - pertaining to the Energy located in the Stomach.

**Sea of Marrow** - pertaining to the Energy flowing in the spinal column and brain, originating from the Kidneys.

**Sea of Qi** - the chest center. Some Medical Qigong schools maintain that there are two reservoirs of Qi: the Middle Dantian, being the Sea of Postnatal Qi, and the Lower Dantian, being the Sea of Prenatal Qi (which is regulated by the Qihai CV-6 point).

**Sea of Yang Channels** - pertaining to the Governing Vessel.

**Sea of Yin Channels** - pertaining to the Conception Vessel.

**Self Regulation Therapy** - pertaining to the patient's Qigong prescriptions (meditations and/or exercises).

**Seven Emotions** - see Seven Internal Factors.

**Seven Essential Stars** - the Sun, Moon, Mars, Venus, Mercury, Saturn and Jupiter, associated with the body's seven orifices.

**Seven Internal Factors** - pertaining to the seven emotional pathogenic factors that cause disease, when in an Excess condition (Joy, Sorrow, Worry, Grief, Fear, Frigate, and Anger).

**Seven Material Souls** - pertaining to the seven Earthly spirits that reside in the body as the Po.

**Seven Orifices** - ears, eyes, nostrils, mouth, anus

and urethra, which are considered the gates and windows of Essence, Energy and Spirit.

**Seven Turbid Demon Natures** - see Po.

**Shaman** - an ancient Tungus term meaning "between the worlds." A Shaman is a tribal priest or priestess who heals the physical, mental, emotional, energetic and spiritual aspects of the patient.

**Shao Yang** - Small Yang, also called Lesser Yang, Minor Yang, or Young Yang, is affiliated with the sunrise and the waxing-moon phase. Modern physicists associate the Lesser Yang with a light force and electromagnetism.

**Shao Yin** - Small Yin, also called Lesser Yin, Minor Yin, or Young Yin, is affiliated with the sunset and the waning-moon phase. Modern physicists associate the Lesser Yin with a heavy force, and gravity.

**Shen** - meaning Spirit; when speaking about physical development, it is derived from Qi, and can be divided into both Prenatal and Postnatal Shen.

**Shen Deviations** - mental and emotional disorders which have caused the Three Ethereal Souls (Hun) to leave the patient's body.

**Shengong** - training of the spirit through meditation and visualization.

**Shening Out** - terminology used to describe the Ethereal Soul (Hun) wandering away from the body.

**Shi Qi (Turbid Qi)** - also known as Evil Qi, Toxic Qi, and Pathogenic Qi, it is coarse, unrefined, polluted or dirty energy.

**Sishencong (Four Alert Spirit) Points** - four points at the top of the head (that surround the Baihui Point) used to absorb Heavenly Qi into the body.

**Shou Zhen (Hand Diagnosis)** - a form of diagnosis, wherein, the doctor assess the "energetic blueprint" of the patient's body transformed onto the doctor's left hand.

**Shu Points** - five specific points below the elbows and knees identified as the Well, Spring,



- Stream, River and Sea points. Each point has an affect on the quantity of the energy of an organ.
- Sishencong (Four Spirit Hearings) Points** - a group of four points located at the top of the head (surrounding the Baihui point), used for absorbing Heavenly Qi into the body's Taiji Pole.
- Six External Factors** - also known as the Six Pernicious Influences, these factors pertain to the six climatic changes (Wind, Summer Heat, Heat, Damp, Dryness, Cold, and Fire).
- Six Storage Areas** - body's Yang organs constantly fill and empty, and include the Bladder, Gall Bladder, Stomach, Large Intestine, Small Intestine, and Triple Burners.
- Skin Zones** - twelve dermal-zones, based upon the surface location of the body's Twelve Primary Channels.
- Soaring Dragon Technique** - hand technique for Qi emission, where the energy is emitted through the middle finger bent and pointing downward, while the other fingers are extended straight outwards.
- Solid Organs** - the body's Yin organs, which include the Liver, Heart, Spleen, Lungs, and Kidneys (also included in this list is the Pericardium).
- Soul** - immaterial Spiritual Essence of an individual's life, stored within the Heart and Middle Dantian.
- Soul Body** - see Astral Body.
- Soul Extensions** - the Shen develops and contains Twelve Soul Extensions. These Twelve Soul Extensions contain the body's different personality characteristics.
- Soul Loss** - the loss of parts of the Eternal Soul.
- Soul Retrieval** - to spiritually search for and bring back one's forgotten memories (soul), which have been isolated from consciousness due to trauma and shock.
- Soul Travel** - see Astral Travel.
- Sound Energy Therapy** - sound projected as audible and inaudible tone resonance, used for healing.
- Sound Resonation** - healing tones used for tonifying or dispersing the patient's Energy.
- Spider Nevus** - a branched growth of dilated capillaries on the skin, that resemble a spider.
- Spinal Pass (Jia Ji Guan)** - two points located on the lateral sides of the Mingmen (GV-4), where energy has a potential to stagnate.
- Spinous Process** - the single midline posterior projection arising at the junction of each vertebra.
- Spiraling Energy Technique** - hand manipulation, that extends and spirals the doctor's projected energy.
- Spirit** - the energetic manifestation of the Eternal Soul.
- Spirit Body** - the energetic vehicle in which the body's Shen can travel throughout the Astral Plane. The Spirit Body can manifest through many forms (Body of Light, animal forms, etc.).
- Spirit Demons** - see Demon Possession and Oppression.
- Spirit Soul** - the Three Ethereal Souls, accompanied by the individual's consciousness, acting as one unit for spirit travel.
- Spirit Travel** - the spirit (Hun) journeying outside of the physical body.
- Splenomegaly** - the enlargement of the Spleen.
- Squamous Metaplasia** - the conversion of tissue into a form of scalelike cells, that is abnormal for that tissue.
- Stacking the Bones** - allowing the bones to stack upon each other from the bottom of the feet to the top of the head.
- Stagnation** - not moving, inactive; pertaining to Qi, Blood, or thought patterns.
- Static Qigong** - the process of stationary, quiescent Energy gathering.
- Stroke (Wind Stroke)** - caused by the buildup of Excess Liver Fire creating Internal Wind.

This Internal Wind causes Qi and Blood to rebel upwards causing Phlegm to form and obstruct the cavities and vessels, creating Penetrating Wind or Stroke.

**Subarachnoid Hemorrhage** - bleeding internally, within the spaces at the base of the brain, between the pia proper and arachnoid contain the cerebrospinal fluid.

**Subconscious Mind** - part of the mind associated with the recording and storing of personal interpretations of reality (not readily accessible to the conscious mind).

**Sublimation** - the channeling of unacceptable impulses into acceptable, refined social forms and is the only defence mechanism considered to be a healthy reaction.

**Substances** - pertaining to the body's essential parts of physical and energetic material.

**Sui** - Marrow.

**Super Ego** - Dr. Sigmund Freud's terminology for the division of the psyche in psychoanalytic theory, responsible for the psychic reward and punishment system.

**Sun's Essence** - energy gathered from the sun, ingested as warm light.

**Sword Fingers Technique** - hand manipulation that emits Qi through the extended index and middle fingers.

**Symptoms** - a subjective manifestation of a pathological condition, reported by the patient.

**Syndromes** - a grouping of signs and symptoms, based on their frequent reoccurrence, that may suggest a common underlying pathogenesis.

**Systemic** - affecting the entire body.

T

**Taiji Pole** - the Center Core of light which joins the body's three Dantians and the Eternal Soul together.

**Tai Yang** - Great Yang, also called Strong Yang, Major Yang, or Old Yang, is affiliated with

high noon and the full-moon phase. Modern physicists associate the Strong Yang with a strong nuclear force.

**Tai Yi** - meaning Great Divinity or God.

**Tai Yin** - Great Yin, also called Strong Yin, Major Yin, or Old Yin, is affiliated with midnight and the new-moon phase. Modern physicists associate the Great Yin with a weak nuclear force.

**Ten Heavenly Stems** - the ten energies of Heaven that rule the changes of the Five Elemental seasonal transitions, and are represented in the human body as the Yin and Yang aspect of the Five Elements (represented in the human body as the ten major internal organs).

**Ten Thousand Voices** - pertaining to the state of open receptivity of the Qigong doctor's Heart, after rooting the mind.

**Ten Wings** - consisting of ten commentaries from Confucius and his disciples, pertaining to the study of the eight trigrams, sixty-four hexagrams, and the Yi-Jing.

**Third Eye Point (Yin Tang)** - located in the center of the forehead, responsible for spiritual intuition and communication.

**Thought-forms** - images of concentrated thought patterns that manifest on the vibrational resonance of the Astral Plane.

**Three Ethereal Souls (Hun)** - pertaining to the three heavenly spirits that reside in the body.

**Three Fires** - the heat in the body, generated from the energy radiating from the Heart Fire, Kidney Fire, and Bladder Fire.

**Three Outer Forces** - pertaining to the three natural powers of Heaven, Earth and Man.

**Three Parts Wisdom** - knowledge obtained through the doctor's connection and communication with his or her Upper, Middle, and Lower Dantians.

**Three Periods of Life** - the developmental stages of the patient's Jing, Qi and Shen divided into the womb, childhood and adult-



hood.

**Three Stars** - pertaining to the three periods of life, each period is divided into three stages of development, known as the three stars.

**Three Treasures of Earth** - pertaining to the energy of Soil, Water and Wind, and the study of Feng Shui (Wind and Water).

**Three Treasures of Heaven** - pertaining to the energy of the sun, moon and stars, and the study of Chinese astrology.

**Three Treasures of Man** - pertaining to the energetic interaction of the body's Essence, Energy and Spirit, and the study of the Yi-Jing (I-Ching or Book of Changes).

**Three Wonders** - Clinical manifestations of Qi, categorized as Subtle, Mysterious and Incredible Wonders.

**Thrombosis** - the formation and development or existence of a Blood clot (thrombus) within the walls of the vascular system.

**Thrusting Channels** - the Five Energy Channels which surround and penetrate the body's center core via the Taiji Pole.

**Thrusting Vessels** - also called the Chong Vessels, they are the Five Energy Vessels which originate from the center of the body and internally transverse the legs and torso.

**Ti** - referred to as the Divine Center.

**Tian Qi (Heavenly Energy)** - the transformed energy of the Yuan Qi and the divine.

**Tian Shen (Heavenly Spirit)** - the transformed energy of the Yuan Shen and the divine.

**Tie Bi (Iron Wall)** - the areas of the body where it is most difficult for the energy to pass through when circulating the Microcosmic Orbit.

**Tinnitus** - a ringing, tinkling, or buzzing sound in the ear.

**Toe Raised Stepping** - pertaining to energetic walking therapy, wherein the toes are stretched when stepping in order to facilitate the increase of Qi flowing into the body via

the leg channels.

**Tonification (Tonify)** - to supplement the insufficiency and strengthen the body's resistance.

**Traditional Chinese Medicine** - Chinese Energetic Medicine, divided into four branches of healing modalities (Acupuncture, Herbal Therapy, Medical Qigong Therapy, and Tissue Regulation Therapy (Chinese Massage).

**Transference** - the process whereby a patient unconsciously transfers feelings, thoughts, beliefs and patterns of behavior that had been previously experienced with others onto the doctor.

**Transient Ischemic Attacks (TIA)** - temporary interference with the Blood supply to the brain.

**Treatment** - the medical care given to a specific condition.

**Trigger Points (Ashi Points)** - places on the body which are tender spots, or painful areas near diseased or injured tissue.

**Trigram** - pertains to three Yao lines stacked upon one another forming a specific symbol, which represents certain characteristics.

**Triple Burners (San Jiao)** - also known as the Triple Heaters and Triple Warmers, they correspond to three main body cavities (perineum to navel, navel to base of solar plexus, solar plexus to throat), and are responsible for heating the body and transporting Body Fluids.

**True Fire** - the original Heat or Fire Energy that regulates the body's Yin and Yang Qi, created from the radiating energy of the Heart's Fire, Kidneys' Fire and Bladder's Fire.

**True Nature** - one's innate nature in harmony with life.

**True Qi** - the energy that circulates in the body's channels and collaterals which nourishes the Yin and Yang organs and fights disease.

**True Self** - one's true nature, connected to the subconscious mind.



**True Spirit** - pertains to the spiritual nature of the True Self. The Hun and Po are expressions of the body's True Spirit.

**Tsou Hou Ru Mo** ("the Spirit leaves and the Demon enters") - describes self induced psychosis, pertaining to improper Qigong training, wherein the patient's Hun leave the body and the Po take over.

**Tui Na Therapy** - a tissue manipulation therapy that focuses on the adjustment and/or stimulation of the muscles and tendons.

**Tumor** - an abnormal growth, either benign or malignant, caused by a retention of mass due to the cultivation and stasis of Qi, Blood, Phlegm, etc.

**Turbid Qi** - also called Evil Qi, is coarse, unrefined, polluted, and dirty energy.

**Twelve Pi Hexagrams** - the twelve symbols pertaining to the twelve time periods of the day and year.

**Twelve Primary Channels** - the body's twelve main energetic rivers (Liver, Lungs, Large Intestine, Stomach, Spleen, Heart, Small Intestine, Bladder, Kidneys, Pericardium, Triple Burners, and Gall Bladder).

**Twelve Earthly Branches** - twelve energies of the Earth that determine the six Qi factors of the seasonal transitions (represented in the human body as the Twelve Primary Channels).

**Two Breathings** - pertaining to the abdominal breathing method of holding the breath.

## U

**Umbilications** - a depression resembling a navel.

**Universal Qi** - energy pertaining to the Heavens, the divine and the celestial influences.

**Upper Burner** - pertaining to the body's complex system of Fluid distribution via the Lungs and located within the upper chest cavity.

**Upper Dantian** - area within the center of the

head, attributed as the body's chamber of light and door to psychic and intuitive powers. The Upper Dantian is also known as Seal Palace, Ancestral Opening, Calm Fountain, Heaven's Valley, Inner Source, and Clay Pill Palace.

## V

**Vasculitis** - the inflammation of a blood or lymph vessel.

**Vertigo** - the sensation of moving in space, resulting in such symptoms as dizziness and light-headedness.

**Virtue (De)** - pertaining to the function of the divine in man.

**Virtue of Dao** - pertaining to the commendable quality of the divine.

**Viscera** - the body's internal organs.

**Void** - also called Wuji, it pertains to the infinite space between matter and energy.

## W

**Wai Dan Shu** - external elixir cultivation, that focuses on cultivating Qi from outside the individual's body.

**Wai Qi** - external, extended energy.

**Walking Therapy** - Postoral Dao Yin walking exercises and dynamic "moving" meditations used for the treatment of organ Deficiencies.

**Wandering Bi** - migrating pain within the body's cavities.

**Waning** - to grow smaller.

**Water Element** - one of the Five Elements, pertaining to Kidneys and Bladder.

**Water Jing** - energy that controls the genetic development phase of the fourth fetal month.

**Waxing** - to grow larger.

**Wei Lu Guan (Coccyx Pass)** - located on the lowest segment of the spine just posterior to the anus, near the Chang Qiang (GV-1) point.

**Wei Qi** - the body's external field of Defensive and Protective energy (divided into three fields of Qi).

**Wen Huo** - pertaining to the gentle breathing

method of Respiratory Dao Yin training.

**White Blood Cell** - any of a group of Blood cells that have no hemoglobin and migrate into tissues to fight infection and digest cell debris.

**Wind Bi** - pain in the body created by toxic Wind invasion.

**Wind Stroke** - Stroke caused by the buildup of Excess Liver Fire creating Internal Wind. This Internal Wind causes Qi and Blood to rebel upwards causing Phlegm to form and obstruct the cavities and vessels, thus creating Penetrating Wind or Stroke.

**Windy Breathing Method** - pertaining to the method of breathing through the nose.

**Wood Element** - one of the Five Elements, pertaining to the Liver and Gall Bladder.

**Wood Jing** - energy that controls the development phase of the direction of the fetus's emotional and spiritual aspects during the seventh month of pregnancy.

**Wu Guan (Five Passes)** - five important gates on the Governing Vessel located at the coccyx, Mingmen, Shendao, occiput, and Baihui areas where energy tends to stagnate.

**Wu Huo** - pertaining to the vigorous breathing method of Respiratory Dao Yin training.

**Wuji** - pertaining to infinite space or the formless Void.

**Wuji Posture** - a quiet standing posture used in meditation to allow the practitioner to return to a state of tranquility.

**Wu Jing Shen (Five Essence Spirits)** - the spiritual energy radiating from the core of the Five Yin Organs. Combined, these energies create the foundation of the body's Shen (Spirit).

**Wu Se Dai** - pertaining to the five colors of vaginal discharge - white, yellow, red, green-blue, and dark brown or black.

**Wu Wei** - a state of "no mind," i.e., no thoughts.

**Wu Zang** - the Five Yin Organs. Wu translates to mean "five," Zang translates to mean "to store or hold."

## X

**Xie Qi (Evil Qi)** - energy that causes disease or harmful effects to the body.

**Xin Xi (The Message)** - knowledge stored within the Wuji or the Void.

**Xiphoid Process** - the lowest part of the sternum bone (sometimes referred to as the Doves Tail).

**Xue** - Blood.

## Y

**Yang** - the positive charged energetic polarity, opposite of its companion Yin, pertaining to man, hard, light, hot, etc.

**Yang Channels** - the body's Yang energetic rivers, consisting of the Governing Vessel, Belt Vessel, Yang Linking Vessels, Yang Heel Vessels, Large Intestine Channels, Triple Burner Channels, Small Intestine Channels, Stomach Channels, Gall Bladder Channels, and Bladder Channels.

**Yang Fire** - also called Emperor's Fire, energy of the Heart Fire.

**Yang (Fu) Organs** - also known as Hollow Organs, that consist of the Gall Bladder, Small Intestine, Stomach, Large Intestine, Bladder. Also included in this category are the Triple Burners.

**Yang Shen Disturbances** - an emotional Yang state of energetic dysfunction.

**Yang Ming (Yang Brightness)** - indicates Yang Qi developing its final stage and then reverting into Yin.

**Yao** - a solid or broken line which is representative of either Yang or Yin energy, used in combination of three as Trigrams or six as Hexagrams.

**Yao Cycles** - the progression of twelve hexagrams (six Yang and six Yin) flowing in a waxing and waning cycle.

**Ye (humor)** - thick, turbid Body Fluids.

**Yellow Court** - located in the center of the diaphragm, just below the xiphoid process of the sternum. Its function is that of being the access point to releasing the body's internal organ emotional memories. Its location is also attributed to the 3rd Chakra.

**Yi** - the intention or thought (the cognitive mind).

**Yi Jing** - Chinese "Book of Changes," pertaining to the natural transitions of life.

**Yin** - the negative charged energetic polarity, opposite of its companion Yang, pertaining to woman, soft, dark, cold, etc.

**Yin Channels** - Yin energetic rivers, consisting of the Conception Vessel, Thrusting Vessel, Yin Linking Vessels, Yin Heel Vessels, Lung Channels, Pericardium Channels, Heart Channels, Spleen Channels, Liver Channels, and Kidney Channels.

**Yin (Zang) Organs** - also known as the Solid Organs, that consist of the Liver, Heart, Spleen, Lungs and Kidneys. Also included in this category is the Pericardium.

**Yin Shen Disturbances** - an emotional Yin state of energetic dysfunction.

**Yin Tang (Third Eye Point)** - located in the center of the forehead, responsible for projecting the Spirit for psychic intuition and communication.

**Ying Qi (Nutritive Qi)** - the body's nourishing energy.

**Yu (Surplus) Vessels** - secondary vessels that branch away from the energetic flow of the major Linking Vessels (at the chest and back),

connecting the Linking Vessels energetic flow to the hands.

**Yuan Jing (Original Essence)** - the Original Kidney or Prenatal Essence.

**Yuan Shen (Original Spirit)** - the Original Prenatal Spirit.

**Yuan Qi (Original Energy)** - the Original Kidney or Prenatal Qi.

**Yun** - the Yin method of dynamic postural Dao Yin training.

**Yu Zhen Guan (Occipital Pass)** - the area located just inferior to the occipital bone where the brain originates, known as a specific point where Qi often stagnates.

## Z

**Zang Organs** - Yin or solid organs (Liver, Heart, Spleen, Lungs, Kidneys and Pericardium).

**Zang/Fu Organs** - the body's Yin and Yang organs.

**Zhang Xiang Xue Shou** - in Chinese medical science, the study of energetic physiology.

**Zhen Qi** - see True Qi

**Zheng Qi** - Righteous Qi, pathogenic fighting Energy.

**Zhi** - the Will power, mental drive and determination.

**Zhong Qi** - Center Qi, Energy of the chest.

**Zhou Qi** - Turbid Qi, Evil Qi, Impure Qi

**Zong Qi** - Gathering Qi, and/or Respiratory Qi.

**Zygomatic Facial Regions** - pertaining to the sides of the cheeks below the eyes.